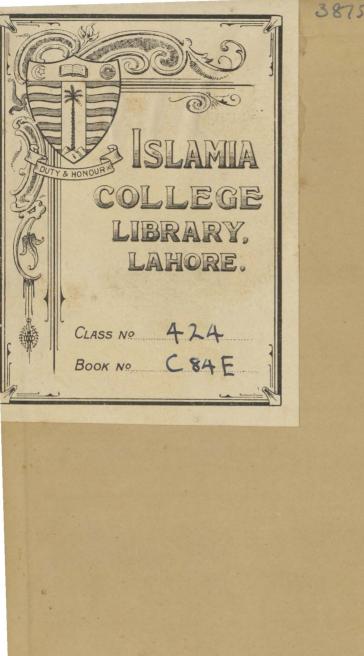
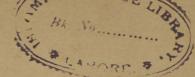
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ENGLISH SYNONYMS EXPLAINED

IN ALPHABETICAL ORDER

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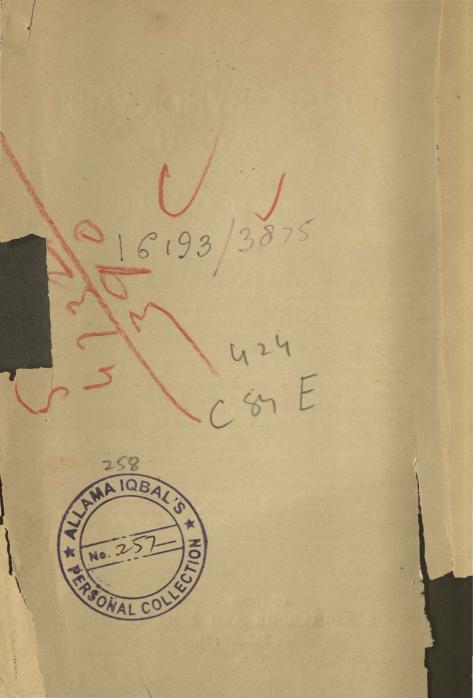
DRAWN FROM THE BEST WRITERS



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PREFACE.

It may seem surprising that the English, who have employed their talents successfully in every branch of literature, and in none more than in that of philology, should yet have fallen below other nations in the study of their synonyms: it cannot, however, be denied that, whilst the French and Germans have had several considerable works on the subject, we have not a single writer who has treated it in a scientific manner adequate to its importance: not that I wish by this remark to depreciate the labours of those who have preceded me; but simply to assign it as a reason why I have now been induced to come forward with an attempt to fill up what is considered a chasm in English literature.

In the prosecution of my undertaking, I have profited by everything which has been written in any language upon the subject; and although I always pursued my own train of thought, yet whenever I met with anything deserving of notice I adopted it, and referred it to the author in a note. I had not proceeded far before I found it necessary to restrict myself in the choice of my materials; and accordingly laid it down as a rule not to compare any words together which were sufficiently distinguished from each other by striking features in their signification, such as *abandon* and *quit*, which require a comparison with others, though not necessarily with themselves; for the same reason I was obliged to limit myself, as a rule, to one authority for each word, unless where the case seemed to require farther exemplification. But notwithstanding all my care in this respect, I was compelled to curtain much of what I had written, for fear of increasing the volume to an inconvenient size.

Although a work of this description does not afford much scope for system and arrangement, yet I laid down to myself the plan of arranging the words according to the extent or universality of their acceptation, placing those first which had the most general sense and application, and the rest in order. By this plan I found myself greatly aided in analyzing their differences, and I trust that the reader will thereby be equally benefited. In the choice of authorities I have been guided by various consideration; namely, the appropriateness of the examples; the classic the writers; but I am persuaded that the reader will not be dissatisfied to find that I have shown a decided preference to such authors as Addison, Johnson, Dryden, Pope, Milton, &c. At the same time it is but just to observe that this selection of authorities has been made by an actual perusal of the authors, without the assistance of Johnson's Dictionary.

PREFACE.

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For the sentiments scattered through this work I offer no apology, although I am aware that they will not fall in with the views of many who may be competent to decide on its literary merits. I write not to please or displease any description of persons : but I trust that what I have written according to the dictates of my mind will meet the approbation of those whose good opinion I am most solicitous to obtain. Should any object to the introduction of morality in a work of science, I beg them to consider, that a writer, whose business it was to mark the nice shades of distinction between words closely allied, could not do justice to his subject without entering into all the relations of society, and showing, from the acknowledged sense of many moral and religious terms, what has been the general sense of mankind on many of the most important questions which have agitated the world. My first object certainly has been to assist the philological inquirer in ascertaining the force and comprehension of the English language ; yet I should have thought my work but half completed had I made it a mere register of verbal distinctions. While others seize every opportunity unblushingly to avow and zealously to propagate opinions destructive of good order. it would ill become any individual of contrary sentiments to shrink from stating his convictions, when called upon as he seems to be by an occasion like that which has now offered itself. As to the rest, I throw myself on the indulgence of the public, with the assurance that having used every endeavour to deserve their approbation. I shall not make an appeal to their candour in vain.

ENGLISH SYNONYMS

EXPLAINED.

To Abandon, Desert, Forsake, Relinquish.

The idea of leaving or separating one's self from an object is common to these teras, which differ in the circumstances or modes of leaving. The two former are more solemn acts than the two latter.

Abandon, from the French abandonner, is a concretion of the words donner a ban, to give up to a public ban or outlawry. To abandon then is to expose to every misfortune which results from a formal and public defunctation; to set out of the protection of law and government; and to deny the privileges of citizenship.

Desert, in Latin desertus, participle of desero, that is, de privative and sero to sow, signifying unsown, unplanted, cultivated no longer. To desert then is to leave off-cul ivating; and as there is something of idleness and improvidence in ceasing to render the soil productive, ideas of disapprobation accompany the word in all its metaphorical applications. He who leaves off cultivating a farm usually removes from it; hence the idea of removal and blameworthy removal, which usually attaches to the term.

Forsake, in Saxon forsecan, is compounded of the primitive for and sake, seek secan, signifying to seek no more, to leave off seeking that which has been an object of search.

Relinquish, in Latin relinquo, is compounded of re or retro behind and linquo to leave, that is, to leave what we would fain take with us, to leave with reluctance.

To abandom is totally to withdraw ourselves from an object; to lay aside all care and concrn for it; to leave it altogether to itself: to desert is to withdraw ourselves at certain times when our assistance or co-operation is required, or to separate ourselves from that to which we ought to be attached : to forsake is to withdraw our regard for and interest in an object, to keep at a distance from it : to reliaquisk is to leave that which has once been an object our pursuit.

Abandon and desert are employed for persons or things; forsake for persons or places; relinquish for things only.

With regard to persons these terms express

moral culpability in a progressive ratio downwards: *abandom* comprehends the violation of the most sacred ties; *desert*, a breach of honour and fidelity; *forsake*, a rupture of the social bond.

We absund those who are entirely dependent upon us for protection and support; they are left in a helploss state exposed to every danger; a child is *abandoned* by its parent; we *desert* those with whom we have entered into coalition; they are left to their own resources; a soldier *deserts* his comrades; a partisan *deserts* his friends; we *forsake* those with whom we have been in habits of intimacy; they are deprived of the pleasures and comforts of society; a man *forsakes* his companions; a lover *forsakes* his mistress. We are bound by every law human and

We are bound by every law human and divine not to *abandon*; we are called upon by every good principle not to *desert*; we are impelled by every kind feeling not to *forsake*.

Few animals except man will abandon their young until they are enabled to provide for themselves. Interest, which is but too often the only principle that brings men together, will lead them to desert each other in the time of difficulty. We are enjoined in the gospel not to forsake the poor and needy.

When abandoned by our dearest relatives, deserted by our friends, and forsaken by the world, we have always a resource in our Maker.

He who *abandons* his offspring, or corrupts them by his example, perpetrates a greater evil than a murderer.— HAWKESWORTH.

After the death of Stella, Swift's benevolence was contracted, and his severity exasperated; he drove his acquaintance from his table and wondered why he was deserted.-JOINSON.

Forsake me not thus, Adam !-- MILTON.

With regard to things (in which sonse the word relinquisk is synonymous) the character of abardoning varies with the circumstances and motives of the action, according to which it is either good, bad, or indifferent; descring is always taken in an unfavourable or bad sense; the act of forsaking is indifferent; that of relinquishing is prudent or imprudent.

A captain may *abandon* his vessel when he has no means of saving it, except at the risk of his life; but an upright statesman will never *desert* his post when his country is in danger, nor a true soldier *desert* his colours. Birds will mostly forsake their nests when they discover them to have been visited. Men often inadvertently relinquish the fairest prospects in order to follow some favourite scheme which terminates in their ruin.

No wise man will abandon his house when it is on fire. It is the common consequence of war that the peaceable and well-disposed are compelled to *desert* their houses and their homes. Animals that are pursued by the sportsman will *forsake* their haunts, when they find themselves much molested. It is sometimes better to relinquish our claims than to contend for them at the expense of our peace.

Having abandoned their all, they forsook the place which gave them birth, and relinquished the advantages which they might have obtained from their rank and family.

Abandoned.-COWPER.

He who at the approach of evil betrays his trust, or deserts his post, is branded with cowardice.-HAWKES-WORTH.

When learning, abilities, and what is excellent in the world, *forsake* the church, we may easily foretell its ruin without the gift of prophecy.—SOUTH.

Men are wearied with the toil which they bear, but cannot find in their hearts to relinguish it.-STEELE.

To Abandon, Resign, Renounce, Abdicate.

The idea of giving up is common to these terms, which signification, though analogous to the former, admits, however, of a distinction ; as in the one case we separate ourselves from an object, in the other we send or cast it from us.

Abandon, v. To abandon, desert.

Resign, from re and signo, signifies to sign away or back from one's self.

Renounce, in Latin renuncio, from nuncio to tell or declare, is to declare off from a thing. Abdicate, from ab from, and dico to

speak, signifies likewise to call or cry off from a thing.

We abandon and resign by giving up to another ; we renounce by sending away from ourselves : we abandon a thing by transferring our power over to another; in this manner a debtor abandons his goods to his creditors : we resign a thing by transferring our possession of it to another; in this manner we resign a place to a friend: we renounce a thing by simply ceasing to hold it; in this manner we renounce a claim or a profession. As to renounce signified originally to give up by word of mouth, and to resign to give up by signature, the former is consequently a less formal action than the latter : we may renounce by implication ; we resign in direct terms : we renounce the pleasures of the world when we do not seek to enjoy them ; we resign a pleasure, a profit, or advantage, of which we expressly give up the

To abdicate is a species of informal resigna-tion. A monarch abdicates his throne who simply declares his wi'l to cease to reign ; but a minister resigns his office when he gives up the seals by which he held it.

An humane commander will not abandon a town to the rapine of his soldiers. The motives for resignations are various. Discontent, disgust, and the love of repose, are the

ordinary inducements for mento resign honourable and lucrative employments. Men are not so ready to renounce the pleasures that are within their reach, as to seek for those which are out of their reach. The abdication of a throne is not always an act of magnanimity, it may frequently result from caprice or necessity.

Charles the Fifth abdicated his crown, and his minister resigned his office on the very same day, when both renounced the world with its allurements and its troubles.

The passive Gods beheld the Greeks defile Their temples, and *abandon* to the spoil Their own abodes,—DRYDEN.

It would be a good appendix to "the art of living and and dying," if any one would write "the art of growing old," and teach men to *resign* their pretensions to the pleasures of youth.-STELLE.

For ministers to be silent in the cause of Christ is to renounce it, and to fly is to desert it.—SOUTH.

Much gratitude is due to the Nine from their favoured poets, and much hath been paid, for even to the present hour they are invoked and worshipped by th. Sons of verse, whilst all the other defities of Olympus have either *addicated* their thrones, or been dismissed from them with contempt.—CUMBERLAND.

We abandon nothing but that over which we have had an entire and lawful control; we abdicate nothing but that which we have held by a certain right; but we may resign or renounce that which may be in our possession only by an act of violence. A usurper cannot abandon his people, because he has no people over whom he can exert a lawful authority ; still less can he abdicate a throne, because he has no throne to abdicate, but he may resign supreme power, because power may be un-justly held; or he may renounce his pretensions to a throne, because pretensions may be fallacious or extravagant

Abandon and resign are likewise used in a reflective sense ; the former to express an involuntary or culpable action, the latter that which is voluntary and proper. The soldiers of Hannibal *abandoned* themselves to effeminacy during their winter quarters at Capua.

It is the part of every good man's religion to resign himself to God's will.-CUMBERLAND.

To Abandon, v. To give up, abandon. Abandoned, v. Profligate.

To Abase, Humble, Degrade, Disgrace, Debase.

To Abase xpresses the strongest degree of self-humiliation, from the French abaisser, to bring down or make low, which is compounded of the intensive syllable a or ad and baisser from bas low, in Latin basis the base, which is the lowest part of a column. It is at present used principally in the Scripture language, or in a metaphorical style, to imply the laying aside all the high pretensions which distinguish us from our fellow-creatures, the descending to a state comparatively low and mean.

To Humble, in French humilier, from the Latin humilis humble, and humus the ground, naturally marks a prostration to the ground, and figuratively a lowering the thoughts and feelings.

According to the principles of Christianity whoever abaseth himself shall be exalted, and according to the same principles whoever reflects on his own littleness and unworthiness will daily humble himself before his Maker.

To Degrade, in French degrader, from the

Latin gradus a step, signifies to bring a step lower; figuratively, to lower in the estimation of others. It supposes already a state of elevation either in outward circumstances or in public opinion.

Disgrace is compounded of the privative dis and the noun grace or favour. To disgrace properly implies to put out of favour, which is always attended more or less with circumstances of ignominy, and reflects contempt on

Debase is compounded of the intensive syllable de and the adjective base, signifying to make very base or low.

The modest man abases himself by not insisting on the distinctions to which he may be justly entitled; the penitent man humbles himself by confessing his errors the man of rank degrades himself by a too familiar deportment with his inferiors; he disgraces himself by his meannesses and irregularities, and debases his character by his vices.

We can never be abased by abasing ourselves. but we may be humbled by unseasonable humiliations, or improper concessions; we may be degraded by descending from our rank, and disgraced by the exposure of our unworthy actions.

The great and good man may be abased and humbled, but never degraded or disgraced : his glory follows him in his abasement or humiliation ; his greatness protects him 'rom degradation, and his virtue shields him from disgrace.

It is necessary to abase those who will exalt themselves; to humble those who have lofty opinions of themselves ; to degrade those who act inconsistently with their rank and station ; to disgrace those who are debased by vice and profligacy.

'Tis immortality, 'tis that alone Amidst life's pains, *abasements*, emptiness, The soul can comfort.—YOUNG.

My soul is justly humbled in the dust.-ROWE.

It is very disingenuous to level the best of mankind with the worst, and for the faults of particulars to *degrade* the whole species.—HUGHES.

You'd think no fools disgraced the former reign, Did not some grave examples still remain.-POPE.

The great masters of composition know very well that many an elegant word becomes improper for a poet or an orator when it has been *debased* by common use.— ADDISON.

To Abash, Confound, Confuse.

Abash is an intensive of abase, signifying to abase thoroughly in spirit.

Confound and Confuse are derived from different parts of the same Latin verb con-fundo and its participle confusus. Confundo is c mpounded of con and fundo to pour together. To confound and confuse then signify properly to mel tog-ther or into one mass what ought to be distinct; and figuratively, as it is here taken to derange the thoughts in such manner as that they seem melted together.

Abash expresses more than confound, and confound more than confuse.

Shame contributes greatly to abashment; what is sudden and unaccountable serves to confound; bashfulness and a variety of emotions give rise to confusion.

The haughty man is abashed when he is humbled in the eyes of others ; the wicked man is confounded when his villainy is suddenly de-

tected; a modest person may be confused in the presence of his superiors.

Abash is always taken in a bad sense : neither the scorn of fools, nor the taunts of the oppressor, will abash him who has a conscience void of offence towards God and man. To be confounded is not always the consequence of guilt : superstition and ignorance are liable to be confounded by extraordinary phenomena; and Providence sometimes thinks fit to con-found the wisdom of the wisest by signs and wonders, far above the reach of human comprehension. Confusion is at the best an infir-mity more or less excusable according to the nature of the cause : a steady mind and a clear head are not easily confused, but persons of quick sensibility cannot always preserve a perfect collection of thought in trying situations, and those who have any consciousness of guilt, and are not very hardened, will be soon thrown into confusion by close interrogatories.

If Peter was so *abashed* when Christ gave him a look after his denial, if there was so much dread in his looks when he was a prisoner; how much greater will it be when he sits as a judge?—SOUTH.

Alas ! I am afraid they have awaked, And 'tis not done : th' attempt and not the deed, *Confounds* us !-SHAKSPFARE.

The various evils of disease and poverty, pain and sorrow, are frequently derived from others; but shanne and confusion are supposed to proceed from ourselves, and to be incurred only by the misconduct which they furnish.-HAWKESWOORTH.

To Abate, Lessen, Diminish, Decrease.

Abate from the French abattre, signified originally to beat down, in the active sense; to come down, in the neuter sense.

Diminish, or, as it is sometimes written, minish, from the Latin diminuo, and minuo to lessen, and minus less, expresses, like the verb Lessen, the sense of either making less or becoming less.

Decrease is compounded of the privative de and crease, in Latin cresco, to grow, signi-fying to grow less.

The first three are used transitively or intransitively; the latter only intransitively.

Abate respects the vigour of action : a per-son's fever is abated or abates; the violence of the storm abates ; pain and anger abate

Lessen and diminish are both applied to size, quantity, and number, but the former mostly in the proper and familiar sense, the latter in the figurative and higher acceptation ; the size of a room or garden is lessened; the credit and respectability of a person is diminished.

Nothing is so calculated to abate the ardour of youth as grief and disappointment; an evil may be lessened when it cannot be removed by the applicatio of remedies; nothing diminishes the lustre of great deeds more than cruelty.

The passion of an angry man ought to be allowed to *abate* before any appeal is made to his understanding; we may *lessen* the number of our evils by not dwelling upon them.

Objects apparently diminish according to the distance from which they are observed.

To decrease is to diminish for a continuance ; a retreating army will decrease rapidly when, exposed to all the privations and hardships attendant on forced marches, it is compelled

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to fight for its safety: some things *decrease* so gradually that it is some time before they are observed to be *diminished*.

In the abstract sense the word *lessening* is mostly supplied by *diminution*: it will be no *abatement* of sorrow to a generous mind to know that the *diminution* of evil to itself has been produced by the abridgment of good to another.

My wonder *abated*, when upon looking around me, I saw most of them attentive to three Syrens clothed like goldesses, and distinguished by the name of Sloth, Iguorance, and Pleasure.—ADDISON.

Tully was the first who observed that friendship improves happiness and *abates* misery.-ADDISON.

He sought fresh fountains in a foreign soil ; The pleasure lessened the attending toil.—ADDISON.

If Partients are now possess her own mind, and think as little of her beauty, as she ought to have done when she had it, there will be no great *diminution* of her charms_HUGHES.

These leaks shall then *decrease*; the sails once more Direct our course to some relieving shore.-FALCONER.

To Abate, v. To subside.

Abbreviation, v. Contraction.

To Abdicate, v. To abandon.

To Abdicate, Desert.

The following celebrated speech of Lord Somers, in 1688, on King James's vacating the throne, may be admitted as a happy elucidation of these two important words; but I am not inclined to think that they come sufficiently close in signification to render any comparison necessary. "What is appointed me to speak to is your

"What is appointed me to speak to is your Lordships' first amendment by which the word *abdicated* in the Commons' vote is changed into the word *deserted*, and I am to acquaint your Lordships what some of the grounds are that induced the Commons to insist on the word *abdicated*, and not to agree to your amendment.

to your amendment. "The first reason your Lordships are pleased to deliver for your changing the word is, that the word *abdicated* your Lordships do not find is a word known to the common law of England, and therefore ought not to be used. The next is that the common application of the word amounts to a voluntary express renunciation, which is not in this case, nor will follow from the premises.

"My Lords, as to the first of these reasons, if it be an objection that the word *abdicated* hath not a known sense in the common law of England, there is the same objection against the word *descred*; so that your Lordships' first reason hath the same force against your own amendment, as against the term used by the Commons.

"The words are both Latin words, and used in the best authors, and both of a known signification; their meaning is very well understood, though it be true the'r meaning is not the same. The word *abdicate* doth naturally and properly signify, entirely to renounce, throw off, disowa, relinquish any thing or person, so as to have no further to do with it; and that whether it be done by express words or in writing (which is the sense your Lordships put upon it, and which is properly called resignation or cession), or by doing such acts as are inconsistent with the holding and retaining of the thing, which the

Commons take to be the present case, and therefore make choice of the word *abdicate*, as that which they thought did above all others express that meaning. And in this latter sense it is taken by others; and that this is the true signification of the word I shall show your Lordships out of the best authors.

"The first I shall mention is Grotius, De Jure Belli et Pacis, 1. 2, c. 4, § 4. Venit enim hoe non ex jure civil, sed ex jure naturali, quo quisque suum potest *abdicare*, et ex naturali præsumptione, quâ voluisse quis creditur quod sufficienter significavit. And then he goes on : Recusari hæreditas, non tantum verbis sed etiam re, potest, et quovis indicio voluntatis.

"Another instance which I shall mention, to show that for *abdicating* a thing it is sufficient to do an act which is inconsistent with retaining it, though there be nothing of express renunciation, is out of Calvin's Lexicon Juridicum, where he says, Generum *abdicat* qui sponsam repudiat. Here is an *abdication* without express words, but it is by doing such an act as doth sufficiently signify his purpose. "The next author I shall quote is Bris-

"The next author I shall quote is Brissonius, De Verborum Significatione, who hath this passage : Homo liber qui seipsum vendit *abdicat* se statu suo. That is, he who sells himself hath thereby done such an act as cannot consist with his former state of freedom, and is thereby said properly se *abdicasse* statu suo.

Statu suo. "Budæus, in his Commentaries De Origiae Juris ad Legem Secundam, expounds the words in the same sense *Abdicare* se magistratu est idem quod abire penitus magistratu. He that goes out of his office of magistraty, let it be in what manner he will, has *abdicated* the magistracy.

"And Grotius, in his book De Jure Belli et Pacis, l. 1, c. 4, § 9, seems to expound the word abdicere by manifeste habere pro derelieto; that is, he who hath abdiceted anything hath so far relinquished it, that he hath no right of return to it. And that is the sense the Commons put upon the word. It is an entire alienation of the thing abdicated, and so stands in opposition to dicare. Dicat qui proprium aliquot faciat, abdicet qui alienat; so says Pralejus in his Lexicon Juris. It is therefore insisted on as the proper word by the Commons.

"But the word deserted (which is the word used in the amendment made by your Lordships) hath not only a very doubtful signification, but in the common acceptance both of the civil and canon law, doth signify only a bare withdrawing, a temporary quitting of a thing, and neglect only, which leaveth the party at liberty of returning to it again. Desertum pro neglecto, says Spigelius in his But the difference between deserve Lexicon. and derelinguere is expressly laid down by Bartolus on the 8th law of the 58th title of the 11th book of the Code, and his words are these : Nota diligenter ex hac lege, quod aliud est agrum deserere, aliud derelinquere; qui enim derelinquit ipsum ex pœnitentia non revocare, sed qui deserit, intra biennium potest

"Whereby it appears, my Lords, that is

called desertion which is temporary and relievable; that is called dereliction, where there is no power or right to return.

"So in the best Latin authors, and in the civil law, deserve exercitum is used to signify soldiers leaving their colours : and in the canon law to desert a benefice signifies no more than to be a non-resident.

In both cases the party hath not only a right of returning, but is bound to return again; which, my Lords, as the Commons do not take to be the present case, so they cannot think that your Lordships do, because it is expressly said, in one of your reasons given in defence of the last amendment. that your Lordships have been and are willing to secure the nation against the return of King James, which your Lordships would not in justice do. if you did look upon it to be no more than a negligent withdrawing, which leaveth a liberty to the party to return.

"For which reasons, my Lords, the Com-mons cannot agree to the first amendment, to insert the word deserted instead of abducated ; because it doth not in any sort come up to their sense of the thing, so they apprehend it doth not reach your Lordships' meaning as it is expressed in your reasons, whereas they look upon the word *abdicated* to express properly what is to be inferred from that part of the vote to which your Lordships have agreed, viz., 'That King James II. by going about to subvert the constitution, and by breaking the original contract between king and people, and by violating the fundamental laws, and withdrawing himself out of the kingdom, hath thereby renounced to be a king according to the constitution.' By avowing to govern according to a despotic power unknown to the constitution, and inconsistent therewith, he hath renounced to be a king according to the law; such a king as he swore to be at the coronation; such a king to whom the allegiance of an English subject is due; and hath set up another kind of dominion ; which is to all intents an abdication or abandoning of his legal title as fully as if it had been done by express words. "And, my Lords, for these reasons the

Commons do insist upon the word abdicated, and cannot agree to the word deserted.

Without all this learned verbosity it will be obvious to every person that the two words are widely distinct from each other : abdication being a pure act of discretion for which a man is answerable to himself only ; but desertion an act which involves more or less a breach of moral obligation.

Abettor, Accessary, Accomplice.

Abettor, or one that abets, gives aid and encouragement by counsel, promises, or rewards. An Accessary, or one added and annexed, takes an active. though subordinate part. An Accomplice, from the word accomplish, implies the principal in any plot, who takes a leading part and brings it to

Abettors propose, accessaries assist, accomplices execute.

The abettor and accessary, or the abettor and accomplice, may be one and the same person; but not so the accessary and accomplice.

In every grand scheme there must be abettors to set it on foot, accessaries to co-operate, and accomplices to put it into execution : in the gunpowder plot there were many secret abettors, some noblemen who were accessaries, and Guy Fawkes the principal accomplice.

allo Guy Lawkes the principal excomplete. I speak this with an eye to those crual treatments which men of all sides are apt to give the characters of those who do not agree with them. How many men of honour are exposed to public obloquy and reproach 1. Those therefore who are either the instruments or abettory in such infernal dealings ought to be looked upon as persons who make use of religion to support their cause, not their cause to promote religion.—ADDISON.

cause, not their cause to promote rengion.—ADD180N. Why are the French obliged to lend us a part of their tongue before we can know they are conquered? They must us made accessaries to their own disgrace; as the Brittens were formerly so artificially wrought in the cur-tant of the Koinan theatre, that hey seemed to draw it up to order to give the spectators an opportunity of seeing their own defeat celebrated on the stage.—ADD180N.

Either he picks a purse, or robs a house, Or is accomplice with some knavish gang,-CUMBERLAND.

To Abhor. Detest, Abominate, Loath.

These terms equally denote a sentiment of aversion

Abhor, in Latin abhorreo, compounded of ab from and horreo to stiffen with horror, signifies to start from with a strong emotion horror

Detest, in Latin detestor, compounded of de from or against and testor to bear witness. signifies to condemn with indignation.

Abominate, in Latin abominatus, participle of abominor, compounded of ab from or against, and ominor to wish ill luck, signifies to hold in religious abhorrence, to detest in the highest possible degree.

Loath, in Saxon *lathen*, may possibly be a variation of load, in the sense of overload, because it expresses the nausea which commonly attends an overloaded stomach. In the moral acceptation it is a strong figure of speech to mark the abhorrence and disgust which the sight of offensive objects produces.

What we abhor is repugnant to our moral feelings; what we detest contradicts our moral principle; what we abominate does equal vio-lence to our religious and moral sentiments; what we loath acts upon us physically and mentally.

Inhumanity and cruelty are objects of abhorrence; crimes and injustice of detestation; impiety and profameness of abomination; enormous offenders, of loathing. The tender mind will abhor what is base

and atrocious; the rigid moralist will detest every violent infringement on the rights of his fellow creatures: the conscientious man will abominate every breach of the Divine law; the agonised mind loaths the sight of every object which recalls to its recollection the subject of its distress.

The chaste Lucretia abhorred the pollution to which she had been exposed, and would have *loathed* the sight of the atrocious perpetrator: Brutus detested the oppression and the oppressor.

The lie that flatters I abhor the most .- COWPER.

This thirst of kindred blood my sons detest .- DRYDEN.

The passion that is excited in the fable of the S2:k Kits is terror; the object of which is the despair of him who perceives himself to be dying, and has reason to fear that his very prayer is an *abomination*.—HAWKESWORTH.

No costly lords the sumptuous banquet deal, To make him loath his vegetable meal,-GOLDSMITH.

Revolving in his mind the stern command, He longs to fly, and *loathes* the charming land,—DRYDEN.

To Abide, Sojourn, Dwell, Reside, Inhabit.

Abide, in Saxon abitan, old German beiten, comes from the Arabic or Persian but, or bit, to pass the night, that is, to make a partial stav

Sojourn, in French sejourner, from sub and *diurnus* in the day time, signifies to pass the day, that is, a certain portion of one's time, in a place.

Dwell, from the Danish dwelger to abide and the Saxon dwelian, Dutch dwalen to wander, conveys the idea of a moveable habitation, such as was the practice of living formerly in tents. At present it implies a perpetual stay, which is expressed in com-mon discourse by the word live, for passing one's life.

Reside, from the Latin re and sideo to sit down, conveys the full idea of a settlement.

Inhabit, from the Latin habito, a frequentative of habeo, signifies to have or occupy for a permanency

The length of stay implied in these terms is marked by a certain gradation.

Abide denotes the shortest stay; to sojourn is of longer continuance; dwell comprehends the idea of perpetuity, but reside and inhabit are partial and local—we dwell only in one spot, but we may reside at or inhabit many places.

These words have likewise a reference to the state of society.

Abide and sojourn relate more properly to the wandering habits of men in a primitive

Dwell, as implying a stay under a cover, is universal in its application ; for we may dwell either in a palace, a house, a cottage, or any shelter.

Live, reside, and inhabit, are confined to a civilized state of society; the former apply-ing to the a odes of the inferior orders, the latter to th se of the higher classes. The word inhabit is never used but in connection with the place inhabited.

The Easterns abode with each other, sojourned in a country, and dwelt in tents.

The Angels abode with Lot that night; Abram somourned in the land of Canaan; the Israelites dwelt in the land of Goshen.

Savages either dwell in the cavities which nature has formed for them, or in some rude structure erected for a temporary purpose but as men increase in cultivation they build places for themselves which they can inhabit : the poor have their cottages in which they can live; the wealthy provide themselves with superb buildings in which they reside.

From the first to the last of man's abode on earth, the discipline must never be relaxed of guarding the heart from the dominion of passion .- BLAIR.

By the Israelites' software provide the provide the state of the second second

Hence from my sight! Thy father cannot bear thee; Fly with thy infamy to some dark cell, Where on the confines of eternal night,

Mourning, misfortunes, cares, and anguish dwell. MASSINGER.

Being obliged to remove my habitation, I was led by

my evil genius to a convenient house in the street where the nobility *reside*,-JOHNSON.

By good company, in the place which I have the mis-fortune to *inhabit*, we understand not always those from whom good can be learned .- JOHNSON.

Ability, Capacity.

Ability, in French habilité, Latin habilitas, comes from able, habile, habilis, and habeo to have, because possession and power are inseparable.

Capacity, in French capacité, Latin capacitas, from capax and capio to receive, marks the abstract quality of being able to receive or hold.

Ability is to capacity as the genus to the species Ability comprehends the power of doing in general, without specifying the quality or degree; capacity is a particular kind of ability.

Ability may be either physical or mental, capacity is mental only.

Ability respects action, capacity respects thought. Ability always supposes something able to be done; capacity is a mental endowment, and always supposes something ready to receive or hold. Hence we say an able commander; an able statesman; a man of a capacious mind; a great capacity of thought. Ability is no wise limited in its extent; it

may be small or great: capacity of itself always implies a positive and superior degree of power, although it may be modified by epithets to denote different degrees; a boy of capacity will have the advantage over his schoolfellows, particularly if he be classed with those of a dull *capacity*.

A person may be able to write a letter, who is not capable of writing a book.

Abilities, when used in the plural only, is confined to the signification of mental endowments, and comprehends the operations of thought in general; capacity on the other hand is that peculiar endowment, that enlargement of understanding, that exalts the possessor above the rest of mankind.

Many men have the abilities for managing the concerns of others, who would not have the capacity for conducting a concern of their own.

We should not judge highly of that man's abilities who could only mar the plans of others, but had no capacity for conceiving and proposing anything better in their stead.

A vivid imagination, a retentive memory, an exuberant flow of language, are abilities which may be successfully employ d in attracting popular applause ; but that capacity which embraces a question in all its bearings, which surveys with a discriminating eye the mixed multitude of objects that demand attention, which is accompanied with coolness in reflecting, readiness in combining, quickness in inventing, firmness in deciding, promptitude in action, and penetration in discerning, that is the capacity to direct a state, which is the gift of but few.

Though a man has not the *abilities* to distinguish him-self in the most shining parts of a great character, he has certainly the *expacity* of being just, faithful, modest, and temperate.—ADDISON.

I look upon an *able* statesman out of business like a huge whale, that will endeavour to overturn the ship unless he has an empty cask to play with.—STEELE.

The object is too big for our capacity, when we would comprehend the circumference of a world,-ADDISON.

Sir Francis Bacon's *capacity* seemed to have grasped all that was revealed in books before, -HUGHES.

Ability,	v. Dexterity.
Ability,	v. Faculty.

Abject, v. Law.

To Abjure, Recant, Retract, Revoke, Recall.

Abjure, in Latin abjuro, is compounded of the privative ab and juro to swear, signifying to swear to the contrary, or give up with an oath.

Recant, in Latin recanto, is compounded of the privative re and canto to sing or declare, signifying to unsay, to contradict by a counter declaration.

Retract, in Latin retractus, participle of retraho, is compounded of re back, and traho to draw, signifying to draw back what has

been let go. **Revoke and Recall** have the same original sense as *recont*, with this difference only, that the word *call*, which is expressed also by voke, or in Latin voco, implies an action more suited to a multitude than the word

canto to sing, which may pass in solitude. We abjure a religion, we recart a doctrine, we retract a promise, we revoke a command, we recall an expression.

What has been solemnly professed is re-nounced by *abjuration*; what has been publicly maintained as a settled point of belief is given up by recanting; what has been pledged so as to gain credit is contradicted by retracting; what has been pronounced by an act of authority is rendered null by revocation ; what has been mis-spoken through inadvertence or mistake is rectified by *recalling* the words.

Although Archbishop Cranmer recanted the principles of the reformation, yet he soon after recalled his words, and died boldly for

Henry IV. of France abjured Calvinism, but he did not retract the promise which he had made to the Calvinists of his protection. Louis XIV. drove many of his best subjects from France by *revoking* the edict of Nantes.

Interest but too often leads men to abjure their faith; the fear of shame or punishment leads them to recant their opinions; the want of principle dictates the retracting of cne's promise; instability is the ordinary cause for revoking decrees ; a love of precision commonly induces a speaker or writer to recall a false expression.

ex pression. The pontifs aws Britannia's golden fleece, One call his own, invest her worthier sons i Her verdant valleys, and her fertile plains. Yellow with grain, *adjure* his hateful sway.-SHENSTONE. A false sative ought to be *recasted* for the sake of him whose reputation may be injured.-JOHNSON. When any scholar will convince me that these were fulle and malacious tales against Socrates, I will reverace di credit in them, and thank him for the conviction.-CURFELLAND. The free born spirit of ther sons is broks; They bow to Ottoman's imperious yoke I-FALCONEE. That society hath before consented, without reveking the same after.-HOKEE. This done, and since 'tis past recall, And since 'tis past recall must be forgotten.-Divpten. Must And Shine's past recall Rec-

To Abolish, Abrogate, Repeal, Revoke, Annul, Cancel.

Abolish, in French abolir, Latin aboleo, is compounded of ab and oleo to lose the smell,

signifying to lose every trace of former ex-

Abrogate, in French abroger, Latin abrogatus, participle of abrogo, compounded of ab and rogo to ask, signifying to ask away, or to ask that a thing may be done away; in allusion to the custom of the Romans, among whom no law was valid unless the consent of the people was obtained by asking, and in like manner no law was unmade without asking their consent.

Repeal, in French rappeler, from the Latin words re and appello, signifies literally to call back or unsay what has been said, which is in like manner the original meaning of revoke.

Annul. in French annuller, comes from aul, in Latin nihil, signifying to reduce to nothing.

Cancel, in French canceller, comes from the Latin cancello to cut crosswise, signifying to strike out crosswise, that is, to cross out.

Abolish is a more gradual proceeding than abrogate or any of the other actions. Disuse abolishes; a positive interference is necessary to abrogate. The former is employed with regard to enstoms: the latter with regard to the authorised transactions of mankind.

Laws are repealed or abrogated; but the former of these terms is mostly in modern use, the latter is applied to the proceedings of the ancients. Edicts are *revoked*. Official proceedings, contracts, &c., are annulled. Deeds.

bonds, obligations, debts, &c., are cancelled. The introduction of new customs will cause the abolition of the old. None can repeal but those who have the power to make laws; the revocation of any edict is the individual act of one who has the power to publish; to annul may be the act of superior authority, or an agreement between the parties from whom the act emanated; a reciprocal obligation is annulled by the mutual consent of those who have imposed it on each other; but if the obligation be an authoritative act, the annulment must be so too : to cancel is the act of an individual towards another on whom he has a legal demand; an obligation may be cancelled, either by a resignation of right on the part of the one to whom it belonged, or a satisfaction of the demand on the part of the obliged person.

A change of taste, aided by political circumstances, has caused the *abolition* of jousts and tournaments and other military sports in sports in Europe. The Roman people sometimes abrogated from party spirit what the magis-trates enacted for the good of the republic; the same restless temper would lead many to wish for the repeal of the most salutary acts

of our parliament. Caprice, which has often dictated the proclamation of a decree in arbitrary governments, has occasioned its revocation after a short in-

It is sometimes prudent to annul proceedings which have been decided upon hastily.

A generous man may be willing to cancel a debt; but a grateful man preserves the debt in hismind, and will never suffer it to be cancelled.

Or wilt thou thyself Abolish thy creation, and unmake For him what for thy glory thou hast made !—MILTON.

On the parliament's part it was proposed that all the bishops, deans, and chapters might be immediately taken away and *abolished.*—CLARENDON.

If the Presbyterians should obtain their ends, I could not be sorry to find them mistaken in the point which they have most at heart, by the *repeal* of the test; I mean the benefit of employments.—SWIFT.

Solon abrogated all Draco's sanguinary laws except those that affected murder.-CUMBERLAND.

When we abroacte a law as being ill made, the whole rause for which it was made still remaining, do we not herein *revoke* our own deed, and upbraid correctives with bly?-HOKER.

I will annul, By the high power with which the laws invest me, Those guilty forms in which you have entrap'd, Basely entrap'd, to thy detested nuptials, My queen betroth'd.-TROMSON.

This hour make friendships which he breaks the next, And every breach supplies a vile pretext, Basely to *cancet* all concessions past, If in a thousand you deny the last,—CUMBERLAND.

Abominable,* Detestable, Execrable.

The primitive idea of these terms, agreeable to their derivation, is that of badness in the highest degree; conveying by themselves the strongest signification, and excluding the necessity for every other modifying epithet.

The abominable thing excites aversion ; the detestable thing, hatred and revul-sion; the execrable thing, indignation and horror.

These sentiments are expressed against what is *abominable* by strong ejaculations, against what is detestable by animadversion and reprobation, and against what is execrable by imprecations and anathemas.

In the ordinary acceptation of these terms, they serve to mark a degree of excess in a very bad thing; abominable expressing less than detestable, and that less than execrable. This gradation is sufficiently illustrated in the following example. Dionysius, the tyrant, having been informed that a very aged woman prayed to the gods every day for his preservation, and wondering that any of his subjects should be so interested for his safety, inquired of this woman respecting the motives of her conduct, to which she replied, "In my infancy I lived under an *abominable* prince, whose death I desired; but when he perished, he was succeeded by a *detestable* tyrant worse than himself. I offered up my vows for his death also, which were in like manner an-swered; but we have since had a worse tyrant than he. This *exerable* monster is yourself, whose life I have prayed for, lest, if it be possible, you should be succeeded by one even *more* wicked." should be so interested for his safety, inquired more wicked."

The exaggeration conveyed by these expressions has given rise to their abuse in vulgar discourse, where they are often employed indifferently to serve the humour of the speaker.

This abominable endeavour to suppress or lessen every thing that is praiseworthy is as frequent among the men as among the women.—STEELE.

Nothing can atone for the want of modesty, without which beauty is ungraceful, and wit detestable.-STEELE.

All vote to leave that execrable shore, Polluted with the blood of Polydore,-DRYDEN.

To Abominate, v. To abhor. Abortion, v. Failure.

• Vide Abbe Roubaud's Synonymes; "Abominable, detestable, execrable,"

ABRIDGE.

Above, Over, Upon, Beyond.

When an object is above another, it exceeds it in height; when it is over another, it extends along its superior surface; when it is upon another, it comes in contact with its superior surface; when it is beyond another, it lies at a greater distance. Trees frequently grow above a wall, and sometimes the branches hang over the wall or rest upon it, but they seldom stretch much beyond it.

In the figurative sense the first is mostly employed to convey the idea of superiority; the second of authority; the third of imme-diate influence; and the fourth of extent. Every one should be above falsehood, but particularly those who are set over others, who may have an influence on their minds beyond all calculation.

So when with crackling fiames a caldron fries, The bubbling waters from the bottom rise, Above the brims they force their fiery way, Black vapours climb aloft and cloud the day.—DRVDEN.

The geese fly o'er the barn, the bees in arms Drive headlong from their waxen cells in swarms

As I did stand my watch *upon* the hill I look'd toward Birnam, and anon methought The wood began to move.—SHAKSPEARE.

He that sees a dark and shady grove Stays not, but looks beyond it on the sky.-HERBERT. The public power of all societies is *above* every soul contained in the same societies.-HOOKER.

The church has over her, bishops able to silence the factions, no less by their preaching than their authority, -SOUTH.

This is thy work, Almight. Providence, Whose power beyond the stretch of human thought Revolves the orbs of empire,—THOMSON.

To Abridge, Curtail, Contract.

Abridge, in French abréger, Latin abbreviare, is compounded of the intensive syllable ab and breviare, from brevis short, signifying to make short.

Curtail, in French courte short and tailler to cut, signifies to diminish in length by cut-

Contract, in Latin contractus, participle of contraho, is compounded of con and traho, signifying to draw close together.

By abridging, in the figurative as well as the literal sense, the quality is diminished; by curtailing, the magnitude or number is reduced; by contracting, a thing is brought within smaller compass.

Privileges are abridged, pleasures curtailed, and powers contracted.

When the rights of the subject are too much *abridged*, the enjoyments of life become *cur*tailed, as the powers of acting and thinking, according to the genuine impulse of the mind. are thereby considerably contracted.

It is ungenerous to abridge the liberty of any one, or curtail him of his advantages, while he makes no improper use of them ; otherwise it is advisable, in order to contract his means of doing mischief.

This would very much *abridge* the lover's pains in this way of writing a letter, as it would enable him to express the most useful and significant words with a single touch of he needle.—ADDISON.

I remember several ladies who were once very near seven foot high, that at present want some inches of five ; how they came to be thus *curtailed* I cannot learn.— ADDISON.

He that rises up early and goes to bed late only to receive addresses is really as much tied and *abridged* in

his freedom as he that waits all that time to present one.

God has given no man a body as strong as his appetites ; but has corrected the boundlessness of his voluptuous desires, by stinting his strength and *contracting* his capacities.-SOUTH.

To Abridge, v. To debar.

Abridgement, Compendium, Epitome. Digest, Summary, Abstract.

The first four terms are applied to a distinct work, the latter two to parts of a work. An **Abridgement** is the reduction of a

work into a smaller compass. A Compendium is a general and concise view of any science, as geography or astronomy. An **Epitome** is a similarly general and concise view of historical events. A **Digest** is any view of historical events. A Digest is any materials digested in order. A Summary comprehends the heads and subdivisions of a work. An Abstract includes a brief but comprehensive view of any particular part.

Abridgements often surpass the originals in value when they are made with judgment. Compendiums are fitted for young persons to commit to memory on commencing the study commut to memory on commencing the study of any science. There is perhaps not a better epitome than that of the Universal History by Bossuet, nor a better digest than that of the laws made by order of Justinian. Syste-matic writers give occasional summaries of what they have been treating upon. It is frequently necessary to make *abstracts* of judicial pro-ceedings when they are excessively voluminous.

I shall lay before my readers an *abridgement* of some few of their extravagancies, in hopes that they will in time accustom themselves to dream a little more to the

Indexes and dictionaries are the compendium of all knowledge.-POPE.

The face is the *epitome* of the whole man, and the eyes are as it were the *epitome* of the face.-HUGHES.

If we had a complete *digost* of Hindu and Mahamme-dan laws after the model of Justinian's celebrated Pan-dets, we should rarely be at a los for principles and rules of law applicable to the cases before us.—SIE W. JONES.

As the Theseida, upon which Chaucer's Knight's Tale is founded, is very rarely to be met with, it may not be unpleasing to the reader to see here a short *summary* of it.-TYRWHITT.

Though Mr. Halhed performed his part with fidelity, yet the Persian interpreter had supplied him only with a loose, injudicious epitome of the original Sauscrit, in which *advincet* many essential massages are omitted

To Abrogate, v. To abolish.

Abrupt, Rugged, Rough.

Abrupt, in Latin *ubruptus*, participle of *ubrumpo* to break off, signifies the state of being broken off.

Rugged in Saxon hrugge, comes from the Latin rugosus full of wrinkles.

Rough is in Saxon reoh, high German rauh, low German rug, Dutch ruig, in Latin

These words mark different degrees of unevenness. What is abrupt has greater cavities and protuberances than what is rugged; what is *rugged* has greater irregularities than what is *rough*. In the natural sense *abrupt* is opposed to what is unbroken, rugged to what is even, and rough to what is smooth.

A precipice is abrupt, a path is rugged, a plank is rough.

The abruptness of a body is generally occasioned by a violent concussion and separation of its parts ; ruggedness arises from natural, but less violent causes ; roughness is mostly a natural property, although sometimes pro-duced by friction.

In the figurative sense the distinction is equally clear.

Words and manners are abrupt when they are sudden and unconnected; the temper is rugged which is exposed to frequent ebullitions of angry humour ; actions are rough when performed with violence and incaution.

An abrupt behaviour is the consequence of an agitated mind; a rugged disposition is inherent in the character; a rough deportment arises from an undisciplined state of feeling.

An habitual steadiness and coolness of reflection is best fitted to prevent or correct any abruptness of manners; a cultivation of the Christian temper cannot fail of smoothing down all ruggedness of humour; an intercourse with polished society will inevitably refine down all roughness of behaviour.

The precipice *abrupt*, Projecting horror on the blackened flood, Softens at thy return.—THOMSON'S SUMMER.

The evils of this life appear like rocks and precipices, rugged and barren at a distance; but at our nearer approach we find them little fruitful spots.—SPECTATOR.

Not the rough whirlwind, that deforms Adria's black gulf, and vexes it with storms. The stubborn virtue of his soul can move.—FBANCIS.

To Abscond, Steal Away, Secrete One's Self.

Abscond, in Latin abscondo, is compounded of *abs* and *condo*, signifying to hide from the view, which is the original meaning of the other words; to *abscond* is to remove one self for the sake of not being discovered by those

with whom we are acquainted. To Steal Away is to get away so as to elude observation.

To Secrete One's Self is to get into a place of secrecy without being perceived. Dishonest men *abscond*, thieves *steal away*

when they dread detection, and fugitives secrete themselves.

Those who abscond will have frequent occasion to steal away, and still more frequent occasion to secrete themselves.

Absent, Abstracted, Diverted, Distracted.

Absent, in French absent, Latin absens, comes from ab from and sum to be, signifying away or at a distance from all objects.

Abstracted in French abstrait, Latin abstractus, participle of abstraho, or ab from and traho to draw, signifies drawn or separated from all objects.

Diverted, in French divertir, Latin diverto, compounded of di or dis asunder and verto to turn, signifies to turn aside from the object that is present.

Distracted of course implies drawn asunder by different objects.

A want of attention is implied in all these terms, but in different degrees and under different circumstances.

Absent and abstracted denote a total exclusion of present objects ; diverted and distracted

a misapplied attention to surrounding objects, an attention to such things as are not the im-

Absent and abstracted differ less in sense than in application ; the former is an epithet expressive either of a habit or a state, and precedes the noun; the latter expresses a state only, and is never adjoined to the noun; we say, a man is absent or an absent man; he is abstracted, but not an abstracted man.

We are absent or abstracted when not thinking on what passes before us; we are diverted when we listen to any other discourse than that which is addressed to us ; we are distracted when we listen to the discourse of two persons at the same time.

The absent man has his mind and person never in the same place : he is abstracted from all the surrounding scenes; his senses are locked up from all the objects that seek for admittance; he is often at Rome while walking the streets of London, or solving a problem of Euclid in a social party. The man who is diverted seeks to be present at everything; he is struck with everything, and ceases to be attentive to one thing in order to direct his regards to another; he turns from the right to the left, but does not stop to think on any one point. The *distracted* man can be present at nothing, as all objects strike him with equal force; his thoughts are in a state of vacillation and confusion.

A habit of profound study sometimes causes absence ; it is well for such a mind to be sometimes diverted; the ardent contemplation of any one subject occasions frequent abstractions; if they are too frequent, or ill-time J, they are reprehensible : the juvenile and mind is most prone to be diverted; it tollows the bias of the senses which are caught by the outward surface of things; it is impelled by curiosity to look rather than to think : a well-regulated mind is rarely exposed to distractions, which result from convrariety of feeling as well as thinking, peculiar to pers ns of strong susceptibility or doll comprehension The absent man neither derives pleasure

from society, nor imparts any to it; his re-sources are in himself. The man who is easily *diverted* is easily pleased; but he may run the risk of displeasing others by the distractions of his mind. The distracted man is a burden to himself and others.

Theophrastus called one who barely rehearsed his speech, with his eyes fixed, an "absent actor."-HUGHES.

A voice, than human more, th' *abstracted* ear Of fancy strikes, ' Be not afraid of us, Poor kindred man."—THOMSON.

The mind is refrigerated by interruption; the thoughts are diverted from the principal subject; the reader is weary he knows not why.-JOHNSON'S PREFACE TO SHAKSPEARE.

He used to rave for his Marianne, and call upon her in his *distracted* fits.-ADDISON.

To Absolve, Acquit.

Absolve, in Latin absolvo, is compounded of ab from and solvo to loose, signifying to loose from that with which one is bound.

Acquit, in French acquitter, is compounded of the intensive syllable ac or ad, and quit, quitter, in Latin quietus quiet, signifying to make easy by the removal of a charge.

These two words convey an important dis-

tinction between the act of the Creator and the creature.

To absolve is the free act of an omnipotent and merciful being towards sinners ; to acquit is the act of an earthly tribunal towards supposed offenders.

By absolution we are released from the bondage of sin, and placed in a state of favour with God; by an *acquittal* we are releated from the charge of guilt, and re-instated in the good estimation of our fellow creatures.

Absolution is obtained not from our own merits, but the atoning merits of a Redeemer ; acquittal is an act of justice due to the innocence of the individual.

Absolution is the work of God only; by him alone it can be made known to the pentent offender : acquittal is the work of man only; by him alone it is pronounced. Although but few individuals may have

occa-ion for acquittal; yet we all stand in daily and hourly need of absolution at the hands of our Creator and Redeemer.

Yet to be secret, make not sin the less; Tis only hidden from the vulgar view, Maintains indeed the reverence due to princes, But not *absolves* the conscience from the crime.—DRVDEN. The fault of MC. Savage was rather negligate that, ingratitude; but Sir Richard Steele must likewise be acquitted of severity; for who is there that can patiently bear contempt from one whom he has relieved and supported ?-JOHNSON.

To Absolve, Acquit, Clear.

Absolve, Acquit, v. To absolve. To clear is to make clear.

One is absolved from an oath, acquitted of a charge, and cleared from actual guil"

No one can absolve from an oath but he to whom the oath is made ; no one can acquit another of a charge but he who has the right of substantiating the charge; yet any one may clear himself or another from guilt or the suspicion of guilt, who has adequ to proofs of innocence to allege.

The Pope has assumed to himself the right of absolving subjects at pleasure from their oath of allegiauce to their sovereign; but as an oath is made to God only, it must be his immediate act to cancel the obligation which bi ds men's consciences.

It is but justice to acquit a man of b'ame, who is enabled to clear himself from the appearance of guilt.

Death, that absolves my birth, a curse without it!-

Those who are truly learned will *acquit* me in this point, in which I have been so far from offending that I have been scrupplous perhaps to a fault in quoting the authors of several passages which I might have made my own.-ADDISON.

In vain we attempt to *clear* our conscience by affecting to compensate for fraud or cruelty by acts of strict re-ligious homage towards God.—BLAIR.

To Absolve, v. To forgive.

Absolute, Despotic, Arbitrary, Tyrannical.

Absolute, in Latin absolutus, participle of absolvo, signifies absolved or set at liberty from all restraint as it regards persons ; uncond tional, unlimited, as it regards things.

Despotic, from despot in Greek δεσποτη a master or lord, implies b. ing like a lord, un-controlled,

Arbitrary. in French arbitraire, from the Latin arbitrium will, implies belonging to the will of one independent of that of others.

Tyrannical signifies being like a tyrant.

Absolute power is independent of and supeor or to all other power: an *absolute* monarchis uncontrolled not only by men but things; us above all law except what emanates from himself. When this absolute power is assigned to any one according to the consti ution of a government, it is despotic. Despotic power is therefore something less than absolute power : a prince is absolute of himself ; he is despotic by the consent of others.

In the early ages of society, monarchs were absolute, and among the Eastern nations they s ill retain the absolute form of government, though much limited by established usage. In the more civilized stages of society the power of despots has been considerably restricted by prescribed laws, insomuch that despotism is now classed among the regular forms of government.

Arbierary and tyrannical do not respect the power itself, so much as the exercise of power: the latter is always taken in a bad sense, the former sometimes in an indifferent sense. With arbitrariness is associated the idea of caprice and selfishness ; for where is the individual whose uncontrolled will may not oftener be capricious than otherwise? With *tyranny* is associated the idea of oppression and injustice. Among the Greeks the word ruparros, a tyrant, implied no more than what we now understand by *despot*, namely, a pos-sessor of unlimited power; but from the natural abuse of such power it has acquired the signification now attached to it, namely, of exercising power to the injury of another.

Absolute power should be granted to no one man or body of men; since there is no secur-ity that it will not be exercised arbitrarily. In desposic governments the tyrannical proceedings of the subo dinate officers are often more intolerable than those of the Prince.

Unerring power ! Supreme and *absolute* of these your ways, You render no account.-LILLO.

An honest private man often grows cruel and aban-doned, when converted into an *absolute* prince.-

Whatever the will commands, the whole man must do: the empire of the will over all the faculties being abso-lutely overruling and *despotic.*—SOUTH.

Such an history as that of Suetonius is to me an un-answerable argument against *despotic* power.—ADDISON.

werable argument against *acsporte* provider assume, Our sects a more *tyrannic* power assume, And would for scorpions change the rod of Rome.— ROSCOMMON.

Absolute, v. Positive.

To Absorb, Swallow up, Ingulf, Engross.

Absorb, in French absorber, Latin absorbeo, is compounded of ab and sorbeo to sup up, in distinction from swallow up; the former denoting a gradual consumption; the latter a sudden envelopment of the whole object. The excessive heat of the sun absorbs all the nutritious fluids of bodies animal and vegetable. The gaming table is a vortex in which the principle of every man is swallowed up with his estate.

Ingulf, compounded of in and gulf, signifies to be inclosed in a great gulf, which is a strong figurative representation for being swallowed up. As it applies to grand and sublime objects, it is used only in the higher style.

Engloss, which is c mpou ded of the French words en gros whole, signifies to purc ase wholes de, so as to swallow up the pr firs of others. In the moral applicat on the ef re it is very analogous to absorb.

The mind i absorbed in the contemplation of any subject, when all its powers are so bent upon it as not to admit distraction. The mind is engrossed by any subject when the thoughts of it force themselves up n its con templation to the exclusion of others which should engage the attention.

Absorbed in that immensity I see, I shrink abased, and yet aspire to thee.-COWPER.

Surely the bare remembrance that a man was formerly rich or great cannot make him at all happer three, where au infinite happiness or an infinite misery shall equally *swallow* up the sense of these poor felicities.— SUUTH.

Ingulf'd, all helps of art we vainly try To weather leeward shores alas! too nigh.-FALCONER.

This inconvenience the political must expect from others, as well as they have felt from him, nuless he thinks that he can *engrass* this principle to himself, and that others cannot be as false and atheistical as himself.

To Abstain, Forbear, Refrain.

Abstain in French abstenir, Latin ab-stineo, is compounded of ab or abs from and teneo to keep, signifying to keep one's self from a thing.

Forbear is compounded of the preposition for, or from, and the verb to bear or carry, signifying to carry or take one's self from a thing

Refrain, in French refrèner, Latin refræno, is compounded of re back and freeno, from frænum a bridle, signifying to keep back as it were by a bridle, to bridle in.

The first of these terms marks the leaving a thing, and the two others the omission of an action. We abstain from any object by not making use of it : we forbear to do or retrain from doing a thing by not taking any part in it.

Abstaining and forbearing are outward actions, but refraining is connected with the operations of the mind. We may abstain from the thing we desire, or forbear to do the thing which we wish to do; but we can never refrain from any action without in some measure losing our desire to do it.

We abstain from whatever concerns our food and clothing; we *jorbear* to do what we may have particular motives for doing; refrain from what we desire to do, or have been in the habit of doing.

It is a part of the Mahometan faith to abstain from the use of wine; but it is a Christian duty to *forbear* doing an injury even in return for an injury; and to *refrain* from all swearing and evil speaking.

Abstinence is a virtue when we abstain from that which may be hurtful to ourselves or injurious to another; *forbearance* is essential to preserve peace and good will betwixt man and man. Everyone is too liable to offend, not to have motives for forbearing to deal harshly with the offences of his neighbour. If we refrain from uttering with the lips the

first dictates of an angry mind, we shall be saved much repentance in future.

Though a man cannot abstain from being weak, he may from being vicious .- ADDISON.

By forbearing to do what may be innocently done, we may add hourly new vigour and resolution, and secure the power of resistance when pleasure or interest shall lend their charms to guilt...JOHNSON.

If we conceive a being, created with all his faculties and senses, to open his eyes in a most delightful plain, to view for the first time the serenity of the sky, the splendour of the sun, the verdure of the fields and woods, the glowing colours of the flowers, we can hardly believe it possible that he should refrain from bursting into an estasy of joy, and pouring out his praises to the Creator of those wonders.—SIR WILLIAM JONES.

Abstemious, v. Abstinent.

Abstinence, Fast.

Abstinence is a general term, applicable to any object from which we abstain; Fast is a species of abstinence, namely, an abstaining from food : the general term is likewise used in the particular sense, to imply a partial abstinence from particular food ; but fast signifies an abstinence from food altogether.

Fridays are appointed by the Church as days of absti-nence; and Good Friday as a day of fast.-TAYLOR

I am verily persuaded that if a whole people were to enter into a course of *abstinence*, and eat nothing but water gruel for a fortnight, it would abate the rage and

such a fast would barre the natural tendency to the procuring of these ends for which a fast is proclaimed.-

Abstinent, Sober, Abstemious. Temperate.

The first of these terms is generic, the rest specific.

Abstinent (v. To abstain) respects everything that acts on the senses, and in a limited sense applies particularly to solid food.

Sober, from the Latin sobrius, or sebries, that is, sine ebrius, not drunk, implies an abstinence from excessive drinking.

Abstemious, from the Latin abstemius, compounded of abs and temetum wine, implies the abstaining from wine or strong liquor in general.

Temperate, in Latin temperatus, parti-ciple of tempero to moderate or regulate, implies a well regulated abstinence in all manner of sensual indulgence.

We may be abstinent without being sober, sober without being abstenious, and all to-gether witho it being temperate. An abstinent man does not cat or drink so

much as he could enjoy; a sober man may drink much without being affected.* An abstemious man drinks nothing strong. A temperate man enjoys all in a due proportion.

A particular passion may cause us to be abstinent either partially or totally : sobriety may often depend upon the strength of the enable us to be temperate. Diogenes practised the most rigorous abstinence : some men have unjustly obtained a character for sobriety, whose habit of body has enabled them to resist the force of strong liquor even when taken to excess: it is not uncommon for persons to practise abstemiousness to that

* Vide Trusler ; "Sober, temperate, abstemious,"

ABSTRACT.

degree, as not to drink anything but water all their lives : Cyrus was as distinguished by his temperance as his other virtues ; he shared all hardships with his soldiers, and partook of their frugal diet.

Unlimited abstinence is rather a vice than a virtue, for we are taught to enjoy the things which Providence has set before us : sobriety ought to be highly esteemed among the lower orders, where the abstinence from vice is to be regarded as positive virtue : abstemiousness is sometimes the only means of preserving health; but habitual temperance is the most efficacious means of keeping both body and mind in the most regular state.

To set the mind above the appetites is the end of abstinence, which one of the fathers observes to be not a virtue, but the groundwork of virtue, -JOHNSON.

Cratinus carried his love of wine to such an excess, that he got the name of $\phi i \lambda 0 \pi 0 \tau 0 \sigma$, launching out in praise of drinking, and rallying all *sobriety* out of countenance. — CUMBERLAND.

The strongest oaths are straw To th' fire i' th' blood ; be more *abstemious*, Or else good night your vow.—SHAKSPEARE.

If we consider the life of these ancient sages, a great part of whose philosophy consisted in a *temperate* and *abtentious* course of life, one would think the life of a philosopher and the life of a man were of two different dates.-ADDISON.

To Abstract, Separate, Distinguish.

Abstract, v. Absent. Separate in Latin separatus, participle of separo, is compounded of se and paro to dispose apart, signifying to put things asunder, or at a distance from each other. Distinguish in French distinguer, Latin

distinguo, is compounded of the separative preposition dis and tingo to tinge or colour, signifying to give different marks to things, by which they may be known from each other. Abstract is used in the moral sense only:

separate mostly in a physical sense : distin-guish either in a moral or physical sense ; we abstract what we wish to regard particularly and individually ; we separate what we wish not to be united ; we distinguish what we wish not to confound. The mind performs the office of abstraction for itself ; separating and distinguishing are exerted on external objects.* Arrangement, place, time, and circumstances serve to separate: the ideas formed of things, the outward marks attached to them, the qualities attributed to them, serve to dis-

By the operation of abstraction the mind creates for itself a multitude of new ideas : in the act of separation bodies are removed from each other by distance of place : in the act of distinguishing objects are discovered to be similar or dissimilar. Qualities are abstracted from the subjects in which they are inherent: countries are *separated* by moun-tains or *seas*: their inhabitants are *distin-quished* by their dress, language, or manners. The mind is never less abstracted from one's friends than when *separated* from them by immense oceans: it requires a keen eye to distinguish objects that bear a great resemblance to each other. Volatile persons easily abstract their minds from the most solemn scenes to fix them on trifling objects that pass

· Vide Abbé Girard : " Distinguer, separer."

ACCEDE.

before them : an unsocial temper leads some men to separate themselves from all their companions : an absurd ambition leads others to distinguisk themselves by their eccentricities.

We ought to abstract our minds from the observation of an excellence in those we converse with, till we have received some good information of the disposition of their minds.-STELL.

Fontenelle, in his panegyric on Sir Isaac Newton, closes a long enumeration of that philosopher's virtues and attainments with an observation that he was not distinguished from other men by any singularity either natural or affected.

It is an eminent instance of Newton's superiority to the rest of mankind that he was able to *separate* knowledge from those weaknesses by which knowledge is generally disgraced.—JOHNSON.

Abstract, v. Abridgement. Abstracted v. Absent. Absurd, v. Irrational. Abundant, v. Plentiful.

To Abuse, Misuse.

Abuse, in Latin abusus, participle of abutor, compounded of *ab* from and *utor* to use, signifies to use away or wear away with using; in distinction from **Misuse**, which signifies to use amiss.

Every thing is abased which receives any sort of injury; it is misused, if not used at all, or turned to a wrong use. Young people are too prone to abuse books for want of setting a proper value on their contents; they do not always avoid misusing them in their riper years, when they read for amusement only instead of improvement. Money is abused when it is clipped, or its value any way lessened; it is misused when it is spent in excess and debauchery.

I know no evil so great as the *abuse* of the understanding, and yet there is no one vice more common.—STEELE.

God requires not men to wrong or misuse their faculties for him, nor to lie to others or themselves for his sake.--LOCKE.

Abuse, Invective.

Abuse (v. To abuse) is here taken in the metaphorical application for ill-treatment of persons.

Invective, from the Latin *invelo*, signifies to bear upon or against. Harsh and unseemly censure is the idea common to these terms; but the former is employed more properly against the person, the latter against the thing.

Abuse is addressed to the individual, and mostly by word of mouth: *invective* is communicated mostly by writing. Abuse is dictated by anger, which throws off all constraint and violates all decency: *invective* is dictated by party spirit, or an intemperate warmth of feeling in matters of opinion. Abuse is always resorted to by the vulgar in their private quarrels: *invective* is the ebullition of zeal and ill-nature in public concerns.

The more rude and ignorant the man, the more restless and opinionated the partisan, whether in religion or politics, the more ready he is to deal in *invective*. We must expect to meet with *abuse* from the vulgar whom we offend; and if in high stations, our conduct will draw forth *invective* from busybodies whom spleen has converted into oppositionists. At an entertainment given by Pisistratus to some of his intimates, Thrasippus, a man of violent passion and inflamed with wine, took some occasion, not recorded, to break out into the most violent *abuse* and insult,--CUINEELLAND,

This is the true way of examining a libel; and when men consider that no man living thinks the better of their heroes and patrons for the panegyrie given them, none can think themselves lessened by their *invective*.---STEELE.

Abusive, v. Reproachful.

Abyss, v. Gulf.

Academy, v. School.

To Accede, Consent, Comply, Acquiesce, Agree.

Accede, in Latin accedo, compounded of ac or ad and cedo to go or come, signifies to come or fall into a thing.

Consent, in French consentir, Latin consentio, compounded of con together and sentio to feel, signifies to feel in unison with another.

Comply comes probably from the French complaire, Latin complaceo, signifying to be pleased in unison with another.

Acquiesce, in French acquiescer, Latin acquiesco, compounded of ac or ad and quiesco, signifies to be easy about or contented with a thing.

Agree, in French agréer, is most probably derived from the Latin gruo, in the word congrub, signifying to accord or suit.

We accede to what others propose to us, by falling in with their ideas: we consent[#] to what others wish, by authorising it: we compary with what is asked of us, by allowing it, or not hindering it: we acquiesce in what is insisted by accepting it, and conforming to it: we agree to what is proposed by admitting and embracing it.

We object to those things to which we do not accede: we refuse those things to which we do not consent, or with which we will not comply: we oppose those things in which we will not acquiese: we dispute that to which we will not acque.

To accede is the unconstrained action of an equal; it is a matter of discretion : consent and comply suppose a degree of superiority, at least the power of preventing; they are acts of good nature or civility : acquiesce implies a degree of submission, it is a matter of prudence or necessity : agree indicates an aversion to disputes; it respects the harmony of social intercourse.

Mombers of any community ought to be willing to accede to what is the general will of their associates: parents should nover be induced to consent to any thing which may prove injurious to their children: people ought not to comply indiscriminately with what is requested of them: in all matters of difference it is a happy circumstance when the parties will acquiesce in the judgment of an umpire, which is the greatest proof of their willingness to agree.

At last persuasion, menaces, and the impending pressure of necessity, conquered her virtue, and she acceded to the fraud,-CUMBERLAND.

My poverty, but not my will consents.—SHAKSPEARE. Inclination will at length come over to reason, though

[•] Vide Abbé Girard ; " Consentir, acquiescer, adherer tomber d'accord,"

we can never force reason to comply with inclination.-

This we ought to acquiesce in, that the Sovereign Being, the great Author of Nature, has in him all possible per-fection.—ADDISON.

We agreed to adopt the infant as the orphan son ci c distant relation of our own name.-CUMBERLAND.

To Accelerate, v. To hasten.

Accent, v. Stress.

To Accept, v. To Receive.

Acceptable, Grateful, Welcome.

Acceptable signifies worthy to be ac-

Grateful, from the Latin gratus pleasing, signifies altogether pleasing; it is that which recommends itself. The acceptable is a relative good ; the grateful is positive : the former depends upon our external condition, the latter on our feelings and taste : a gift is acceptable to a poor man, which would be refused by one less needy than himself; harmonious sounds are always grateful to a musical ear.

Welcome signifies come well or in season for us.

Acceptable and welcome both apply to exter-nal circumstances, and are therefore relatively employed ; but the former is confined to such things as are offered for our choice, the latter refers to whatever happens according to our wishes: we may not always accept that which is acceptable, but we shall never reject that which is welcome : it is an insult to offer any thing by way of a gift to another which is not ac-ceptable; it is a grateful task to be the bearer of welcome intelligence to our friends.

I cannot but think the following letter from the Em-peror of China to the Pope of Rome, proposing a coalition of the Chinese and Roman Churches, will be acceptable to the curious.-STEELE.

The kids with pleasure browze the bushy plain ; The showers are grateful to the swelling grain. DRYDEN.

Whatever is remote from common appearances is always welcome to vulgar as to childish credulity.-JOHNSON.

Acceptance, Acceptation.

Though both derived from the verb accept, have this difference, that the former is employed to express the abstract action generally; the latter only in regard to the single object of words. A book, or whatever else is offered to us, may be worthy of our acceptance or not. A word acquires its acceptation from the manner in which it is generally accepted by the learned.

It is not necessary to refuse benefits from a bad man, when the acceptance implies no approbation of his crimes.-JOHNSON.

On the subject of dress I may add by way of caution that the ladies would do well not to forget themselves. I do not mean this in the common acceptation of the phrase, which it may be sometimes convenient and proper to do.-MACKEXBIZ.

Acceptation, v. Acceptance.

Access, v. Admittance,

Accession, v. Increase.

Accessary, v. Abettor.

Accident, Chance.

Accident, in French accident, Latin accidens, participle of accido to happen, compounded of ac or ad and cado to fall, signifies the thing falling out.

Chance, in French chance, most probably

ACCIDENTAL.

comes from the Latin cadens, and signifies like the former the thing falling out. Accident is said of things that have been;

chance of things that are to be. That is an accident which is done without intention; that c a chance which cannot be brought about by the use of means. It is an accident when a house falls : it is a chance when and how it may fall.

Accidents cannot be prevented : chances cannot be calculated upon. Accidents may sometimes be remedied; chances can never be con-trolled: accidents give rise to sorrow, they mostly occasion mischief; chances give rise to hope; they often produce disappointment; it is wise to dwell upon neither.

That little accident of Alexander's taking a fancy to bathe himself caused the interruption of his march; and that interruption gave occasion of that great vic-tory that founded the third monarchy of the world.— SOUTH.

Surely there could not be a greater chance than that which brought to light the Powder-Treason,-SOUTH.

Accident, Contingency, Casualty.

Accident, v. Accident, chance. Contingency. in French contingence, Latin contingens, participle of contingo, com-pounded of con and tango, to touch one another, signifies the falling out or happening together; or the thing that happens in conjunction with another.

Casualty, in French casualté, from the Latin casualis, and cado to fall or happen. signifies the thing that happens in the course of events.

All these words imply whatever takes place independently of our intentions. Accidents express more than contingencies ; the former comprend events with their causes and consequences; the latter respect collateral actions, or circumstances appended to events; casualties have regard simply to circumstances. Accidents are frequently occasioned by carelessness, and contingencies by trivial mistakes; but casualties are altogether independent of ourselves.

The overturning a carriage is an accident; our situation in a carriage, at the time, is a *contingency*, which may occasion us to be more or less hurt; the passing of any one at the time is a casualty. We are all exposed to the most calamitous accidents; and our happiness or misery depends upon a thousand contingencies : the best concerted scheme may be thwarted by casualties, which no human foresight can prevent.

This natural impatience to look into futurity, and a know what accidents may happen to us hereafter. ha given birth to many ridiculous arts and inventions.-

Nothing less than infinite wisdom can have an absolute command over fortune; the highest degree of it which man can posses is by no means equal to fortuitousevents, and to such contingencies as may rise in the prosecution of our affairs .- ADDISON.

Men are exposed to more casualties than women, as battles, sea-voyages, with several dangerous trades and professions, -ADDISON.

Accident, v. Event.

Accidental, Incidental, Casual, Contingent.

Accidental, v. Accident. Incidental, from incident, in Latin in-

ACCOMPANIMENT.

ACCOMPANY.

cidens and incido or in and cado to fall upon, sign fies belonging to a thing by chance.

Casual, v. Casualty.

Contingent, v. Contingency.

Accidental is opposed to what is designed or planned, incidental to what is premeditated, casual to what is constant and regular, contingent to what is definite and fixed. A meeting may be accidental, an expression incidental, a look, expression, & c., casual, an expense or circumstance contingent. We do not expect what is accidental ; we do not suspect or guard against what is incidental ; we do not heed what is *casual*; we are not prepared for what is *contingent*. Many of the most fortunate and important occurrences in our lives are accidental; many remarks, seemingly incidental, do in reality conceal a settled intent; a casual remark in the course of conversation will so netimes make a stronger impression on the minds of children than the most eloquent and impressive discourse or repeated counsel; in the prosecution of any plan we ought to be prepared for the numerous contingencies which we may meet with to interfere with our arrangements.

This book fell accidentaUy into the hands of one who had never seen it before.—ADDISON.

Savage lodged as much by accident and passed the night sometimes in mean houses, which are set open at night to any casual wanderers.—JOHNSON.

The distempers of the mind may be figuratively classed under the several characters of those maladies which are *incidental* to the body.—CUMBERLAND.

We see how a *contingent* event baffles man's knowledge and evades his power.—SOUTH.

Acclamation, v. Applause.

To Accommodate. v. To fit.

Accompaniment, Companion, Concomitant.

Accompaniment is properly a collective term to express what go s in company, and is applied only to things; Companion, which also signifies what is in the company, is applied either to persons or to things.

Concomitant, from the intensive syllable con and comes a companion, implies what is attached to an object, or goes in i's train, and is applied only to things.

When said in relation to things, accompaniment implies a necessary connection; companion an incidental connection : the former is as a part to a whole, the latter is as one whole to another : the accompaniment belongto the thing accompanied inasmuch as it serves to render it more or less complete; the companion belongs to the thing accompanied inasmuch as they correspond : in this manner singing is an accompaniment in instrumental music ; subordinate ceremonies are the accompaniments in any solemn service ; but a picture may be the companion of another picture from their fit ess to stand together.

The concomitant is as much of an appendage as the accompaniment, but it is applied only to moral objects: thus mora ity is a concomitant to religion.

We may well believe that the ancient heathen bards, who were chiefly Asiatic Greeks, performed religious rites and ceremonies in metre with accompaniments of music, to which they were devoted in the extreme.- As the beauty of the body ac ompanies the health of , so certainly is decency concomitant to virtue .--

Alas, my soul! thou pleasing companion of this body, thou fleeting thing that art now deserting it, whither art thou flying ?-STEELE.

To Accompany, Attend, Escort.

Accompany, in French accompagner, is compounded of ac or ad and compagner, in Latin compagino to put or join together, signifying to give one's company and pre-sence to any object, to join one's self to its company.

Attend, in French attendre, compounded of at or ad and tendo to tend or incline towards, signifies to direct one's notice or care towards any object

Escort, in French escorter, from the Latin cohors a cohort or band of seldiers that attended a magistrate on his going into a province, signifies to accompany by way of safeguard.

We accompany* those with whom we wish to go; we atlend those whom we wish to serve; we escort those whom we are called upon to protect or guard. We accompany our equals, we attend our superiors, and escort superiors or inferiors. The desire of pleasing or being pleased actuates in the first case; the desire of serving or being served, in the second case; the fear of danger or the desire of security, in the last place.

One is said o have a numerous company, a crowd of attendants, and a strong escort ; but otherwise one person only may accompany or attend, though several are warting for an escort. Friends accompany each other in their excursions ; princes are attended with a considerable retinue whenever they appear in public, and with a strong escort when they travel through unfrequented and dangerous roads. (reusa the wife of Eneas accompanied her husband on his leaving Troy; Socrates was attended by a number of illustrious pupils, whom he instructed by his example and his doctrines; St Paul was escorted as a prisoner by a band of three hundred men.

This account in some measure excited our curiosity, and at the currenty of the ladies I was prevailed apon to accompany them to the playhouse, which was no other than a barn.-GOLDSMITH.

When the Marquis of Warton was appointed Lord Lieutenant of Ireland, Addison attended him as his secretary.-JOHNSON.

He very prudently called up four or five of the ostlers that belonged to the yard, and engaged them to enlist under his command as an *escort* to the coach.—HAWKES-WORTH

Accompany and attend may likewise be said of persons as well as things. In this case the former is applied to what goes with an object so as to form a part of it; the latter to that which follows an object as a dependant upon it. Pride is often accompanied with meanness, and attended with much inconvenience to the

The old English plainness and sincerity, that generous integrity of nature and honesty of disposition, which always arguest true grantness of mind, and is usually accommended with und-unted courage and resolution, is in a great measure lost among us. -TILOTSON.

Humility lodged in a worthy mind is always attended with a certain homage, which no hanghty soul, with all the arts imaginable, can purchase.—HUGHES.

The practice of religion will not only be attended with

* Vide Girard : "Accompagner, escorter."

ACCOMPLISH.

that pleasure which naturally accompanies those actions to which we are habituated, but with those supernumerary joys that rise from the consciousness of such a pleasure.—ADDISON.

Acomplice, v. Abettor. Accomplice, v. Confederate.

To Accomplish, Effect, Execute, Achieve.

Accomplish, in French accomplir, is compounded of the intensive syllable ac or ad and complir, in Latin complete to complete, signifying to complete to the end.

Effect, in Latin *effectus*, participle of *efficio*, compounded of *ef* and *ex* out of or up, and *facio* to make, signifies to make up until nothing remains to be done.

Execute, in Lavin executus, participle of exequor, compounded of ex and sequor to follow, signifies to follow up or carry through to the end.

Achieve, in French achever, from chef a chief, signifies to perform as a chief.

We accomplish an object, effect a purpose, execute a project, achieve an enterprise. Perseverance is requisite for accomplishing, means for effecting, abilities for executing, and spirit for achieving. Some persons are always striving to attain an end without ever accomplishing what they propose. It is the part of wisdom to suit the means to the end when we have any scheme to effect. Those who are readiest in forming projects are not always the fittest for carrying them into execution. That ardour of character which impels to the achievement of arduous undertakings belongs but to very few.

We should never give up what we have the least chance of accomplishing, if the worth the labour; nor pursue any plan which affords us no prospect of effecting what we wish; nor undertake what we do not feel ourselves competent to execute, particularly when there is anything extraordinary to achieve. The friends of humanity exerted their utmost endeavours in behalf of the enslaved Africans, and after many years' noble struggle at length accomplished their wishes, as far as respects Great Britain, by obtaining a legislative enactment against the slave trade; but they have not yet been able to effect the total abolition of this nefarious traffic: the vices of individuals still interfere with the due excention of the laws of their country: yet this triumph of humanity, as far as it has been successful, exceeds in greatness the boldest achievements of antiquity.

It is the first rule in oratory that a man must appear such as he would persuade others to be; and that can be *accomplished* only by the force of his life.—SWIFT.

Reason considers the motive, the means, and the end; and honours courage only when it is employed to effect the purpose of virtue.—HAWKESWORTH.

We are not to indulge our corporeal appetites with pleasures that impair our intellectual vigour, nor gratify our minds with schemes which we know our lives must fail in attempting to execute.—JOHNSON.

It is more than probable, that in case our freethinkers could once achieve their glorious design of sinking the credit of the Christian Religion, and causing the revenues to be withdrawn which their wiser forefathers had appointed to the support and encouragement of its tachers, in a little time the Shaster would be as intelligible as the Greek Testament.—BERKELEY.

To Accomplish, v. To fulfil.

ACCOST.

Accomplished,* Perfect.

These epithets express an assemblage of all the qualities suitable to the subject; and mark the qualification in the highest degree. Accomplished refers only to the artificial refinements of the min ; Perfect is said of things in general, whether natural or artificial, mental or corpored.

An acquainfance with modern languages and the ornamental branches of the arts and sciences constitutes a person accomplished : the highest possible degree of skill in any at constitutes a man a perfect artist. An accomplished man needs no moral endowment to entitle him to the name : a perfect man, if such an one there could be, must be free from every moral imperfection, and endowed with every virtue. Accomplished is applied only to persons; perfect is applicable not only to persons but to works, and everything else as occasion requires ; it may likewise be employed in a bad sense to magnify any unfavourable quality.

The English nation in the time of Shakspeare was yet struggling to emerge from barbarity; and to be able to read and write was an accomplishment still valued for its rarity.-J OHNSON.

A man endowed with great *perfections*, without good breeding, is like one who has his pocket full of gold, but always wants change for his ordinary occasions. — STEELE.

Accomplishment, v. Qualification. To Accord, v. To Agree. Accordance, v. Harmony. Accordant, c. Consonant. Accordingly, v. Therefore.

To Accost, Salute, Address.

Accost, in French accoster, is compounded of ac or ad, and the Latin costa a rib or side, signifying to come by the side of a person.

Salute, in Latin saluto, from salus health, signifies to bid good speed.

Address, in French addresser, is compounded of ad and dresser, from the Latin direxi, preterite of dirigo to direct or apply, signifying to direct one's discourse to a person.

We accost a stranger whom we casually meet by the way; we salute our friends on re meeting; we address indifferent persons in company. Curiosity or convenience prompt men to accost; good-will or intimacy to salute; business or social communication to address. Rude people accost every one whom they meet; familiar people salute those with whom they are barely acquainted; impertinent people address those with whom they have no business.

We must accost by speaking; but we may salute by signs as well as words; and address by writing as well as by speaking.

When Æncas is sent by Virgil to the shades, he meets Dido the Queen of Carthage, whom his perfay had hurried to the grave; he accosts her with tendencess and excases, but the lady turns away like Ajax in mute disdain.—JOHNSON.

I was harassed by the multitude of eager salutations, and returned the common civilities with hesitation and impropriety.—JOHNSON.

I still continued to stand in the way, having scarcely strength to walk farther; when another soon addressed me in the same manner.—JOHNSON.

* Vide Abbé Girard ; "Accompli, parfait."

Account, Reckoning, Bill.

Account, compounded of ac or ad and count, signifies to count to a person, or for a thing; an account is the thing so counted. Reckoning, from the verb to reckon, sig-

nifies the thing reckoned up.

Bill, in Saxon bill, in all probability comes from the Swedish byla, to build, signifying a written contract for building vessels, which in German is still called a beilbrief ; hence it has been employed to express various kinds of written documents. These words, which are very similar in signification, may frequently be substituted for one another.

Account is the generic, the others the specific terms: a reckoning and bill is an account, though not always vice versa : account expresses the details, with the sum of them counted up ; reckoning implies the register and notation of the things to be reckoned up; bill denotes the details, with their particular charges. An account should be correct, containing neither more nor less than is proper; a reckoning should be explicit, leaving nothing unnoticed as to dates and names ; a *bill* should be fair.

We speak of keeping an *account*, of coming to a *reckoning*, of sending in a *bill*. Customers have an account with their tradespeople; masters have a *reckoning* with their work-people; tradesmen send in their *bills* at stated periods.

Account, from the extensive use of the term, is applicable to every thing that is noted down; the particulars of which are considered worthy of notice, individually or collectively : merchants keep their accounts; an account is taken at the Custom House of all that goes in and out of the kingdom; an *account* is taken of all transactions, of the weather, of natural phenomena, and whatever is remarkable. *Reckoning*, as a particular term, is more partial in its use : it is mostly confined to the dealings of men with one another; in which sense it is superseded by the preceding term, and now serves to express only an explanatory enumeration, which may be either verbal or written. Bill, as implying something charged or engaged, is used not only in a mercantile, but a legal sense : hence we speak of a bill of lading ; a bill of parcels; a bill of exchange; a bill of indictment, or a bill in Parliament.

At many times I brought in my accounts, Laid them before you ; you would throw them off, And say you found them in my honesty. BHAKSPEARE.

Merchant wi h some rudeness demanded a room, and was told that there was a good fire in the next parlour, which the company were about to leave, being then pay-ing their reckoring -JOHXSON.

Ordinary expense ought to be limited by a man's estate, and ordered to the best, that the *bills* may be less than the estimation abroad.—BACON.

Account, Narrative, Description.

Account, v. Account, reckoning. Narrative, from narrate, is in Latin narratus, participle of narro or gnaro, which signifies to make known.

Description, from describe, in Latin describo or de and scribo, signifies to write down.

Account is the most general of these terms ; whatever is noted as worthy of remark is an account : narrative is an account narrated : description, an account described. Account has

no reference to the person giving the account ; a narrative must have a narrator; a description must have a describer. An account may come from one or several quarters, or no specified quarter; but a narrative and description bespeak themselves as the production of some individual. An account may be the statement of a single fact only; a narrative must always consist of several connected incidents; a description, of several unconnected particulars respecting some common object. An account and a description may be communicated either verbally or in writing; a narrative is mostly written. An account may be given of political events, natural phenomena, and domestic ce-currences; as the signing of a treaty, the march of an army, the death and funeral of an individual: a *neuralize* is mostly personal, respecting the adventures, the travels, the dangers, and the escapes of some particular person: a description does not so much embrace occurrences, as characters, appearances, beauties, defects, and attributes in general. Accounts from the armies are anxiously looked for in time of war: whenever a *narrative* is interesting, it is a species of reading eagerly sought after : the descriptions which are given of the eruptions of volcanoes are calculated to awaken a strong degree of curiosity. An account may be false or true; a narrative clear or confused ; a description lively or dull.

A man of business, in good company, who gives an account of his abilities and dispatches, is hardly more insupportable than her they call a notable woman.— STEELE.

Few narratives will, either to men or women, appear nore incredible than the histories of the Amazons .--

Most readers, I believe, are more charmed with Milton's description of Paradise than of hell.-ADDISON.

Account, v. Sake.

Accountable, v. Answerable.

To Accumulate, v. To heap.

Accurate, Exact, Precise.

Accurate, in French accurate, Latin accuratus, participle of accuro, compounded of the intensive ac or ad and curo to take care of, signifying done with great care.

Exact, in French exacte, Latin exactus, participle of exigo to finish or complete, denotes the quality of completeness, the absence of defect.

Precise, in French *précis*, Latin *præcisus*, participle of *præcido* to eut by rule, signifies the quality of doing by rule.

A man is accurate when he avoids faults; exact, when he attends to every minutia, and leaves nothing undone; precise, when he does it according to a certain measure. These epithets, therefore, bear a comparative rela-tion to each other; *exact* expresses more than accurate, and precise more than exact. An account is accurate in which there is no misrepresentation; it is exact when nothing essen-tial is omitted; it is precise when it contains particular details of time, place, and circumstance.

Accuracy is indispensable in all our concerns, be they ever so ordinary; exactness is of peculiar importance in matters of taste; and in some cases, where great results flow from trifling causes, the greatest precision becomes requisite: we may, however, be too precise when we dwell on unimportant particulars; but we never can be too accurate or exact. Hence the epithet precise is sometimes taken in the unfavourable sense for affectedly exact. An accurate man will save himself much trouble; an exact man will save himself much cedit; and a precise man will take mu h pains only to render himself ridiculous. Young people should strive to do everything accurately, which they think worth doing at all, and thus they will learn to be exact, or precise, as occasion may require.

Accuracy, moreover, oncerns our mechanical and understandings; cractness respects our dealings with others; precision is applied to our habits and manners in society. We write, we see, we think, we judge accurately; we are cract in our payments; we are precise in our modes of cress. Some men are very accurate in their particular line of business, who are not very gract in fulfilling their engagements, nor very precise in the hours which they keep.

An eminent artist who wrought up his pictures with the greatest *accuracy*, and gave them all those delicate touches which are apt to please the nicest eye, is represented as tuning a theorbo.—ADDISON.

This lady is the most *exact* economist, without appearing busy.-CONGREVE.

An apparent desire of admiration, a reflection upon their own merit, and a *precise* behaviour in their general conduct, are almost inseparable accidents in beauties.— HUGHES.

An aptness to jumble things together, wherein can be found any likeness, hinders the mind from *accurate* conceptions of them.-LOCKE.

Angels and spirits, in their several degrees of elevation above us, may be endowed with more comprehensive faculties; and some of them, perhaps, have perfect and *exact* views of all finite beings that come under their consideration—LOCKE.

A definition is the only way whereby the *precise* meaning of moral words can be known.-LOCKE.

Accurate, v. Correct.

Accusation, v. Complaint.

To Accuse, Charge, Impeach, Arraign.

Accuse, in Latin accuse, compounded of ac or ad and causa a cause or trial, signifies to bring to trial.

Charge, from the word cargo a burden, signifies to lay on a burden.

Impeach, in French empecher to hinder or disturb, compounded of em or in and pes the foot, signifies to set one's foot or one's self against ano her.

Arraign, compounded of ar or ad and raign or range, signifies to range, or set at the bar of a tribunal.

The idea of asserting the guilt of another is common to these terns. Accuse in the proper sense is applied particularly to erimes, but it is also applied to every species of offence; charge may be applied to crimes, but is used more c minonly for breaches of moral conduct; we accuse a person of murder; we charge him with dishonesty.

Accuse is properly a formal action : charge is an informal action : criminals are accused, and their accusation is proved in a court of judicature to be true or false; any person may be charged, and the charge may be either substantiat d or refuted in the judgment of a third person. The Counters of Hertford, demanding an audience of the Queen, laid before her the whole series of his mother's crucity, exposed the improbability of an *accutation*, by which he was charged with an intent to commit a nurder that could produce no advantage.—JOHNSON'S LIFE OF SAVAGE.

Nor was this irregularity the only *charge* which Lord Tyrconnel brought against him. Having given him a collection of valuable books stamped with his own arms, he had the mortification to see them in a short time exposed for sale_-JOHNSOYS LIFE OF SAVACE.

Impeach and arraign are both specks of accusing; the former in application to statesmen and state concerns, the latter in regard to the general conduct or principles; with this difference, that he who impeaches only asserts the guilt, but does not determine it; but those who arraign also take upon themselves to decide: statesmen are impeached for misdemeanours in the administration of government: kings arraign governors of provinces and subordinate princes, and in this manner kings are sometimes arraigned before mock tribunals: our Saviour was arraigned before Filate; and creatures in the madness of presumption arraign ther Creator.

Aristogiton, with revengeful cunning, *impeached* several courtiers and intimates of the tyrant.—CUMBER-LAND.

O the inexpressible horror that will seize upon a poor sinner, when he stands *arraigned* at the bar of divine justice.—SOUTH.

To Accuse, Censure.

Accuse, v. To accuse, charge.

Censure, in French censure, in Latin censure, is derived from censor, a Roman magistrate who took conizance of the morals and manners of the citizens, as also of the domestic arrangements of the city. It signifies not only the office of censor, but, in an extended sense, the act of blaming or punishing offenders against morality, which formed a prominent feature in his office.

To accuse is only to assert the guilt of another; to censure is to take that guilt for granted.

We accuse only to make known the offence, to provoke inquiry; we censure in order to inflict a punishment.

An accusation may be false or true; a censure mild or severe.

It is extremely wrong to accuse another without sufficient grounds; but still worse to censure him without the most substantial grounds.

Every one is at liberty to accuse another of offences which he knows him for a certainty to have committed; but none can censure who are not authorized by their age or station.

Mr. Locke accuses those of great negligence who dis course of moral things with the least obscurity in the terms they make use of.—BUDGELL.

If any man measure his words by his heart, and speak as he thinks, and do not express more kindness to every man than men usually have for any man, he can hardiy escape the censure of the want of breeding.—TILLOTSON,

To Achieve, v. To accomplish.

Achievement, v. Deed.

To Acknowledge, Own, Confess, Avow.

Acknowledge, compounded of as or ad and knowledge, implies to bring to knowledge, to make known.

Own, is a familiar figure, signifying to take

to one's self, to make one's own : it is a common substitute for confess.

Confess, in French confesser, Latin con-Confess, in French confesser, Latin con-fessus, participle of confiteer, compounded cf con and fateor, signifies to impart to any one. Avow, in French avouer, Latin advoceo, signifies to vow, or protest to any one. Acknowledging is a simple declaration; con-

fessing or owning is a specific private communication; avowal is a public declaration. We acknowledge facts ; confess or own faults ; avow motives, opinions, &c.

We acknowledge in consequence of a question; we confess in consequence of an accusa-tion; we own in consequence of a charge; we avow voluntarily. We acknowledge having been concerned in a transaction; we confess our guilt; we own that a thing is wrong; but we are ashamed to avow our motives. Candour leads to an acknowledgment; repentance produces a confession; the desire of forgiveness leads to owning; generosity or pride occasions an

An acknowledgment of what is not demanded may be either politic or impolitic according to circumstances : a confession dictated merely by fear is of avail only in the sight of man; those who are most ready to own themselves in an error are not always the first to amend : an avowal of the principles which actuate the conduct is often the greatest aggravation of

I must *acknowledge*, for my own part, that I take greater pleasure in considering the works of the creation in their immensity than in their minuteness.—ADDISON.

And now my dear, cried she to me, I will fairly own that it was I that instructed my girls to encourage our landlord s addresses — GOLDSMITH.

Spite of herself e'en envy must confess, That I the friendship of the great possess.-FRANCIS.

Whether by their settled and *acoused* scorn of thought-less talkers, the Persians were able to diffuse to ary great extent the virtue of taciturnity, we are hindred by the distance of those times from being able to discover.— JOHNSON.

To Acknowledge, v. To recognize.

To Acquaint, v. To inform.

Acquaintance, Familiarity, Inti-

Acquaintance comes from acquaint, which is compounded of the intensive syllable ac or ad and quaint, in old French coint, Teut.

gekannt known, signifying known to one. Familiarity comes from familiar, in Latin familiaris and familia, signifying known as one of the family.

Intimacy, from intimate, in Latin intimatus, participle of intimo to love entirely, from intimus innermost, signifies known to the inn-rmost recesses of the heart.

These terms mark different degrees of closeness in the social intercourse; acquaintance expressing less than *familiarity*; and that less

A slight knowledge of any one constitutes an *acquaintance*; to be *familiar* requires an *acquaintance* of some standing; *intimacy* supposes such an *acquaintance* as is supported by friendship.-TRUSLER.

Acquaintance springs from occasional intercourse; *familiarity* is produced by a daily intercourse, which wears off all constraint, and banishes all ceremony; intimacy arises not merely from frequent intercourse, but

unreserved communication. An acquaintance will be occasionally a guest; but one that is on terms of familiarity has easy access to our table ; and an intimate, likewise, lays claim to a share at least of our confidence. An acquaintance with a person affords but little opportunity for knowing his character; famili-arity puts us in the way of seeing his foibles, rather than his virtues; but intimacy enables

Those who are apt to be *familiar* on a slight acquaint-nce, will never acquire any degree of intimacy.ance, will TRUSLER.

us to appreciate his worth.

A simple acquaintance is the most desirable footing on which to stand with all persons however deserving. If it have not the pleasures of familiarity or intimacy, it can claim the privilege of being exempted from the rank pains, "Too much *familiarity*," according to the old proverb, "breeds contempt." The unlicensed freedom which commonly attends familiarity affords but too ample scope for the indulgence of the selfish and unamiable pas-tions. Intimacies begun in love often end in hatred, as ill-chosen friends commonly become the bitterest enemies. A man may have a thousand acquaintance, and not one whom he should make his intimate.

Acquaintance grew; th' acquaintance they improve To friendship; friendship ripen'd into love.-EUSDEN.

That familiarity produces neglect has been long ob-served -JOHNSON.

The *intimacy* between the father of Eugenio and Agrestis produced a tender friendship between his sister and Amelia,-HAWKESWORTH.

An acquaintance is a being who meets us with a smile and salute, who tells us with the same breath that he is glad and sorry for the most trivial good and ill that befalls us.-HAWKESWORTH.

His familiars were his entire friends, and could have o interested views in courting his acquaintance.-

At an entertainment given by Pisistratus to some of his *intimates*. Thrasippus took some occasion, not re-corded, to break out into the most violent abuse.—UUM-

These terms may be applied to things as well as persons, in which case they bear a similar analogy. An acquaintance with a sub-ject is opposed to entire ignorance upon it; familiarity with it is the consequence of frequent repetition; and intimacy of a steady and thorough research. In our intercourse with the world we become daily acquainted with fresh subjects to engage our attention." Some men have by extraordinary diligence acquired a considerable *familiarity* with more than one language and science; but few, if any, can boast of having possessed an intimate acquaintance with all the particulars of even one lunguage or science. When we can translate the authors of any foreign language we may claim an acquaintance with it; when we can speak, or write it freely, we may be said to be *familiar* with it; but an *intimate ac*quaintance comprehends a thorough critical intimacy with a 1 the niceties and subtleties of its structure.

With Homer's heroes we have more than historica acquaintance; we are made intimate with their habits and manners.-CUMBERLAND.

The frequency of envy makes it so familiar, that it escapes our notice, -JOHNSON.

To Acquiesce, v. To accede

ACQUIRE.

24

To Acquire, Obtain, Gain, Win, Earn.

Acquire, in French acquirer, Latin ac-quiro, is compounded of ac or ad and quarro to seek, signifying to seek or get to one's self. Obtain in French obleair, Latin oblineo, is compounded of ob and teneo to hold, signifying

to lay hold or secure within one's reach.

Gain and win are derived from the same "ource; namely, the French gagner, German gewinnen, Saxon winnen, from the Latin vinco, Greek Kalvopal or VIKW to conquer, signifying to get the mastery over, to get into one's pos-

Earn comes from the Saxon tharnan, German erndten, Friezlandish arnan to reap, which is connected with the Greek apropat to

The idea of getting is common to these terms, but the circumstances of the action vary. We acquire by our own efforts ; we obtain by the efforts of others as well as ourselves; we gain or win by striving; we earn by labour. Talents and industry are requisite for acquiring ; what we acquire comes gradually to us in consequence manner knowledge, honour, and reputation are acquired. Things are obtained by all means, honest or dishonest; whatever comes into our possession agreeable to our wishes is obtained; favours and requests are always obtained. Fortune assists in both gaining and winning. but particularly in the latter case : a subsistence, a superiority, a victory or battle, is gained; a game or a prize in the lottery is won. A good constitution and full employment are all that is necessary for earning a livelihood. Fortunes are acquired after a course of years; they are obtained by inheritance, or gained in trade; they are sometimes won at the gaming table, but seldom earned.

What is acquired is solid, and produces lasting benefit : what is obtained may often be injurious to one's health, one's interest, or one's morals : what is gained or won is often only a partial advantage, and transitory in its nature ; it is gained or won only to be lost : what is earned serves only to supply the necessity of the moment; it is hardly got and quickly spent. Scholars acquire learning, obtain rewards, gain applause, and win prizes, which are often hardly earned by the loss of health.

It is Sallust's remark upon Cato, that the less he coveted glory, the more he acquired it, -ADDISON.

Were not this desire of fame very strong, the difficulty of *obtaining* it, and the danger of losing it when *obtained*, would be sufficient to deter a man from so vain a pursuit.

He whose mind is engaged by the acquisition or im-provement of a fortune, not only escapes the insiplidity of indifference and the tediousness of inactivity, but gains enjoyments wholly unknown to those who live lazily on the toils of thers. J-JOHNSON.

Where the danger ends, the hero ceases: when he has won an emp're, or gained his mistress, the rest of his story is not worth relating.—STEELE.

An honest man may freely take his own ; The goat was mine, by singing fairly won.-DRYDEN.

They who have *earned* their fortune by a laborious and industrious life are naturally tenacious of what they have painfully *acquired*.-BLAIR.

To Acquire, Attain.

Acquire, v. To acquire, obtain.

ACRIMONY.

Attain, in Latin attineo, is compounded of ab or ad and teneo to hold, signifying to rest at a thing.

To acquire is a progressive and permanent action ; to attain is a perfect and finishing action: we always go on acquiring; but we stop when we have attained. What is acquired is something got into the possession ; what is attained is the point arrived at. We acquire a language; we attain to a certain degree of

By abilities and perseverance we may acquire a considerable fluency in speaking several languages ; but we can scarcely expect to attain to the perfection of a native in any foreign language. Ordinary powers coupled with diligence will enable a person to acquire whatever is useful but we c nnot attain to superiority without extraordinary talents and determined perseverance. Acquirements are always serviceable ; attainments always credit-

A genius is never to be acquired by art, but is the gift of nature.-GAY

Inquiries after happiness, and rules for attaining it, re not so necessary and useful to mankind as the arts of

Acquirement, Acquisition.

Two abstract nouns, from the same verb, denoting the thing acquired.

Acquirement implies the thing acquired for and by ourselves; acquisition, that which is acquired for another, or to the advantage of another

People can expect to make but slender acquirements without a considerable share of industry; and in such case they will be no acquisition to the community to which they have attached themselves.

Acquirement respects rather the exertions employed; acquisition the benefit or gain accruing. To learn a language is an acquirement; to gain a class or a degree, an acquisi-tion. The acquirements of literature far exceed in value the acquisitions of fortune.

Men of the greatest application and *acquirements* can look back upon many vacant spaces and neglected parts of time,-HUGHES.

To me, who have taken pains to look at beauty, ab-stracted from the consideration of its being an orject of desire; at power only as it sits upon another without any hop sof partaking any share of it; at wisdom and capa-city without any pretension to rival or envy its *capasitions*; those, the world is not only a more scene, but a pleasant one -STELE.

Acquisition, v. Acquirement.

To Acquit, v. To absolve.

Acrimony, Tartness, Asperity. Harshness.

These epithets are figuratively employed to denote sharpness of feeling corresponding to

Acrimony, in Latin acrimonia, from acer sharp, is the characteristic of garlic, mustard,

and pepper, that is, a biting sharpness. **Tartness**, from *tart*, is not improbably derived from *tartar*, the quality of which it in some degree resembles ; it is a high degree of acid peculiar to vinegar.

Asperity, in Latin asperitas, from asper, and the Greek ασπρος fallow, without culture

and without fruit, signifying land that is too hard and rough to be tilled.

Harshness, from *harsh*, in German and Teutonic *herbe*, *herbisch*, Swedish *kerb*, Latin *acerbus*, denotes the sharp rough taste of unripe fruit.

A quick sense produces acrimony: It is too frequent among disputants, who embitter each other's feelings. An acute sensibility coupled with quickness of intellect produces *tartness*, it is too frequent among females. *Acrimony* is a transient feeling that discovers itself by the words; *tartness* is an habitual irritability that mingles itself with the tone and looks. An *acrimonious* reply frequently gives rise to much ill-will; a *tart* reply is often treated with indifference, as indicative of the natural temper, rather than of any unfriendly feeling.

Asperity and harshness respect one's conduct to inferiors; the latter expresses a strong degree of the former. Asperity is opposed to mildness and forbearance; harshness to kindness. A reproof is conveyed with asperity, when the words and looks convey strong displeasure; a treament is harsh when it wounds the feelings, and does violence to the affections. Mistresses sometimes chide their servants with asperity; parents deal harshly with their children.

The genins even when he endeavours only to entertain or instruct, yet suffers persecution from innumerable criticise, whose *acrimony* is excited merely by the pain of seeing others pleased.—JOHNSON.

Cowley seems to have possessed the power of writing easily beyond any other of our poets, yet his pursuit of remote thoughts led him often into *harshness* of expression.—JOHNSON.

The nakedness and *asperity* of the wintery world always fills the beholder with pensive and profound astonishment.—JOHNSON.

They cannot be too sweet for the king's tartness.-SHAKSPEARE.

To Act, do.

Act, in Latin actus, from ago to direct, signifies the putting in motion.

Do, in German *thun*, comes probably from the Greek δειναι to put, signifying to dispose, put in order, or bring to pass.

We act whenever we do any thing; but we may act without doing any thing. The first of these words is intransitive, and the see ad transitive; we do not act a thing, but we always do a thing. The first approaches nearest to the idea of more; it is properly the exertion of power corporeal or mental; the second is closely allied to effect; it is the producing an effect by such an exertion. They act very unwisely who attempt to do more than their abilities will enable them to complete : whatever we do, let us be careful to act considerately.

We have made this a maxim, "That a man who is commonly called good-natured is hardly to be thanked for what he does, because half that is *acted* about him is *done* rather by his sufference than approbation."— STEELE.

Action, Act, Deed.

The words action, act, and deed, though derived from the preceding verbs, have an obvious distinction in their meaning.

Action, in French action, Latin actio, signifies doing.

Act, in French acte, Latin actum, denotes the thing done: the former implies a process: the latter a result.

We mark the degrees of *action*^{*} which indicate energy; we mark the number of *action* which may serve to designate a habit or character: we speak of a lively, vehement, or impetuous *action*; a man of *action*, in distinction from a meretalker or an idler; whatever rests without influence or movement has lost its *action*; we speak of many *acts* of a particular kind; we call him a fool who commits continued *acts* of folly; and him a niggard who commits nothing but *acts* of meanness.

Action is a continued exertion of power: act is a single exertion of power; the physical movement; the simple action. Our actions are our works in the strict sense of the word; our acts are the operations of our faculties. The character of a man must be judged by his actions; the merit of actions depends on the motives that give rise to them: the act of speaking is peculiar to man; but the acts of walking, running, eating, &c., are common to all animals.

Actions may be considered either singly or collectively; acts are regarded only individually and specifically: we speak of all a man's actions, but not of all his acts; we say a good action, a virtuous action, a charitable action; but an act, not an action of goodness, an act of virtue, an act of faith, an act of charity, and the like. It is a good action to conceal the faults of our neighbours; but a rare act of charity among men. Many noble actions are done in private, the consciousness of which is the only reward of the doer; the wisest of men may occasionally commit acts of folly, which are not imputable to their general character. Nothing can be a greater act of imprudence than not to take an occasional review of our past actions.

Action t is a term applied to whatever is done in general; act to that which is remarkable or that requires to be distinguished. The sentiments of the heart are easier to be discovered by one's actions, than by one's words: it is an heroic act to forgive our enemy, when we are in a condition to be revenged on him. The good man is cautious in all his actions to avoid even the appearance of evil: a great prince is anxious to mark every year by some distinguished act of wisdom or virtue.

Act and deed are both employed for what is remarkable; but act denotes only one single thing done; deed implies some complicated performance, something achieved: we display but one quality or power in performing an act; we display many, both physical and mental, in performing a deed. A prince distingnishes himself by acts of mercy; the commander of an army by martial deeds. Acts of disobedience in youth frequently lead to the perpetration of the foulest deeds in more advanced life.

Many of those actions which are apt to procure fame are not in their nature conducive to our ultimate happiness.—ADDISON.

I desire that the same rule may be extended to the whole fraternity of heathen gods; it being my design to

> * Roubaud ; "Acte, action." † Girard ; "Action, acte."

condemn every poem to the flames, in which Jupiter thunders or exercises any *act* of authority which does not belong to him.-ADDISON.

All with united force combine to drive The lazy drones from the laborious hive; With envy stung they view each other's deeds, With diligence the fragrant work proceeds,—DRYDEN.

Action, Gesture, Gesticulation, Posture, Attitude.

Action, v. To act.

Gesture, in French geste, Latin gestus, participle of gero to carry one's self, signifies the manner of carry i g one's body.

Gesticulation, in Latin gesticulatio comes from gesticutor to make many gestures.

Posture, in French posture, Latin positura a position, comes from *positis*, participle of *pono*, signifying the manner of placing one's self

Attitude, in French attitude, Italian attitudine, is changed from aptitude, signifying a propriety as to disposition.

All these terms are applied to the state of the body : the former three indicating a state of motion; the latter two a state of rest. Action respects the movements of the body in general; gesture is an action indicative of some particular state of mind; gesticulation is a species of artificial gesture. Raising the arm is an action : bowing is a gesture.

Actions may be ungraceful ; gestures indecent. A suitable action sometimes gives great force to the words that are uttered; gestures often supply the place of language between people of different nations. Actions characterize a man as vulgar or well-bred; gestures mark the temper of the mind. There are many actions which it is the object of education to prevent from growing into habits: savages express the vehement passions of the mind by vehement gestures on every occasion, even in their amusements. An extravagant or unnatural gesture is termed a gesticulation ; a sycophant, who wishes to cringe into favour with the great, deals largely in gesticulation to mark his devotion ; a buffoon who attempts to imitate the gestures of another will use gesticulation ; and the monkey who apes the actions of human beings does so by means of gesticulations.

Posture* is a mode of placing the body more or less differing from the ordinary habits; attitude is the manner of keeping the body more or less suitable to the existing circumstances. A posture, however convenient, is never assumed without exertion ; it is therefore willingly changed : an attitude, though not usual, is still according to the nature of things; it is therefore readily pre-served. A *posture* is singular; it has some-thing in it which departs from the ordinary carriage of the body, and makes it remarkable: an attitude is striking; it is the natural expression of character or impression. A brave man will put himself into a posture of defence, without assuming an attitude of de-

Strange and forced positions of the body are termed postures ; noble, agreeable, and expressive forms of carriage, are called attitudes: mountebanks and clowns put themselves into ridiculous postures in order to excite laughter: actors assume graceful attitudes to represent their characters. Postures are to the body what grimaces are to the face : attitudes are to the body what air is to the figure : he who in attempting to walk assumes the attitude of a dancer, puts himself into a ridiculous posture ; a graceful and elegant attitude in dancing becomes an affected and laughable posture in another case.

Postures are sometimes usefully employed in stage dancing; attitudes are necessarily employed by painters, sculptors, dancing masters, and other artists. *Posture* is said of the whole body : the rest, of particular limbs or parts. Attitude and posture are figuratively applied to other objects besides the body : armies assume a menacing attitude; in a critical posture of affairs, extraordinary skill is required on the part of the government.

Cicero concludes his celebrated book 'de Oratore' with some precepts for pronunciation and *action*, without which part he affirms that the best orator in the world can never succeed,—HUGHES.

Our best actors are somewhat at a loss to support them-selves with proper *gesture*, as they move from any con-siderable distance to the front of the stage.—STEELE.

Neither the judges of our laws, nor the representatives of the people, would be much affected by laboured gesticulation, or believe any man the more, because he rolled his eyes, or puffed his cheeks,-JOHNSON.

Falsehood in a short time found by experience that her superiority consisted only in the celerity of her course, and the change of her *posture*.—JOHNSON.

When I entered his room, he was stitting in a contem-plative *posture*, with his eyes fixed upon the ground; after he had continued in his reveries near a quarter of an hour, he rose up and seemed by his gestures to take leave of some invisible guest.-HawKESSWOTH.

Falsehood always endeavoured to copy the mien and attitudes of truth.-JOHNSON.

Action, Agency, Operation.

Action, v. To act.

Agency, v. To act.

Operation, in Latin operatio, from opera labour and opus need, signifies the work that is needful.

Action is the effect, agency the cause. Action is inherent in the subject: agency is something exterior; it is, in fact, putting a thing into *action*; in this manner the whole world is in action through the agency of the Divine Being. Operation is action for a specific end, and according to a rule; as the operation of nature in the article of vegetation.

It is better, therefore, that the earth should move about its own centre, and make those useful vicissitudes of night and day, than expose always the same side to the *action* of the sun.—BENTLEY.

A few advances there are in the following papers tend-ing to assert the superintendence and *agency* of Provi-dence in the natural world.—W00DWARD.

The tree whose operation brings

Knowledge of good and ill, shun thou to taste.

Active, Diligent, Industrious, Assiduous, Laborious.

Active, from the verb to act, implies a propensity to act, to be doing something without regard to the nature of the object.

Diligent, in French diligent, Latin dili-gens, participle of diligo, to choose or like. implies an attachment to an object, and consequent attention to it.

Industrious, in French industrieux,

Latin industrius, is probably changed from endostruus, that is endo or intro within, and struo to build, make, or do, signifying an inward or thorough inclination to be engaged in some serious work.

Assiduous, in French assidu, in Latin assiduus, is compounded of as or ad, and siduus from sedeo to sit, signifying to sit close to a thing.

Laborious, in French laborieux, Latin laboriosus, from labor, implies belonging to labour, or the inclination to labour.

We are active if we are only ready to exert our powers, whether to any end or not. We are *diligent* when we are active for some We are industrious when no specific end. time is left unemployed in some serious pursuit. We are assiduous if we do not leave a thing until it is finished. We are laborious when the bodily or mental powers are regularly employed in some hard labour.

A man may be active without being diligent. since he may employ himself in what is of no importance; but he can scarcely be diligent without being active, since diligence supposes some degree of activity in one's application to a useful object. A man may be diligent witha useful object. A man may be duigent with-out being industrious, for he may diligently employ himself about a particular favourite object without employing himself constantly in the same way; and he may be *industrious* without being diligent, since diligence implies a free exercise of the mental as well as corporeal powers, but *industry* applies prin-cipally to manual labour. Activity and diligence are therefore commonly the property of lively or strong minds, but *industry* may be associated with moderate talents. A man may be diligent without being assiduous ; but he cannot be assiduous without being diligent, for assiduity is a sort of persevering diligence. A man may be industrious, without being laborious, but not vice versa; for laboriousness is a severer kind of industry.

The active man is never easy without an employment; the diligent man is contented with the employment he has; the industrious man goes from one employment to the other; the assiduous man seeks to attain the end of his employment; the *laborious* man spares LO pains or labour in following his employment.

Activity is of great importance for those who have the management of public concerns: diligence in business contributes greatly to success: *industry* is of great value in obtain-ing a livelihood: without assiduity no advances can be made in science or literature; and without laborious exertions, considerable attainments are not to be expected in many literary pursuits.

Active minds set on foot inquiries to which the industrious, by assiduous application, and diligent if not laborious research, often afford satisfactory answers.

Providence has made the human soul an active being. -JOHNSON.

A constant and unfailing obedience is above the reach of terrestrial *diligence.*-JOHNSON.

1. has been observed by writers of morality, that in order to quicken human *industry*, Providence has so con-trived that our daily food is not to be procured without much pains and labour.—ADDISON.

If ever a cure is performed on a patient, where quacks are concerned, they can claim no greater share in it than

Virgil's Lapis in the curing of *Æneas*; he tried his skill, was very *assiduous* about the wound, and indeed was the only visible means that relieved the hero; but the poet assures us it was the particular assistance of a deity that

If we look into the brute creation, we find all its indi-viduals engaged in a painful and *laborious* way of life to procure a necessary subsistence for themselves.— ADDISON.

Active, Brisk, Agile, Nimble.

Active, v. Active, diligent.

Brisk has a common origin with fresh, which is in Saxon fersh, Dutch frisch or bersk, Danish frisk, fersk, &c.

Agile, in Latin agilis, comes from the same verb as active, signifying a fitness, a readiness to act or move.

Nimble, is probably derived from the Saxon nemen to take, implying a fitness or capacity to take any thing by a celerity of movement.

Activity respects one's transactions ; briskness, one's sports : men are active in carrying on business; children are brisk in their play. Agility refers to the light and easy carriage of the body in springing; nimbleness to its quick and gliding movements in running. A rope dancer is agile; a female moves nimbly.

Activity results from ardour of mind ; briskness from vivacity of feeling: agility is pro-duced by corporeal vigour, and habitual strong exertion; nimbleness results from an habitual effort to move lightly.

There is not a more painful action of the mind than inventou, yet in dreams it works with that ease and activity, that we are not sensible when the faculty is em-ployed.—ADDISON.

I made my next application to a widow, and attacked her so briskly that I thought myself within a fortnight of her.—BUDGELL.

When the Prince touched his stirrup, and was going to speak, the officer, with an incredible *agility*, threw him-self on the earth and kissed his feet.-STEELE.

O friends. I hear the tread of nimble feet Hasting this way .- MILTON.

Active, Busy, Officious.

Active, v. Active, diligent. Busy, in Saxon gebysgod, from bisgian, beschaftigt, from beschaftligen to occupy, and schaffen to make or do, implies a propensity to be occupied.

Officious, in French officieux, Latin offi-ciosus, from officium duty or service, signifies a propensity to perform some service or office.

Active respects the habit or disposition of the mind; busy and officious, either the disposition of the mind, or the employment of the moment: the former regards every species of employment; the latter only particular kinds of employment. An active person is ever ready to be employed; a person is *busy*, when he is actually employed in any object; he is efficious, when he is employed for others.

Active is always taken in a good, or at least an indifferent sens: ; it is opposed to lazy : busy, as it respects occupation, is mostly in a good sense ; it is opposed to being at leisure ; as it respects disposition, it is always in a bad sense; officious is never taken in a good sense; it implies being busy without discretion. To an active disposition, nothing is more irksome than inaction ; but it is not concerned to inquire into the utility of the action. It is better

for a person to be busy than quite unemployed; but a busy person will employ himself about the concerns of others, when he has none of his own sufficiently important to engage his attention : an officious person is as unfortunate as he is troublesome; when he strives to serve he has the misfortune to annoy.

The pursuits of the active part of mankind are either in the paths of religion and virtue, or, on the other hand, in the roads to wealth, honour, or pleasures.—ADDISON.

We see multitudes *busy* in the pursuit of riches at the expense of wisdom and virtue.—JOHNSON.

The air-pump, the barometer, the quadrant, and the like inventions, were thrown out to those *busy* spirits (politicians), as tubs and barrels are to a whale, that he may let the ship sail on without disturbance—ADDISON.

I was forced to quit my first lodgings by reason of an officious landlady, that would be asking me every morn-ing how I had slept.—ADDISON.

Actor, Agent.

These terms vary according to the different senses of the verb from which they are drawn.

Actor is used for one who acts a part, or who represents the actions and characters of others, whether real or feigned. Agent is said of those who simply act for or in the stead of another.

Actors require the power of imitating actions; agents the power of performing them. Actors serve for the diversion of others; agents are employed for the benefit of others.

Of 'all the patriarchal histories, that of Joseph and his brethren is the most remarkable, for the characters of the actors, and the instruc ive nature of the events,— BLAIR

I expect that no pagan agent shall be introduced into the poem, or any fact related which a man cannot give credit to with a good conscience.—ADDISON.

Actor, Player.

The Actor and Player both perform on a stage ; but the former is said in relation to the part that is acted, the latter to the profession that is followed. We may be actors occasionally without being players professionally, but we may be *players* without deserving the name of *actors*. Those who personate char acters for their amusement are actors but not players; those who do the same for a livelihood are players as well as actors; hence we speak of a company of players, not actors. So likewise in the figurative sense, whoever acts a part real or fictitious, that is, on the stage of life, or the stage of a theatre, is an actor ; but he only is a player who performs the fictitious part; hence the former is taken* in a bad or good sense, according to circumstances; but the *player* is always taken in a less favourable sense, from the artificiality which attaches to his profession.

Cicero is known to have been the intimate friend of Roscius the actor .- HUGHES.

Our orators (says Cicero) are as it were the actors of ruth itself; and the players the imitators of truth.-IES. All the world's a stage, And all the men and women mercly *players*. SHAKSPEARE.

Actual, Real, Positive.

Actual, in French actuel, Latin actualis, from actio a deed, signifies belonging to the thing done.

. Vide Girard : " Acteur, comedien."

Real, in French reel, Latin realis, from res, signifies belonging to the thing as it is.

Positive, in French positif, Latin positivus, from pono to place or fix, signifies the state or quality of being fixed, established.

What is *actual* has proof of its existence within itself, and may be exposed to the eye; what is *real* may be satisfactorily proved to exist; and what is *positive* precludes the necessity of a proof. Actual is opposed to the supposititious, conceived or reported ; real to the feigned, imaginary ; positive to the uncertain, doubtful.

Whatever is the condition of a thing for the time being is the *actual* condition; sorrows are *real* which flow from a substantial cause; proofs are positive which leave the mind in no uncertainty. The actual state of a nation is not to be ascertained by individual instances of poverty or the reverse; there are but few, if any, real objects of compassion among common beggars; many *positive* facts have been related of the deception which they have practised. By an actual survey of human life we are alone enabled to form just opinions of mankind ; it is but too frequent for men to disguise their real sentiments, although it is not always possible to obtain positive evidence of their insincerity.

The very notion of any duration being past implies that it was once present; for the idea of being once pre-sent is *actually* included in the idea of its being past.— ADDISON.

We may and do converse with God in person *really*, and to all the purposes of giving and receiving though not visibly.—SOUTH.

Dissimulation is taken for a man's *positively* professing himself to be what he is not.—SOUTH.

To Actuate, Impel, Induce.

Actuate, from the Latin actum an action. implies to call into action.

Împel, in Latin *impello*, is compounded of in towards, and *pello* to drive, signifying to drive towards an object.

Induce, in Latin induco, is compounded of in and duco, signifying to lead into an object.

One is actuated by motives, impelled by passions, and induced by reason or inclination.

Whatever actuates is the result of reflection : it is a steady and fixed principle : whatever impels is momentary and vehement, and often precludes reflection ; whatever *induces* is not vehement, though often momentary.

We seldom repent of the thing to which we are actuated; as the principle, whether good or bad, is not liable to change: but we may frequently be impelled to measures which cause serious repentance : the thing to which we are induced is seldom of sufficient importance to call for repentance.

Revenge actuates men to commit the most horrid deeds ; anger impels them to the most imprudent actions ; phlegmatic people are not easily induced to take any one measure in preference to another.

It is observed by Cicero, that men of the greatest and the most shining parts are most actuated by ambition.--ADDISON.

When youth impetI'd him, and when love inspir'd, The listening nymphs his Doric lays admir'd. SIR WM. JONES.

Induced by such examples, some have taught That bees have portions of ethereal thought.-DRYDEN.

Acute, in French acute, Latin acutus, from acus a needle, signifies the quality of sharpness and pointedness peculiar to a needle.

Keen, in Saxon cene, probably comes from snidan to cut; signifying the quality of being

Shrewd, probably from the Teutonic beschreyen to enchant, signifies inspired or endowed with a strong portion of intuitive intellect.

In the natural sense, a fitness to pierce is predominant in the word acute; and that of cutting, or a fitness for cutting, in the word *keen*. The same difference is observable in their figurative acceptation.

An acute understanding is quick at discovering truth in the midst of falsehood ; it fixes itself on a single point with wonderful celerity. A keen understanding cuts or removes away the artificial veil under which the truth lies hidden from the view. A shrewd understanding is rather quick at discovering new truths, than at distinguishing truth from falsehood.

Acuteness is requisite in speculative and ab-struse discussions; keenness in penetrating characters and springs of action; shrewdness in eliciting remarks and new ideas. The acute man detects errors, and the keen man falsehoods ; the shrewd man exposes follies. Arguments may be acute, reproaches keen, and re-plies or retorts shrewd. A polemic, or a lawyer, must be acute, a satirist keen, and a wit shrewd.

His acuteness was most eminently signalized at the masquerade, where he discovered his acquaintance through their disguises with such wonderful facility.-- JOINSON.

The village songs and festivities of Bacchus gave a scope to the wildest extravagancies of nummery and grimace, mixed with coarse but *keen* raillery.--CUMBER-LAND,

You statesmen are so shrewd in forming schemes ! JEFFREY,

Acute, v. Sharp. Acuteness, v. Penetration. Adage, v. Axiom. To Adapt, v. To fit.

To Add, Join, Unite, Coalesce.

Add, in Latin addo, compounded of ad and do, signifies to put to an object.

Join, in French joindre, Latin jungo. comes from jugum a yoke, and the Greek ζευγω to yoke, signifying to bring into close contact.

Unite, in Latin writes, participle of unio, from unus one, implies to make into one. Coalesce, in Latin coalesce, compounded of co or con, and alesco for cresco, signifies to grow or form one's self together.

We add by affixing a part of one thing to another, so as to make one whole; we join another, so has to make one whole to another, so bhat they may adhere in part; we *unite* by putting one thing to another, so that all their parts may adhere to each other; things coalesce by coming into an entire cohesion of all their

Adding is either a corporeal or spiritual action ; joining is mostly said of corporeal ob-We add a wing to a house by a mechanical pro-

cess, or we add quantities together by calculation ; we join two houses together, or two armies, by placing them on the same spot: people are united who are bound to each other by similarity of opinion or sentiment : parties coalesce when they agree to lay aside their leading distinctions of opinion, so as to cooperate.

Nothing can be added without some agent to perform the act of adding ; but things may be joined by casually coming in contact ; and things will unite of themselves which have an aptitude to accordance; coalition is that species of union which arises mostly from external agency. The addition of quantities produces vast sums ; the junction of streams forms great rivers; the union of families or states constitutes their principal strength ; by the coalition of sounds diphthongs are formed. Bodies are enlarged by the addition of other bodies; people are sometimes joined in matrimony who are not united in affection ; no two things can coalesce, between which there is an essential difference, or the slightest discordance.

Addition is opposed to subtraction ; junction and union, to division ; coalition, to distinction

Now, best of kings, since you propose to send Such bounteons presents to your Trojan friend, Add yet a greater at our *joint* request, One which he values more than all the rest;

The several great bodies which compose the solar system are kept from *joining* together at the common centre of gravity by the rectilinear motions the Author of nature has impressed on each of them,—BERKELEY,

Two Englishmen meeting at Rome or Constantinople soon run into familiarity. And in China or Japan, Europeans would think their being so a sufficient reason for their *uniting* in particular converse.—BERKELEY.

The Danes had been established during a longer period in England than in France; and though the similarity of their original language to that of the Saxons invited them to a more early *coalition* with the natives, they had found as yet so little example of civilized manners among the English, that they retained all their ancient forcity. -HUME. ferocity .- HUME.

To Addict, Devote, Apply.

Addict, in Latin addictus, participle of addico, compounded of ad and dico, signifies to speak or declare in favour of a thing, to exert one's self in its favour,

Devote, in Latin devotus, participle of devoveo, signifies to vow or make resolutions for a thing.

Apply, in French appliquer, Latin applico, is compounded of ap or ad, and plico, signifying to knit or join one's self to a thing.

To addict is to indulge one's self in any particular practice ; to devote is to direct one's powers and means to any particular pursuit; to *apply* is to employ one's time or attention about any object. Men are *addicted* to vices: they devote their talents to the acquirement of any art or science : they apply their minds to the investigation of a subject.

Children begin early to addict themselves to lying when they have any thing to conceal. People who are devoted to their appetites are burdensome to themselves, and to all with whom they are connected. Whoever applies his mind to the contemplation of nature, and the works of creation, will feel himself im-pressed with sublime and reverential ideas of the Creator.

We are addicted to a thing from an irresistible passion or propensity : we are devoted to a thing from a strong but settled attackment to it: we apply to a thing from a sense of its utility. We addict ourselves to study by vielding to our passion for it : we devote ourselves to the service of our king and country by employing all our powers to their benefit: we apply to business by giving it all the time and attention that it requires.

Addict is seldomer used in a good than in a bad sense; devote is mostly employed in a good sense; apply in an indifferent sense.

As the pleasures of luxury are very expensive, they put those who are *addicted* to them upon raising fresh sup-plies of money by all the methods of rapaciousness and corruption.—ADDISON.

Persons who have devoted themselves to God are vener-able to all who fear him.-BERKELEY

Tully has observed that a lamb no sooner falls from its mother, but immediately, and of its own accord, it applies itself to the teat.—ADDISON.

Addition, v. Increase. To Address, v. To accost.

To Address, Apply.

Address is compounded of ad and dress, in Spanish derecar, Latin direxi, preterite of dirigo to direct, signifying to direct one's self to an object.

Apply, v. To addict. An address is immediately directed from one party to the other, either personally or by writing; an *application* may be made through the medium of a third person. An address may be made for an indifferent purpose or without any express object; but an application is always occasioned by some serious circumstance.

We address those to whom we speak or write ; but we apply to those to whom we wish to communicate some object of personal interest. An address therefore may be made without an application; and an application may be made by means of an address.

It is a privilege of the British Constitution, that the subject may *address* the monarch, and *apply* for a redress of grievances. We cannot pass through the streets of the metropolis without being continually addressed by beggars, who apply for the relief of artificial more than of real wants. Men in power are always exposed to be publicly addressed by persons who wish to obtrude their opinions upon them, and to have perpetual applications from those who solicit favours.

An address may be rude or civil, an application may be frequent or urgent. It is impertinent to address any one with whom we are not acquainted, unless we have any reason for making an application to them.

Many are the inconveniences which happen from the improper manner of *address*, in common speech, between persons of the same or different quality.—STEELE.

Thus all the words of iordship, honour, and grace, are only repetitions to a man that the King has ordered him to be called as, but no evidences that there is any bing in himself that would give the man, who applies to him, those ideas without the creation of his master._STRELE.

Address, Speech, Harangue, Oration.

Address, v. To address. Speech, from speak, signifies the thing spoken.

Harangue, probably comes from ara an altar, where harangues used to be delivered.

Oration, from the Latin oro to beg or entreat, signifies that which is said by way of entreaty.

All these terms denote a set form of words directed or supposed to be directed to some person; an *address* in this sense is always written, but the rest are really spoken or supposed to be so; a speech is in general that which is addressed in a formal manner to one person or more ; an harangue is a noisy tumultuous speech addressed to many ; an oration is

a soletin speck for any purpose. Addresses are frequently sent up to the throne by public bodies. Speckes in Parlia-ment, like harangues at elections, are often little better than the crude effusions of party spirit. The orations of Demosthenes and Cicero, which have been so justly admired. received a polish from the correcting hand of their authors, before they were communicated to the public.

Addresses of thanks are occasionally pre-sented to persons in high stations by those who are anxious to express a sense of their merits. It is customary for the King to deliver speeches to both houses of parliament at their opening. In all popular governments there is a set of persons who have a trick of making *harangues* to the populace, in order to render them dissatisfied with those in power. Funeral orations are commonly spoken over the grave.

When Louis of France had lost the battle of Fontenoy, the *addresses* to him at that time were full of his forti-tude.—HUGHES.

Every circumstance in their speeches and actions is with justice and delicacy adapted to the persons who speak and act.—ADDISON ON MILTON.

There is scarcely a city in Great Britain but has one of this tribe who takes it into his protection, and on the market days *harangues* the good people of the place with aphorisms and recipes.—PEARCE ON QUACKS.

How cold and unaffecting the best oration in the world would be without the proper ornaments of voice and gesture, there are two remarkable instances in the case of Ligarius and that of Milo.-SWIFT.

Address, v. Dexterity. Address, v. Direction.

To Adduce, Alledge, Assign, Advance.

Adduce, in Latin adduco, compounded of ad and duco to lead, signifies to bring forwards, or for a thing.

Alledge, in French allequer, in Latin allego, compounded of al or ad and lego, in Greek $\lambda \epsilon \gamma \omega$ to speak, signifies to speak for a thing.

Assign, in French assigner, Latin assigno, compounded of as or ad and signo to sign or mark out, signifies to set apart for a purpose.

Advance comes from the Latin advenio, compounded of ad and venio to come, or cause to come, signifying to bring forward a thing.

An argument is adduced; a fact or a charge is alledged; a reason is assigned; a position or an opinion is advanced. What is adduced tends to corroborate or invalidate ; what is alledged tends to criminate or exculpate; what is assigned tends to justify; what is advanced

tends to explain and illustrate. Whoever discusses disputed points must have argu-ments to adduce in favour of his principles: censures should not be passed where nothing improper can be alledged : a conduct is absurd for which no reason can be assigned : those who advance what they cannot maintain expose their ignorance as much as their folly.

The reasoner addresses facts in proof of what he has advanced. The accuser alledges circumstances in support of his charge. The philosophical investigator assigns causes for particular phenomena.

We may controvert what is adduced or advanced ; we may deny what is alledged, and question what is assigned.

I have said that Celsus *adduces* neither oral nor written authority against Christ's miracles.—CUMBERLAND.

The criminal *alledged* in his defence, that what he had done was to raise minth, and to avoid ceremony.-

If we consider what providential reasons may be assigned for these three particulars, we shall find that the numbers of the Jews, their dispersion and adherence to their Rhigion, have furnished every age, and every nation of the world, with the strongest arguments for the Christian faith.—ADDISON.

I have heard of one that, having advanced some erroneous doctrines of philosophy, refused to see the ex-periments by which they were confuted.—JOHNSON.

Adequate, v. Proportionate.

To Adhere, Attach.

Adhere, from the French adherer, Latin auhæreo, is compounded of ad and hæreo to stick close to.

Attach, in French attacher, is compounded of at or ad and tach or touch, both which come from the Latin tango to touch, signifying to come so near as to touch.

A thing is adherent by the union which nature produces; it is *attached* by arbitrary ties which keep it c'ose to another thing. Glutinous bodies are apt to *adhere* to everything they touch : a smaller building is sometimes attached to a larger by a passage, or some other mode of communication.

What adheres to a thing is closely joined to its outward surface; but what is attached may be fastened to it by the intervention of a third body. There is an universal adhesion in all the particles of matter one to `another; the sails of a vessel are *attached* to a mast by means of ropes.

In a figurative sense the analogy is kept up in the use of these two words. Adherence is a mode of conduct; attachment a state of feeling. We adhere to opinions which we are determined not to renounce; we are attached to opinions for which our feelings are strongly prepossessed. It is the character of obstinacy to adhere to a line of conduct after it is proved to be injurious : some persons are not to be attached by the ordinary ties of relationship or friendship.

The firm adherence of the Jews to their religion is no as remarkable than their numbers and dispersion.-

The play which this pathetic prologue was *attached* to was a comedy, in which Laberius took the character of a slave.—OUMBERLAND.

The conqueror seems to have been fully apprized of the

strength which the new government might derive fr u a clergy more closely attached to himself, --TYRWHITT,

Adhere, v. To stick. Adherence, v. Adhesion. Adherent, v. Follower.

Adhesion, Adherence.

These terms are both derived from the work adhere, one expressing the proper or figurative sense, and the other the moral sense 'r acceptation.

There is a power of adhesion in all glutineus bodies; a disposition for adherence in steady

We suffer equal pain from the pertinacious adhesion of unwelcome images, as from the evanescence of those which are pleasing and useful.—JOHNSON.

Shakspeare's adherence to general nature has exposed him to the censure of criticks, who form their judgements upon narrower principles.—JOHNSON.

Adjacent, Adjoining, Contiguous.

Adjacent, in Latin adjiciens, participle of adjicio, is compounded of ad and jacio to lie near.

Adjoining, as the words imply, signifies

Contiguous, in French contigu, Latin contiguus, comes from contingo or con and tango, signifying to touch close

What is adjacent may be separated altogether by the intervention of some third object; what is adjoining must touch in some part ; and what is contiguous must be fitted to touch entirely on one side. Lands are adjacent to a house or a town ; fields are adjoining to each other; and houses contiguous to each other.

They have been beating up for volunteers at York, and the towns *adjacent* : but nobody will list.-GRANVILLE.

As he happens to have no estate *adjoining* equal to his own, his oppressions are often borne without resistance,— JOHNSON.

We arrived at the utmost boundaries of a wood which lay contiguous to a plain,-STEELE,

Adjective, v. Epithet.

Adjoining, v. Adjacent.

To Adjourn, v. To prorogue.

To Adjust, v. To fit.

To Administer, v. To minister.

Administration, v. Government.

Admiration, v. Wonder.

To Admire, v. To wonder.

Admission, v. admittance.

To Admit,* Receive.

Admit, in French admettre, Latin admitto, compounded of ad and mitto, signifies to send or suffer to 1 ass into.

Receive, in French recevoir, Latin recipio, compounded of re and capio, signifies to take back or to one's self.

To admit is a general term, the sense of which depends upon what follows; to receive has a complete sense in itself : we cannot

* Girard ; "Amettre, recevoir."

speak of admitting, without associating with it an idea of the object to which one is admitted ; but receive includes no relative idea

Admitting is an act of relative import ; receiving is always a positive measure : a person may be admitted into a house, who is not pre-vented from entering; he is *received* only by the actual consent of some individual.

We may be admitted in various capacities ; we are received only as guests, friends, or in-mates. Persons are admitted to the tables, and into the familiarity or confidence of others; they are hospitably *received* by those who wish to be their entertainers.

We admit willingly or reluctantly; we receive politely or rudely. Foreign ambassadors are admitted to an audience, and recivel at court. It is necessary to be cautious not to admit any one into our society, who may not be agreeable and suitable companions; but still more necessary not to receive any one into our houses whose character may reflect disgrace on ourselves.

Whoever is admitted as a member of any community should consider himself as bound to conform to its regulations: whoever is received into the service of another should study to make himself valued and esteemed. winning address, and agreeable manners, gain a person admittance into the genteelest circles : the talent for affording amusement procures a person a good reception among the mass of

The Tyrian train, *admitted* to the feast, Approach, and on the painted couches rest.—DRYDEN. He star'd and roll'd his haggard eyes around; Then said, 'Alas! what earth remains, what sea Is open to receive unhappy me?'-DRYDEN.

Somewhat is sure design'd by fraud or force ; Trust not their presents, nor admit the horse.-DRYDEN.

ist not their presents, nor *dance* on *vectors*. The thin-leav'd arbute hazel-grafts *receives*. And planes huge apples bear, that bore but leaves. DRYDEN.

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To Admit, Allow, Permit, Suffer, Tolerate.

Admit, v. To admit, receive.

Allow, in French allouer, compounded of the intensive syllable al or ad and louer, in German loven, old German lautsan, low Ger-man laven, Swedish lotwa, Danish love, &c. Latin *laus* praise, *laudare* to praise, signifies to give consent to a thing.

Permit, in French perméttre, Latin per-mitto, is compounded of per through or away, and mitto to send or let go, signifiying to let it go its way

Suffer, in French souffrir, Latin suffero, is compounded of sub and fero, signifying to bear

Tolerate, in Latin toleratus, participle of tolero, from the Greek $\tau \lambda \alpha \omega$ to sustain, signifying also to bear or bear with.

The actions denoted by the first three are more or less voluntary; those of the last two are involuntary: *admit* is less voluntary than *allow*; and that than *permit*. We *admit* what we profess not to know, or seek not to prevent; we allow what we know, and taitly consent to; we permit what we authorise by a formal consent ; we suffer and tolerate what we

object to, but do not think proper to prevent. We admit of things from inadvertence, or the want of inclination to prevent them ; we allow of things from easiness of temper, or the want of resolution to oppose them; we *permit* things from a desire to oblige, or a dislike to refuse; we suffer things for want of ability to remove them; we tolerate things from motives of discretion.

What is admitted, allowed, suffered, or tolerated has already been done; what is permitted is desired to be done. To admit, suffer, and tolerate, are said of what ought to be avoided ; allow and permit of things good, bad, or indifferent. Suffer is employed, mostly with regard to private individuals; tolerate with respect to the civil power. It is dangerous to admit of familiarities from persons in a subordinate station, as they are apt to degenerate into impertinent freedoms, which though not allowable cannot be so conveniently resented : in this case we are often led to permit what we might otherwise prohibit : it is a great mark of weakness and blindness in parents to suffer that in their children which they condemn in others : opinions, however absurd, in matters of religion, must be tolerated by the civil authority, rather than violate the liberty of conscience.

A well regulated society will be careful not to admit any deviation from good order, which may afterwards become injurious as a practice ; it frequently happens that what has been allowed from indiscretion is afterwards claimed as a right: no earthly power can permit that which is prohibited by the divine law: when abuses are suffered to creep in, and to take deep root in any established institution, it is difficult to bring about a reform without en-dangering the existence of the whole; when abuses therefore are not very grievous, it is wiser to *tolerate* them than run the risk of producing a greater evil.

Both Houses declared that they could admit of no treaty with the king, till he took down his standard and recalled his proclamations, in which the Parliament supposed themselves to be declared traitors .- HUME

Plutarch says very finely, that a man should not allow himself to hate even his enemies.-ADDISON.

Permit our ships a shelter on your shores. Refitted from your woods with planks and oars; That if our prince be safe, we may renew Our destin'd course, and Italy pursue.—DRYDEN.

No man can be said to enjoy health, who is only not sick, without he feel within himself a lightsome and invigorating principle, which will not suffer him to re-main idle.—SPECTATOR.

No man ought to be *tolerated* in an habitual humour, whim, or particularity of behaviour, by any who do not wait upon him for bread,-STEELE.

To Admit, Allow, Grant.

Admit, v. to admit, receive.

Allow, v. To admit, allow.

We admit the truth of a position : allow the propriety of a remark ; grant what is desired. Some men will not readily admit the possibility of overcoming bad habits : it is ungenerous not to allow that some credit is due to those who effect any reformation in them-selves; it is necessary, before any argument can be commenced, that something should be taken for granted on both sides.

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Though the fallibility of man's reason, and the narrow-Though the knowledge, are very liberally confessed, yet the conduct of those who so willingly admit the weakness of human nature seems to discover that this acknow-ledgement is not sincere.—JOHNSON.

The zealots in atheism are perpetually teasing their friends to come over to them, although they allow that neither of them shall get anything by the bargain.—

I take it at the same time for *granted* that the immor-tality of the soul is sufficiently established by other argu-ments.—STEELE,

Admittance, Access.

Admittance marks the act or liberty of admitting (v. To admit, receive).

Access from accedo to approach or come up to, marks the act or liberty of approaching. We get *admittance* into a place or a society;

we have access to a person.

Admittance may be open or excluded : access

We have admittance when we enter ; we have access to him whom we address.

There can be no access where there is no admittance ; but there may be admittance without access.

Servants or officers may grant us admittance into the palaces of princes ; but the latter only can allow us access to their persons.

As my pleasures are almost wholly confined to those of the sight, I take it for a peculiar happiness that I have always had an easy and familiar *admittance* to the fair sex. \pm STELE.

Do not be surprised, most holy father, at seeing, instead of a coxcomb to laugh at, your old friend who has taken this way of access to admonish you of your own folly.— STEELE.

Admittance, Admission.

These words differ according to the different acceptations of the primitive from which they are both derived : the former being taken in the proper sense or familiar style, and the latter in the figurative sense or in the grave

The Admittance to public places of entertainment is on particular occasions difficult. The Admisson of irregularities, however trifling in the commencement, is mostly attended with serious consequences.

Assurance never failed to get admittance into the houses of the great.-MOORE.

The gospel has then only a free admission into the assent of the understanding, when it brings a passport from a rightly disposed will.—SOUTH.

To Admonish, Advise.

Admonish, in Latin admoneo, is com-pounded of the intensive ad and moneo to ad-viso, signifying to put seriously in mind.

Advise is compounded of the Latin ad and visus, participle of video, to see, signifying to make to see or to shew.

Admonish mostly regards the past; advice respects the future. We admonish a person on the errors he has committed, by representing to him the extent and consequences of his offence; we advise a person as to his future conduct, by giving him rules and instructions. Those who are most liable to transgress require to be admonished ; those who are most inexperienced require to be advised. Admonition

serves to put people on their guard against evil; advice to direct them in the choice of good.

The present writing is only to admonish the world that they shall not find me an idle but a busy spectator.--STEELE.

My worthy friend, the elergyman, told us, that he wondered any order of persons should think themselves too considerable to be *advised*.-ADDISON.

Admonition, Warning, Caution.

Admonition, v. To admonish.

Warning, in Saxon warnein, German war-nen probably from währen, to perceive, signifies

Caution, from caveo to beware, signifies the making beware.

A guarding against evil is common to these terms ; but admonition expresses more than warning, and that more than caution.

An admonition respects the moral conduct; it comprehends reasoning and remonstrance; warning and caution respect the personal in-terest or sufety; the former comprehends a dreaded; the latter a simple apprisal of a future contingency. Admonition may therefore frequently comprehend warning; and warning may comprehend caution, though not vice versa. We admonish a person against the commission of any offence ; we warn him against danger ; we caution him against any misfortune.

Admonitions and warnings are given by those who are superior in age and station, cautions by any who are previously in possession of information. Parents give admonitions ; ministers of the gospel give warnings; indifferent persons give cautions. It is necessary to ad-monish those who have once offended to abstain from a similar offence ; it is necessary to warn those of the consequences of sin who seem determined to persevere in a wicked course ; it is necessary to caution those against

any talse step who are going in a strange path. Admonitors are given by persons only; carnings and cautions are given by things. The young are admonished by the old; the death of friends or relatives serve as a warning to the survivors; the unfortunate accidents of the careless serve as a caution to others to avoid the like error. Admonitions should be given with mildness and gravity; *earnings* with impressive force and warmth; *cautions* with clearness and precision. The young re-quire frequent admonitions; the ignorant and self-deluded solemn warnings; the inexperienced timely cautions.

Admonitions ought to be listened to with sorrowful attention ; warnings should make a deep and lasting impression; cautions should be borne in mind; but admonitons are too often rejected, warnings despised, and cautions

At the same time that I am talking of the cruelty of urging people's faults with severity, cannot but bewail some which men are guilty of for want of *admonition*.—

Not e'en Philander had bespoke his shroud, Nor had he cause—a warning was denied.—YOUNG.

You caution'd me against their charms,

But never gave me equal arms; Your lessons found the weakest part, Aim'd at the head, but reached the heart.—SWIFT.

To Adore, Worship.

Adore, in French adorer, Latin adoro, that is ad and oro to pray to.

Worship, in Saxon wearthscype, is conworship, in Saxon werthsoppe, is con-tracted from worthship, implying either the object that is worth, or the worth itself; whence it has been employed to designate the action of doing suitable homage to the object which has worth, and, by a just distinction, of paying homage to our Maker by religious

Adoration is the service of the heart towards a Superior Being, in which we acknowledge our dependence and obedience, by petition and thanksgiving : worship consists in the out-ward form of showing reverence to some supposed superior being. Adoration can with propriety be paid only to the one true God; but worship is offered by heathens to stocks and stones.

We may adore our Maker at all times and in all places, whenever the heart is litted up towards Him; but we worship Him only at stated times, and according to certain rules. Outward signs are but secondary in the act of adoration ; and in divine worship there is often nothing existing but the outward form. We seldom adore without worshipping ; but we too frequently worship without adoring.

Menander says, that "God, the Lord and Father of all things, is alone worthy of our humble *adoration*, being at once the maker and giver of all blessings."-CUMBER-

By reason man a Godhead can discern, But how he should be worshipp'd cannot learn.-DRYDEN.

To Adore, Reverence, Venerate, Revere.

Adore, v. To adore, worship.

Reverence, in Latin reverentia reverence or awe, implies to show reverence, from revereor to stand in awe of.

Venerate, in Latin veneratus, participle of veneror, probably from venere beauty, signifying to hold in very high esteem for its superior qualities.

Revere is another form of the same verb.

Adoration has been before considered only in relation to our Maker; it is here employed in an improper and extended application to express in the strongest possible manner the devotion of the mind towards sensible objects. Reverence is equally engendered by the con-

templation of superiority, whether of the Supreme Being, as our Creater, or of any earthly being, as our parent. It differs, how-ever, fr m adoration, in as much as it has a mixture of fear arising from the consciousness of weakness and dependence, or of obligation

To revere and venerate are applied only to human beings, and that not so much from the relation we stand in to them, as from their characters and endowments; on which account these two latter terms are applicable to inanimate as well as animate objects.

Adoration in this case, as in the former, quires no external form of expression ; it is not properly to be expressed but by the devotion of the individual to the service of him whom he adores : reverencing our Maker is al-

together an inward feeling; but reverencing our parents includes in it an outward expression of our sentiments by our deportment towards them : revering and venerating are confined to the breast of the individual, but they may sometimes display themselves in suitable acts of homage

Good princes are frequently adored by their subjects : it is a part of the Christian character to reverence our spiritual pastors and masters, as well as all temporal authorities ; we ought to venerate all truly good men while living, and to revere their memories when they are dead.

"There is no end of his greatness." The most exalted creature he has made is only capable of *adoring* it; none but himself can comprehend it.—ADDISON.

iniseit can comprehend it.—ADDISON. The war protracted, and the siege delay'd, Were due to Hector's and this hero's hand, Both brave alke and equal in command; Eneas, not inferior in the field, In pious recercence to the gold excell'd.—DRYDEN.

It seems to me remarkable that death increases our remeration for the good, and extenuates our hatred of the bad -- JOHNSON.

Au - Johnson. And had not men the hoary head rerer'd, And boys paid reverence when a man appear'd, Both must have died, thoogh richer skins they wore, And saw more heaps of acoms in their store, --CREECH,

To Adorn, Decorate, Embellish.

Adorn, in Latin adorno, is compounded of the intensive syllable ad and orno, in Greek ωραιω to make beautiful, signifying to dispose for the purpose of ornament.

Decorate, in Latin decoratus, participle of decoro, from decorus becoming, signifies to make becoming.

Embellish, in French embellir, is com-pounded of the intensive syllable em or in and bellir or bel, in Latin bellus handsome, signifying to make handsome.

We adorn by giving the best external appearance to a thing ; we decorate by annexing something to improve its appearance ; we embellish by giving a finishing stroke to a thing that is well executed. Females *adom* their persons by the choice and disposal of their dress: a head dress is *decorated* with flowers, or a room with paintings; fine writing is embellished by suitable flourishes.

Adora and embellish are figuratively em-ployed; decorate only in the proper sense. The mind is adoraed by particular virtues which are implanted in it; a narrative is embellished by the introduction of some striking incidents.

As vines the trees, as grapes the vines adorn .-- DRYDEN.

A few years alterwards (175) by the death of his father. Lord Lyttleton inherited a baronet's tille, with a large estate, which though perhaps he did not augment, he was careful to *adorn* by a house of great elegance, and by much attention to the *decoration* of his park.—JOHNSON,

I shall here present my reader with a letter from a pro-jector, concerning a new office which he thinks may very nuch contribute to the *embellishment* of the city,-

Adroit, v. Clever.

To Adulate, Flatter, Compliment.

Adulate, in Latin adulatus, participle of adulor, is changed from adoleo to offer incense.

Flatter, in French flatter, comes from the Latin flatus, wind or air, signifying to say what is airy and unsubstantial,

Compliment comes from comply, and the Latin complaceo to please greatly.

We adulate by discovering in our actions an entire subserviency ; we flatter simply by words expressive of an unusual admiration; we compliment by fair language or respectful civilities. An adulatory address is couched in terms of feigned devotion to the object; a flattering address is filled with the fictitious perfections of the object; a complimentary address is suited to the station of the individual and the occasion which gives rise to it. Courtiers are guilty of *adulation*; lovers are addicted to *flattery* ; people of fashion indulge themselves in a profusion of *compliments*.

Adulation can never be practised without falsehood; its means are hypocrisy and lying, its end private interest; *flattery* always exceeds the truth ; it is extravagant praise dictated by an overweening partiality, or, what is more frequent, by a disingenuous temper compliments are not incompatible with sincerity, unless they are dictated from a mere compliance to the prescribed rules of politeness or the momentary desire of pleasing. Adulation may be fulsome, flattery gros-, compliments un-meaning. Adulation inspires a person with an immoderate conceit of his own importance; flattery makes him in love with himself; com-pliments make him in good humour with

The servile and excessive adulation of the senate soon convinced Tiberius that the Roman spirit had suffered a total change under Augustus.-CUMEERLAND.

You may be sure a woman loves a man when she uses his expressions, tells his stories, or initates his manner. This gives a secret delight: for initiation is a kind of artless *fattery*, and mightly favours the principle of sel-love.—SPECTATOR.

I have known a hero *complimented* upon the decent majesty and state he assumed after victory.—POPE.

To Advance, v. To adduce.

To Advance, Froceed.

Advance, in French avancer, from the Latin advenio, signifies to come near or toward. Proceed, in Latin procedo, signifies to go forward.

To advance is to go towards some point ; to proceed is to go onward in a certain course. The same distinction is preserved between them in their figurative acceptation. A person advances in the world, who succeeds in his transactions and raises himself in society; he proceeds in his business, when he carries it on as he has done before.

We advance by proceeding, and we proceed in order to advance. Some people pass their lives in the same situation without advancing; some are always doing without proceeding. who make considerable progress in learning stand the fairest chance of being advanced to dignity and honour.

It is wonderful to observe by what a gradual progress the world of life *advances* through a prodigious variety of species, before a creature is formed that is complete in all its senses.—ADDISON.

If the scale of being rises by such a regular progress so high as man, we may by a parity of reason suppose that it still *proceeds* gradually through those beings which are of a superior nature to him.—ADDISON.

To Advance, v. To encourage. Advance, v. Progress.

Advancement, v. Progress.

Advantage, Benefit, Utility, Service.

Advantage. in French avantage, probably comes from the Latin adventum, participle of advenio, compounded of ad and venio to come to, signifying to come to any one according to his desire, or agreeable to his purpose.

Benefit in French bienfait, Latin benefac-tum, compounded of bene well, and factum done, signifies done or made to one's wishes.

Utility, in French utilité, latin utilitas, and utilis useful, from utor to use, signifies the quality of being able to be used.

Service, in French service, Latin servitum, from servio to serve, signifies the quality of serving one's purpose.

Advantage respects external or extrinsic circumstances of profit, honour, and convenience; benefit respects the consequences of actions a d events; utility and service respect the good which can be drawn from the use of any object. Utility implies the intrinsic good quality which renders a thing fit for use; service the actual state of a thing which may fit it for immediate use; a thing has its utility and is made of service.

A large house has its advantages : suitable exercise is attended with benefit : sun-dials have their utility in ascertaining the hour precisely by the sun; and may be made service-able at times in lieu of watches. Things are sold to advantage; persons ride or walk for the *benefit* of their health; they purchase articles for their utility, and retain them when they are found serviceable

A good education has always its advantages, although every one cannot derive the same benefit from the cultivation of his talents, as all have not the happy art of employing their acquirements to the right objects : riches are of no utility unless rightly employed : and edge tools are of no service which are not properly sharpened. It is of great advantage to young people to form good connexions on their entrance into life: it is no less beneficial to their morals to be under the guidance of the aged and experienced, from whom they may draw many useful directions for their future conduct, and many serviceable hints by way of admonition.

It is the great advantage of a trading nation, that there are very few in it so dull and heavy, who may not be placed in stations of life, which may give them an oppor-tunity of making their fortunes.—ADDISON.

For the *benefit* of the gentle reader, I will show what to turn over unread, and what to peruse.—STEELE.

If the gibbet does not produce virtue, it is yet of such incontestible utility that I believe those gentiennen would be errynnwilling that is should be removed, who are not-withstanding so zealous to steel every breast against damnation.-HAWRESWOITH.

His wisdom and knowledge are *serviceable* to all who think fit to make use of them.-STEELE.

Advantage, v. Good.

Advantage, Profit.

Advantage, v. Advantage, benefit.

Profit, in French profite, Latin profectus, participle of proficio, compounded of pro and facio, signifies that which makes for one's good. The idea common to these terms is of some good received by a person. Advantage is

general; it respects every thing which can contribute to the wishes, wants, and comforts of life : *profit* in its proper sense is specific ; it regards only pecuniary advantage. Situations have their advantages ; trade has its profits.

Whatever we estimate as an advantage is so to the individual; but *profits* are something real: the former is a relative term, it depends on the sentiments of the person : what is an advantage to one may be a disadvantage to another; the latter is an absolute term : profit is

For he in all his am'rous battles N' advantage finds like goods and chattels.-BUTLER. He does the office of a counsellor, a judge, an executor, and a friend, to all his acquaintance, without the *profits* which attend such offices.—STEELE.

> Adventure, v. Event. Adventurous, v. Enterprizing. Adventurous, v. Foolhardy. Adversary, v. Enemy.

Adverse, Contrary, Opposite.

Adverse, in French adverse. Latin adversus, participle of adverto, compounded of ad and verto, signifies turning towards or against.

Contrary, in French contraire, Latin con-trarius, comes from contra against.

Opposite, in Latin oppositus, participle of oppono, is compounded of ob and pono, signifying placed in the way.

Adverse respects the feelings and interests of persons; contrary regards their plans and purposes; opposite relates to the situation and nature of things. Fortune is *adverse*; an event turns out *contrary* to what was expected; sentiments are opposite to each other. An adverse wind comes across our wishes; a contrary wind lies in an opposite direction; contrary winds are mostly adverse to some one who is crossing the ocean ; adverse winds need not always be directly contrary.

Circumstances are sometimes so adverse as to baffle the best concerted plans. Facts often prove directly contrary to the representations given of them. People with opposite characters cannot be expected to act together with plasure to either party. Adverse events interrupt the peace of mind; contrary accounts invalidate the testimony of the narration ; opposite principles interrupt the harmony of society.

The periodical winds which were then set in were dis-tinctly adverse to the course which Pizarro proposed to steer.-ROBERTSON.

As I should be loth to offer none but instances of the abuse of prosperity, I am happy in recollecting one very singular example of the contrary sort.-CUMBERLAND.

And as Ægæon, when with heav'n he strove, Stood opposite in arms to mighty Jove, -DRYDEN,

Adverse, Inimical, Hostile, Repug-

Adverse, v. Adverse.

Inimical, from the Latin *inimicus* an enemy, signifies belonging to an enemy.

Hostile, in Latin hostilis, from hostis an

Repugnant, in Latin repugnans, from repugno, or re and pugno to fight against, signifies warring with.

Adverse may be applied to either persons or things; inimical and hostile to persons or things personal; repugnant to things only: a person is adverse or a thing is adverse to an object; a person, or what is p-rsonal, is either inimical or hostile to an object ; one thing is provident to another. We are adverse to a pro-position; or circumstances are adverse to our advancement. Partizans are inimical to the proceedings of government, and hostile to the possessors of power. Slavery is repugnant to the mild temper of Christianity.

Adverse expresses simple dissent or opposition; inimical either an acrimonious spirit or a tendency to injure; hostile a determined resistance; repugnant a direct relation of variance. Those who are adverse to any undertaking will not be likely to use the endeavours which are essential to ensure its success. Those who dissent from the establishment are inimical to its forms, its discipline, or its doctrine : many of them are so *hostile* to it as to aim at its subversion. The restraints which it imposes on the wandering and licentious imagination is repugnant to the temper of their

Sickness is adverse to the improvement of youth. The dissensions in the Christian world are inimical to the interests of religion, and tend to produce many hostile measures. De-mocracy is inimical to good order, the fomentor of hostile parties, and repugnant to every sound principle of civil society.

Only two soldiers were killed on the side of Cortes, and two officers with fifteen privates of the *adverse* faction.— ROBERTSON.

God hath shown himself to be favourable to virtue, and inimical to vice and guilt.-BL tR.

Then with a purple veil involve your eyes, Lest *hostile* faces blast the sacrifice.-DRYDEN.

The exorbitant jurisdiction of the (Scotch) ecclesiastical courts were founded on maxims *repugnant* to justice-ROBERTSON.

Adverse, Averse.

Adverse (v. Adverse), signifying turned against or over against, denotes simply opposition of situation. Averse, from a and versus, signifying turned from or away from, denotes an active removal or separation from. Adverse is therefore as applicable to inanimate as to animate objects, *averse* only to animate objects. When applied to conscious agents adverse refers to matters of opinion and sentiment, averse to those affecting. We are adverse to that which we think wrong; we are averse to that which opposes our inclinations, our habits, or our interests. Sectarians profess to be adverse to the doctrines and discipline of the establishment, but the greater part of them are still more averse to the wholesome restraints which it imposes on the imagination.

Before you were a tyrant I was your friend, and am now no otherwise your enemy than every Athenian must be who is *adverse* to your usurpation.—CUMBERLAND.

Men relinquish ancient habits slowly, and with reluct-ance. They are *averse* to new experiments, and venture upon them with timidity.-ROBERTSON.

Adversity, Distress.

Adversity, v. adverse.

Distress, from the Latin distringo, com-

pounded of *dis* twice, and *stringo* to bind, signifies that which binds very tight, or brings into a great strait.

Adversity respects external circumstances: distress regards either external circumstances or inward feelings. Adversity is opposed to prosperity; distress to ease. Adversity is a general condition, distress a particular state. Distress is properly the

highest degree of *adversity*. When a man's affairs go altogether *adverse* to his wishes and anars go altogether above to his where an hopes, when accidents deprive him of his pos-sessions or blast his prospects, he is said to be in *abversity*; but when in addition to this he is reduced to a state of want, deprived of friends and all prospect of relief, his situation is that of real distress.

Adversity is trying, distress is overwhelming. Every man is liable to adversity, although few are reduced to distress but by their own fault.

The other extreme which these considerations should arm the heart of a man against, is utter despondency of mind in a time of pressing *adversity*.—SOUTH.

Most men, who are at length delivered from any great distress, indeed, find that they are so by ways they never thought of.-SOUTH.

To Advertise, Publish.

Advertise, from the Latin adverto, com-pounded of ad and verto to turn to, signifies pounded of ad and act to thing. to turn the attention to a thing. Latin mublico, that is, facere

Publish, in Latin publico, the publicum, signifies to make public.

Advertise denotes the means, and publish the end. To advertise is to direct the public attention to any event, by means of a printed circular; *publish* is to make known either by oral or a printed communication.

We publish by advertising, but we do not always advertise when we publish. Mercantile and civil transactions are conducted by means of advertisements. Extraordinary circumstances are speedily *published* in a neighbour-hood by circulating from mouth to mouth.

Every man that *advertises* his own excellence should write with some consciousness of a character which dares to call the attention of the public,—JOHNSON.

The criticisms which I have hitherto *published*, have been made with an intention rather to discover beauties and excellences in the writers of my own time, than to *publish* any of their faults and imperfections.—ADDISON.

Advice, Counsel, Instruction.

Advice, v. To admonish.

Counsel, in French conseil, Latin consilium, comes from consilio, compounded of con and white to leap together, signifying to run or act in accordance; and in an extended sense implies deliberation, or the thing deliberated upon, determined, and prescribed

Instruction, in French instruction, Latin instructio, comes from in and strue to dispose or regulate, signifying the thing laid down.

The end of all the actions implied by these words is the communication of knowledge, and all of them include the accessory idea of superiority, either of age, station, knowledge Advice flows from superior profesor talent. sional knowledge, or an acquaintance with things in general; counsel regards superior wisdom, or a superior acquaintance with moral principles and practice; instruction respects

superior local knowledge in particular transactions. A medical man gives advice to his patient; a father gives *counsel* to his child-ren; a counsellor gives *advice* to his child-in points of law; he receives *instructions* from him in matters of fact.

from him in matters of fact. Advice should be prudent and cautious; counsel sage and deliberative; instructions clear and positive. Advice is given on all the concerns of life, important, or otherwise; counsel is employed for grave and weighty matters; instruction is used on official oc-casions. Men of business are best able to give orderice, in more autile transactione. Un all advice in mercantile transactions. In all measures that involve our future happiness, it is prudent to take the *counsel* of those who are more experienced than ourselves. An ambassador must not act without instructions from his Court.

A wise king will not act without the advice of his ministers. A considerate youth will not take any serious step without the counsel of his better informed friends. All diplomatic persons are guided by particular instructions in carrying on negotiations.

Advice and counsel are often given unasked and undesired, but instructions are always required for the regulation of a person's conduct in an official capacity.

In what manner can one give *advice* to a youth in the pursuit and possession of pleasure?-STEELP.

Young persons are commonly inclined to slight the remarks and counsels of their elders. JOHNSON. Some convey their instructions to us in the best chosen words. - ADDISON.

Advice, v. Information.

To Advise, v. To admonish.

Advocate, v. Defender.

Æra, v. Time.

Affable, Courteous.

Affable, in French affable, Latin affabilis, from af or ad, and fari to speak, signifies a readiness to speak to any one.

Courteous, in French courtois, from the word court, signifies after the refined manner of a court.

We are affable by a mild and easy address towards all, without distinction of rank, who have occasion to speak to us; we are courteous by a refined and engaging air to our equals or superiors who address themselves to us. The affable man invites to inquiry, and is ready to gratify curiosity : the courteous man encourages to a communication of our wants, and discovers in his manners a willingness to relieve them. Affability results from good nature, and courteousness from fine feeling. It is necessary to be a fable without familiarity, and courteous without officiousness.

After a short pause, Augustus appeared, looking around him with an *affable* countenance.

in with an agrane contentation. Whereat the Elfin knight with speeches gent Him first saluted, who, well as he might, Him fair salutes again, as seemeth courteous knight. WEST,

Affair, Business, Concern.

Affair, in French a faire, is compounded of af or ad and faire, in Latin facio to make or do, signifying the thing that makes, does or takes place for a person.

Concern, in French concerner, Latin concerno, compounded of con and cerno to look, signifies the thing looked at, thought of, or taken part in.

An affair is what happens; a business is what is done; a concern is what is felt. An affair is general; it respects one, many, or all: every business and concern is an affair, though not vice-versa. Business and concern are per-sonal; business is that which engages the attention ; concern is that which interests the feelings, prospects, and condition, advantageously or otherwise. An affair is interesting ; a business is serious; a concern momentous. The usurpation of power is an affair which interests a nation; the adjusting a difference is a *business* most suited to the ministers of religion ; to make our peace with our Maker is the concern of every individual.

Affairs are administered ; business is transacted; concerns are managed. The affairs of the world are administered by a Divine Providence. Those who are in the practice of the law require peculiar talents to fit them for transacting the complicated business, which perpetually offers itself. Some men are so involved in the affairs of this world at to forget the concerns of the next, which ought to be nearest and dearest to them.

I remember in Tully's epistle, in the recommendation of a man to an *affair* which had no manner of relation to money, it is said, you may trust him, for he is a frugal man_STEELF.

We may indeed say that our part does not suit us, and that we could perform another better; but this, says Epictetus, is not our *business.*—ADDISON.

The sense of other men ought to prevail over us in things of less consideration; but not in *concerns* where truth and honour are engaged.—STEELE.

To Affect, Concern.

Affect, in French affecter, Latin affectum, participle of officio, compounded of ad and facio, to do or act ; signifies to act upon. Concern, v. Affair.

Things affect us which produce any change in our outward circumstances; they concern us if only connected with our circumstances in any shape.

Whatever affects must concern : but all that concerns does not affect. The price of corn affects the interest of the seller ; and therefore it concerns him to keep it up, without regard to the public good or injury.

Things affect either persons or things ; but they concern persons only. Rain affects the hay or corn ; and these matters concern every one more or less.

Affect and concern have an analogous meaning likewise, when taken for the influence on the mind. We are *affected* by things when our *affections* only are awakened by them : we are concerned when our understanding and wishes are engaged.

We may be affected either with joy or sorrow : we are concerned only in a painful manner. People of tender sensibility are easily affected : irritable people are *concerned* about triffes. It is natural for every one to be *afficiend* at the recital of misfortunes; but there are people

AFFECT.

of so cold and selfish a character as not to be concerned about any thing which does not immediately affect their own persons or property.

We see that every different species of sensible creatures has its different notions of beauty, and that each of them is *affected* with the beauties of its own kind.—ADDISON.

Without concern he hears, but hears from far, Of tunnults, and descents, and distant war.-DRYDEN.

To Affect, Assume.

Affect, in this sense, derives its origin immediately from the Latin *affecto* to desire after eagerly, signifying to aim at or aspire after.

Assume, in Latin assumo, compounded of as or ad and sumo to take, signifies to take to one's self.

To affect is to use forced efforts to appear to have; to assume is to appropriate to one's self.

One affects to have fine feelings, and assumes great importance.

Affectation springs from the desire of appearing better than we really are; assumption from the thinking our elves better than we really are. We affect the virtues which we have not ; we assume the character which does not belong to us.

An affected person is always thinking of others; an assuming person thinks only of himself. The affected man strives to gain applause by appearing to be what he is not; the assuming man demands respect upon the ground of what he supposes himself to be. Hypocrisy is often the companion of affectation; self-conceit always that of assumption. To affect is always taken in a bad sense;

but to assume may be sometimes an indifferent action at least, if not justifiable. Men always affect that which is admired by others, in order to gain their applause ; but they sometimes assume a name or an authority, which is no more than their just right.

In conversation the medium is neither to affect silence or eloquence.-STERNE.

Laughs not the heart when giants big with pride Assume the pompous port, the martial part? CHURCHILL.

To Affect,* Pretend To.

Affect, v. To affect, concern. Pretend, in Latin pretendo, that is pree and tendo, signifies to hold or stretch one thing before another by way of a blind.

These terms are synonymous only in the bad sense of setting forth to others what is not real : we affect by putting on a false air ; we pretend by making a false declaration. Art is employed in affecting; assurance and self-complacency in pretending. A person affects not to hear what it is convenient for him not to answer ; he pretends to have forgotten what it is convenient for him not to recollect. One affects the manners of a gentleman, and pretends to gentility of birth. One affects the character and habits of a scholar; one pretends to learning.

To affect the qualities which we have not

* Vide Trusler ; "To affect, pretend to."

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spoils those which we have ; to pretend to attainments which we have not made, obliges us to have recourse to falsehoods in order to escape detection.

Self quite put off affects with too much art To put on Woodward in each mangled part. CHURCHILL.

There is something so natively great and good in a person that is truly devout, that an awkward man may as well *pretend* to be genteel as an hypocrite to be pious.— STEELE,

Affecting, v Moving.

Affection, Love.

Affection, from the verb affect (v. To affect). denotes the state of being kindly affected towards a person.

Love, in low German leeve, high German liebe, from the English lief, low German leef, high German *lieb* dear or pleasing, the Latin id_{ij} , *libet* it is pleasing, and by metathesis, from the Greek $\phi_{i\lambda 0 s}$ dear, signifies the state of holding a person dear.

These words express two sentiments of the heart which do honour to human nature; they are the bonds by which mankind are knit to Both imply good will : but affeceach other. tion is a tender sentiment that dwells with pleasure on the object; love is a tender senti-ment accompanied with longing for the object; we cannot have love without affection, but we may have affection without love.

Love is the natural sentiment between near relations : affection subsists between those who are less in imately connected, being the consequence either of relationship, friendship, or long intercourse ; it is the sweetener of human society, which carries with it a thousand charms, in all the varied modes of kindness which it gives birth to; it is not so active as *love*, but it diffuses itself wider, and embraces

a larger number of objects. Love is powerful in its effects, awakening vivid sentiments of pleasure or pain; it is a passion exclusive, restless, and capricious. Affection is a chastened feeling under the control of the understanding; it promises no more pleasure than it gives, and has but few alloys. Marriage may begin with love ; but it ought to terminate in affection.

But thou, whose years are more to mine allied, No fate my vow'd *affection* shall divide From thee, heroic youth !--DRYDEN.

The poets, the moralists, the painters, in all their des-criptions, allegories, and pictures, have represented *love* as a soft torment, a bitter sweet, a pleasing pain, or an agreeable distress.-ADDISON.

Affection, v. Attachment.

Affectionate, Kind, Fond.

Affectionate, from affection (v. Affection),

denotes the quality of having affection. Kind, from the word kind kindred or family, denotes the quality or feeling engen-dered by the family tie.

Fond, from the Saxon fandian to gape, and the German finden to find or seek, denotes a vehement attachment to a thing.

Affectionate and fond characterise feelings; kind is an epithet applied to outward actions, as well as inward feelings; a disposition is affectionate or fond; a behaviour is kind.

Affection is a settled state of the mind;

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kindness a temporary state of feeling, mostly discoverable by some outward sign : both are commendable and honourable, as to the nature of the feelings themselves, the objects of the feelings, and the manner in which they display themselves; the understanding al-ways approves the kindness which affection dictates, or that which springs from a tender heart. Fondness is a less re-pectable feeling; it is sometimes the excess of affection, or an extravagant mode of expressing it, or an attachment to an inferior object.

A person is *affectionate*, who has the object of his regard strongly in his mind, who participates in his pleasures and pains, and is pleased with his society. A person is kind, who expresses a tender sentiment, or does any service in a pleasant manner. A person is fond, who caresses an object, or makes it a

source of pleasure to himself. Relatives should be affectionate to each other: we should be kind to all who stand in need of our kindness: children are fond of whatever affords them pleasure, or of whoever gives them indulgences.

Our salutations were very hearty on both sides, con-sisting of many kind shakes of the hand, and affectionatc looks which we cast upon one another.—ADDISON.

Riches expose a man to pride and luxury, a foolish elation of heart, and too great *fondness* for the present world.-ADDISON.

Affinity, v. Alliance.

Affinity, v. Kindred.

To Affirm, Asseverate, Assure, Vouch, Aver, Protest.

Affirm, in French affermer, Latin affirmo. compounded of af or ad and firmo to strengthen, signifies to give strength to what has been said.

Asseverate, in Latin asseveratus, participle of assevero, compounded of as or ad and severus, signifies to make strong and positive.

Assure, in French assurer, is compounded of the intensive syllable as or ad and sure, signifying to make sure.

Vouch is probably changed from vow.

Aver, in French averer, is compounded of the intensive syllable a or ad and verus true, signifying to bear testimony to the truth

Protest, in French protester, Latin protesto, is compounded of *pro* and *testor* to call to witness as to what we think about a thing.

All these terms indicate an expression of a person's conviction.

In one sense, to affirm is to declare that a thing is in opposition to denying or declaring that it is not; in the sense here chosen it signifies to declare a thing as a fact on our credit. To asseverate is to declare it with con-fidence. To vouch is to rest the truth of another's declaration on our own responsibility. To aver is to express the truth of a declaration To aper is to express one that of declare a thing solemnily, and with strong marks of sincerity. Affirmations are made of the past and pre-sent; a person affirms what he has seen and

what he sees. Asseverations are strong affirmations, made in cases of doubt to remove every impression disadvantageous to one's sincerity. Assurances are made of the past, present, and future; they mark the conviction of the

speaker as to what has been, or is, and his intentions as to what shall be ; they are appeals to the estimation which another has in one's word. Vouching is an act for another; it is the supporting of another's assurance by our own. Averring is employed in matters of fact; we aver as to the accuracy of details ; we aver on positive knowledge that sets aside all question. Protestations are stronger than either asseverations or assurances ; they are accompanied with every act look, or gesture, that can tend to impress conviction on another.

Affirmations are employed in giving evidence, whether accompanied with an oath or not: liars deal much in asseverations and protestations. People asseverate in order to produce a conviction of their veracity; they protest in order to obtain a belief of their innocence; they aver where they expect to be believed. Assurances are altogether personal; they are always made to satisfy some one of what they wish to know and believe. We ought to be sparing of our assurances of regard for another, as we ought to be suspicious of such assurances when made to ourselves. When-ever we afterm any thing on the authority of another, we ought to be particularly cautious not to vouch for its veracity if it be not un-

An infidel and fear? Fear what? a dream ? a fable 2—How thy dread, Unwilling evidence, and therefore strong, Affords my cause an undesign'd support! How disbelief *affrms* what it denies i—YOUNG.

I judge in this case as Charles the Second victualled his navy, with the bread which one of his dogs chose of several pieces thrown before him, rather than trust to the asseverations of the victualiers.—STEELE.

My learned friend assured me that the earth had lately received a shock from a comet that crossed its vertex.-

All the great writers of the Augustan age, for whom singly we have so great an ecteem, stand up together as *rouchers* for one another's reputation,—ADDISON.

Among ladies, he positively averred that nonsense was the most prevailing part of eloquence, and had so little complaisance as to say, "a woman is never taken by her reason, but always by her passion."—STEELE,

To Affirm, Assert.

Affirm, v. To affirm, asseverate.

Assert, in Latin assertus, participle of assero, compounded of as or ad and sero to connect, signifies to connec; words into a proposition.

To affirm is said of facts; to assert, of opinions : we affirm what we know : we assert what we believe.

Whoever affirms what he does not know to be true is guilty of falsehood ; whoever asserts what he cannot prove to be true is guilty of

We contradict an affirmation ; we confute an

That this man, wise and virtuous as he was, passed always unentangled through the marces of life it would be prejudice and temerity to affirm.—JOHNSON'S LIFE OF

To Affix, Subjoin, Attach, Annex.

Affix, in Latin affixus, participle of affigo, compounded of af or ad and flgo to fix, signifies to fix to a thing.

Subjoin is compounded of sub and join, signifying to join to the lower or farther ex-tremity of a body.

Attach, v. To adhere. Annex, in Latin annexus, participle of annecto, compounded of an or ad and necto to knit, signifies to knit or tie to a thing.

To affix is to put any thing as an essential to any whole; to subjoin is to put any thing as a suborainate part to a whole : in the former case the part to which it is put is not specified; in the latter the syllable sub specifies the extremity as the part : to attach is to make one thing adhere to another as an ac-companiment; to annex is to bring things into a general connexion with each other.

A title is *affixed* to a book ; a few lines are *subjoined* to a letter by way of postscript ; we attach blame to a person; a certain territory is annexed to a kingdom.

Letters are affixed to words in order to modify their sense: it is necessary to subjoin remarks to what require illustration : we are apt from prejudice or particular circumstances to attach disgra e to certain professions, which are not only useful but important : pape s are annexed by way of appendix to some important transaction.

It is improper to affix opprobrious epithets to any community of persons on account of their religious tenets. Men are not always scrupulous about the means of attaching others to their interest, when their ambitious views are to be forwarded. Every station in life, above that of extreme indigence, bas certain privileges annexed to it, but none greater than those which are enjoyed by the miduling classes.

He that has settled in his mind determined ideas, with names affixed to them, will be able to discern their differences one from another.—LOCKE.

In justice to the opinion which I would wish to impress of the anniable character of Pisistratus, I subjoin to this paper some explanation of the word tyrant.—CUMBER-LAND.

As our nature is at present constituted, attached by so many strong connections to the world of sense, and enjoy-ing a communication so feeble and distant with the world

The evils inseparably annexed to the present condition are numerous and afflictive, -JOHNSON,

To Afflict, Distress, Trouble.

Afflict, in Latin afflictus, participle of affligo, compounded of af or ad and fligo, in Greek $\theta \lambda \iota \beta \omega$ to press hard, signifies to bea; upon any one.

Distress, v. Adversity.

Trouble signifies to cause a tumult, from the Latin turba, Greek TupBy or BopuBos, a

When these terms relate to outward circum-stances, the first expresses more than the second, and the second more than the third.

People are afflicted with grievous maladies. The mariner is distressed for want of water in the midst of the wide ocean; or an embarrassed tradesman is distressed for money to

It is asserted by a tracic poet, that "ext miser nemo nisi comparatus," -- "no mau is miserable, but as he is compared with others happier than himself." This posi-tion is not strictly and philosophically true.-JOHNSON.

maintain his credit. The mechanic is troubled for want of proper tools, or the head of a family for want of good domestics.

When they respect the inward feelings, afflict conveys the idea of deep sorrow ; distress that of sorrow mixed with anxiety; trouble that of pain in a smaller degree.

The death of a parent afflicts; the mis-fortunes of our family and friends distress; crosses in trade and domestic inconveniences

In the season of affliction prayer affords the best consolation and surest supports. The assistance and sympathy of friends serve to relieve *distress*. We may often help ourselves out of our troubles, and remove the evil by patience and perseverance.

Afflictions may be turned to benefits if they lead a man to turn inwardly into himself, and examine the state of his heart and conscience in the sight of his Maker. The *distresses* of human life often serve only to enhance the value of our pleasures when we regain them. Among the *troubles* with which we are daily assailed many of them are too trifling for us to be troubled by them.

We last night received a piece of ill news at our club which very sensibly *afficiede* every one of us. I question not but my readers themselves will be *troubled* at the hearing of it. To keep them no longer in suspense, Sir Roger de Coverly is dead.-ADDISON.

While the mind contemplates distress, it is acted upon and never acts, and by indulging in this contemplation it becomes more and more unfit for action.—CRAIG.

Affliction, Grief, Sorrow.

Affliction, v. To afflict.

Grief from. grieve, in German grämen,

Swedish gramga, &c. Sorrow, in German sorge, &c., signifies care, as well as sorrow.

All these words mark a state of suffering which differs either in the degree or the cause, or in both.

Affliction is much stronger than grief; it lies deeper in the soul, and arises from a more powerful cause ; the loss of what is most dear. the continued sickness of our friends, or a reverse of fortune, will all cuse affliction : the misfortunes of others, the failure of our favourite schemes, the troubles of our country, will occasion us grief.

Sorrow is less than grief; it arises from the untoward circumstances which perpetually arise in life. A disappointment, the loss of a game, our own mistake, or the negligences of others, cause sorrow.

Affliction lies too deep to be vehement ; it discovers itself by no striking marks in the exterior; it is lasting, and does not cease when the external causes cease to act : grief may be violent, and discover itself by loud and indecorous signs; it is transitory, and ceases even before the cause which gave birth to it : sorrow discovers itself by a simple expression ; it is still more transient than grie not existing beyond the moment in which it

A person of a tender mind is afflicted at the remembrance of his sins; he is grieved at the consciousness of his fallibility and proneness to error; he is sorry for the faults which he

AFFORD.

Affliction is allayed : grief subsides : sorrow is soothed.

It is indeed wonderful to consider how men are able to raise adjiction to themselves out of every thing,-

The melancholy silence that follows hereupon, and con-tinues until he has recovered himself enough to reveal his mind to his friend, raises in the spectators a grief that is inexpressible.—ADDISON.

The most agreeable objects recall the sorrow for her with whom he used to enjoy them.-ADDISON.

Affluence, v. Riches.

To Afford, Yield, Produce.

Afford is probably changed from afferred, and comes from the Latin aftero, compounded of af or ad and fero, signifying to bring to a person.

Yield, in Saxon geldan, German gelten to pay, restore, or give the value, is probably connected with the Hebrew *ilad* to breed, or

Produce, in Latin produce, compounded of pro forth and duce to bring, signifies to bring out or into existence.

With afford is associated the idea of communicating a part, or property of some sub-stance, to a person; meat affords nourishment to those who make use of it ; the sun affords light and heat to all living creatures.

To yield is the natural operation of any substance to give up or inpart the parts or properties inherent in it; it is the natural surrender which an object makes of itself: trees yield fruit ; the seed yields grain ; some sorts of grain do not yield much in particular soils.

Produce conveys the idea of one thing causing another to exist, or to spring out of it; it is a species of creation, the formation of a new substance ; the earth *produces* a variety of fruits; confined air will *produce* an explosion.

Afford and produce have a moral application; but not yield : nothing affords so great a scope for ridicule as the follies of fashion; nothing produces so much mischief as the vice of drunkenness. The history of man does not afford an instance of any popular commotion that has ever *produced* such atrocities and atrocious characters as the French revolution.

Religion is the only thing that can afford true consolation and peace of mind in the season of affliction, and the hour of death. The recollection of past incidents, particu-larly those which have passed in our infancy, produces the most pleasurable sensations in

The generous man in the ordinary acceptation, without respect of the demands of his family, will soon find upon the foot of his account that he has sacrificed to fools, knaves, flatterers, or the descredly unhappy, all the opportunities of $a_g \sigma \sigma d_{ind} a_{ind}$ future assistance where it ought to be.—STRELE.

Their sharpen'd ends in earth their footing place, And the dry poles *produce* a living race.—DRYDEN.

Afford, v. To afford, yield. Spare, in German sparen, Latin parco, Hebrew perek to preserve, signifies here to lay

apart for any particular use. The idea of deducting from one's property with convenience is common to these terms ; but afford respects solely expenses which are no more than commensurate with our income ; spare is said of things in general, which we may part with without any sensible diminution of our comfort.

There are few so destitute that they cannot afford something for the relief of others, who are more destitute. He who has two things of a kind may easily spare one.

Accept whate'er Æneas can afford, Untouch'd thy arms, untaken be thy sword.-DRYDEN. How many men, in the common concerns of life, lend sums of money which they are not able to spare,-ADDISON.

> To Afford, v. To give. Affray, v. Quarrel.

Affront, Insult, Outrage.

Affront, in French affronte, from the Latin ad and frons, the forchead, signifies flying in the face of a person.

Insult, in French insulte, comes from the Latin *insulto* to dance or leap upon. The former of these actions marks defiance, the latter scorn and triumph.

Outrage is compounded of out or utter and rage or violence, signifying an act of extreme violence.

An affront is a mark of reproach shown in the presence of others; it piques and morti-fies: an *insult* is an attack made with insolence; it irritates and provokes: an outrage combines all that is offensive; it wounds and injures. An intentional breach of politeness is an affront: if coupled with any external indication of hostility it is an *insult*: if it break forth into personal violence it is an outrage

Captious people construe every innocent freedom into an affront. When people are in a state of animosity, they seek opportunities of offering each other *insults*. Intoxication or violent passion impel men to the commission of outrages.

The person thus conducted, who was Hannibal, seemed much disturbed, and could not forbear complaining to the board of the *afronts* he had met with among the Roman historians.—ADDISON.

It may very reasonably be expected that the old draw spon themselves the greatest part of those *insults* which they so much lament, and that age is rarely despised but when it is contemptible.—JOHNSON.

This is the round of a passionate man's life; he con-tracts debts when he is furious, which his virtue, if he has virtue, obliges him to discharge at the return of reason. He spends his time in *outrage* and reparation.—

Affront, v. Offence.

Afraid, Fearful, Timorous, Timid.

Afraid is changed from afeared, signifying in a state of fear.

Fearful, as the words of which it is compounded imply, signifies full of fear

Timorous and Timid come from the Latin timidus fearful, timor fear, and timeo to fear.

The first denotes a temporary state, the three last a habit of the mind.

Afraid may be used either in a physical or moral application, either as it relates to ourselves only or to others ; fearful and timorous are only applied physically and personally; timid is mostly used in a m ral sense.

It is the character of the fearful (r timorous person to be afraid of what he imagines would hurt himself; it is not necessary for the prospect of danger to exist in order to awaken fear in such a disposition . it is the characteristic of the timid person to be afraid of offending or meeting with something painful from others; such a disposition is prevented from following the dictates of its own mind.

Between fearful and timorous there is little distinction, either in sense or application, except that we say fearful of a thing, not timorous of a thing.

To be always *afraid* of losing life is, indeed, scarcely to enjoy a life that can deserve the care of preservation.— JOHNSON.

By I know not what impatience of raillery, he is wonderfully *fearful* of being thought too great a believer. -STEELE.

Then birds in airy space might safely move, And *tim'rous* hares on heaths securely rove.

He who brings with him into a clamorous multitude the *timidity* of recluse speculation, will suffer himself to be driven by a burst of laughter from the fortresses of demonstration.--JOHNSON.

After, Behind.

After respects order ; Behind respects position. One runs after a person, or stands behind his chair.

After is used either figuratively or literally; behind is used only literally.

Men hunt after amusements ; misfortunes come after one another : a garden lies behind a house; a thing is concealed behind a bush.

Good after ill, and after pain delight. Alternate, like the scenes of day and night.-DRYDEN. He first, and close *behind* him followed she, For such was Proserpine's severe decree.—DRYDEN.

Age, v. Generation.

Age, v. Time, period.

Aged, v. Elderly.

Agency, v. Action, agency.

Agent. v. Actor.

Agent, v. Minister.

Agent, v. Factor.

To Aggravate, Irritate, Provoke, Exasperate, Tantalize.

Aggravate, in Latin aggravatus, participle of aggravo, compounded of the intensive syllable ag or ad and grave to make heavy, signifies to make very heavy.

Irritate. in Latin irritatus, participle of irrito, which is a frequentative from ira, signifies to excite anger.

Provoke, in French provoquer, Latin provoco, compounded of pro forth, and voco to call, signifies to challenge or defy.

Exasperate, Latin exasperatus, participle of exaspero, is compounded of the intensive syllable ex and asper rough, signifying to make things exceedingly rough.

Tantalize, in French tantaliser, Greek $\tau arrakigo,$ comes from Tantalus, a king of Phrygia, who having offended the gods, was destined by way of punishment to stand up to his chin in water with a tree of fair fruit hanging over his head, both of which, as he attempted to allay his hunger and thirst, fled from his touch.

All these words, except the first, refer to the feelings of the mind, and in familiar discourse that also bears the same signification; but otherwise respects the outward circumstances.

The crime of robbery is aggravated by any circumstances of cruelty whatever comes across the feelings *iritates*; whatever awakens anger *procokes*; whatever heightens this anger extraordinarily *exasperates*; whatever raises hopes in order to frustrate them *tantalizes*.

An appearance of unconcern for the offence and its consequences aggravates the guilt of the offender: a grating harsh sound irritates if long continued and often repeated : angry words procke, particularly when spoken with an air of defiance; when to this be added bitter taunts and multiplied provocations, they cataperate; the weather by its frequent changes tautalizes those who depend upon it for amusement.

Wicked people aggravate their transgression by violence: susceptible and nervous people are most easily *irritated*, proud people are quickly *provoked*. hot and fiery people are soonest *exasperated*; those who wish for much, and wish for it eagerly, are oftenest *tantalized*.

As if nature had not sown evils enough in life, we are continually adding grief to grief, and *aggravating* the common calamity by our cruel treatment of one another. —ADDISON.

He *irritated* many of his friends in London so much by his letters, that they withdrew their contributions.— JOHNSON'S LIFE OF SAVAGE.

The animadversions of critics are commonly such as may easily *provoke* the sedatest writer to some quickness of resentment.-JOHNSON.

Opposition retards, censure *exasperates*, or neglect depresses.—JOHNSON.

Can we think that religion was designed only for a contradiction to nature; and with the greatest and most irrational tyranny in the world to *tantalize* 1-SOUTH.

To Aggravate, v. To heighten.

Aggressor, Assailant.

Aggressor, in Latin aggressus, participle of aggredior, compounded of ag or ad, and gredior to step, signifies to step up to, fall upon, or attack.

Assailant, from assail, in French assailer, compounded of as or ad, and salio to leap upon, signifies to leap upon or attack any one vehemently.

The characteristic idea of *aggressor* is that of one person going up to another in a hostile manner, and by a natural extension of the sense commencing an attack ; the characteristic idea of *assailant* is that of one committing an act of violence.

An aggressor offers to do some injury either by word or deed; an assailant actually commits some violence: the former commences a dis-

pute, the latter carries it on with a vehement and direct attack.

An aggressor is blameable for giving rise to quarrels: an assailant is culpable for the mischief he does.

Were there no *aggressors* there would be no disputes; were there no *assailants* these disputes would not be serious.

An aggressor may be an assailant, or an assailant may be an aggressor, but they are as . frequently distinct.

Where one is the aggressor and in pursuance of his first attack kills the other, the law supposes the action. however sudden, to be malicious.-JOHNSON'S LIFE (# SAVAGE.

What ear so fortified and barr'd Against the tuneful force of vocal charms, But would with transport to such sweet assailants Surrender its attention ?-MASON.

Agile, v. Active, brisk.

To Agitate, v. To shake, agitate.

Agitation, Emotion, Trepidation, Tremor.

Agitation, in Latin agitatio, from agito, signifies the state of being agitated.

Emotion, in Latin emotio, from emotus, participle of emoreo, compounded of e, out of, and moveo, to move, signifies the state of being moved out of rest or put in motion.

Trepidation, in Latin trepidatio, from trepido, to tremble, compounded of tremo and pede, to tremble with the feet, signifies the condition of trembling in all one's limbs from head to foot

Tremor, from the Latin *tremor*, signifies originally the same state of trembling.

Agutation refers either to body or mind, emotion to the mind only, trepidation and tremor to the body only.

Apitation to the body only. Apitation and Apitation of mind is a vehement struggle between contending feelings; emotion is the awakening but one feeling; which in the latter case is not so vehement as in the former.

Distressing circumstances produce *agitation*: affecting and interesting circumstances produce *emotions*.

Agitations have but one character, namely, that of violence; emotions vary with the object that awakens them: they are emotions either of pain or pleasure, of tenderness or anger; they are either gentle or strong, faint or vivid.

With regard to the body, an *agitation* is more than a *trepidation*, and the latter more than a *tremor*; the two former attract the notice of the bystander; the latter is scarcely visible.

Aquiations of the mind sometimes give rise to distorted and extravagant aquiations of the body; emotions of terror or horror will throw the body into a trepidation: those of fear will cause a tremor to run through the whole frame.

The seventh book affects the imagination like the ocean in a calm, and fills the mind of the reader without producing in it anything like tumult or *agitation.*— ADDISON ON MULTON.

The description of Adam and Eve as they first appeared to Satan, is exquisitely drawn, and sufficient to make the failen angel gaze upon them with all those emotions of envy in which he is represented, - ADDISON ON NILTON, 44

where the success of that great day, in such trepida of the state, made every man meritorious.-WOTTON.

He fell into such a universal tremor of all his joints that when going his legs trembled under him.-HERVEY.

Agony, v. Distress. Agony, v. Pain.

Agreable, Pleasant, Pleasing.

The first two of these epithets approach so near in sense and application, that they can with propriety be used indifferently, the one for the other; yet there is an occasional difference which may be clearly defined. The Agreable is that which agrees with

or suits the character, temper, and feelings of a person; the Pleasant that which pleases; the Pleasing that which is adapted to

Agreable expresses a feeling less vivid than Agreable expresses a learning less which that pleasant, people of the soberest and gravest character may talk of passing agreable hours, or enjoying agreable society, if those hours were passed agreably to their turn of mind, or that society which suited their taste; but the young and the gay will prefer pleasant society, where vivacity and mirth prevail, suitable to the tone of their spirits.

A man is agreable who by a soft and easy address contributes to the amusement of others; a man is pleasant who to this softness adds affability and communicativeness.

Pleasing marks a sentiment less vivid and distinctive than either. A pleasing voice has something in it which we like; an agreable voice strikes with positive pleasure upon the

A pleasing countenance denotes tranquillity and contentment; it satisfies us when we view it: a *pleasant* countenance bespeaks happiness; it gratifies the beholder, and in-vites him to look upon it.

To divert me, I took up a volume of Shakspeare, where I chanced to cast my eye upon a part in the tragedy of Richard the Third, which filled my mind with an *agre-able* horror.—STEELE.

Pleasant the sun When first on this delightful land he spreads His orient beams.—MILTON. His orient beams, - million Nor this alone t'indulge a vain delight, And make a *pleasing* prospect for the sight, DRYDEN,

Agreable, v. Conformable.

To Agree, Accord, Suit.

Agree is compounded of a or ad, and gree or gruo, which root is found in the verb congruo, signifying to fit to a thing.

Accord, in French accord, from the Latin clorida the string of a harp, signifies the same as to be in tune or join in tune. Suit, from the Latin secutus, participle of

sequer to follow, signifies to be in a line, in the order a thing ought to be.

An agreement between two things requires an entire sameness; an accordance supposes a considerable resemblance; a suitableness implies an aptitude to coalesce.

Opinions agree, feelings accord, and tempers

Two statements agree which are in all re-

spects alike: that accords with our feelings which produces pleasurable sensations : that suits our taste which we wish to adopt, or in adopting gives us pleasure.

Where there is no agreement in the essentials of any two accounts, their authenticity may be greatly questioned : if a representation of any thing accords with what has been stated from other quarters, it serves to corroborate it: it is advisable that the ages and stations as we'l as tempers of the parties should be suitable, who look forward for happiness in a matrimonial connexion.

Where there is no agreement of opinion, there can be no assimilation of habit; where there is no accordance of sound, there can be no harmony; where there is no suitability of temper, there can be no co-operation.

When opinions do not agree, men must agree to differ: the precepts of our Saviour accord with the tenderest as well as the noblest feelings of our nature : when the humours and dispositions of people do not suit, they do wisely not to have any intercourse with each

The laurel and the myrtle sweets agree .- DRYDEN.

Metre aids, and is adapted to, the memory ; it accords music, and is the vehicle of enthusiasin.—CUMBER-

Rollo followed, in the partition of his states, the customs of the feudal law, which was then universally established in the southern countries of Europe, and which *suited* the peculiar circumstances of the age.—HUME.

To Agree, v. To accede.

To Agree, Coincide, Concur.

In the former section agree is compared with terms that are employed only for things; in the present case it is compared with words as they are applied to persons only.

A gree implies a general sameness. Coincide, from the Latin con together and incido to fall, implies a meeting in a certain point.

Concur, from *con* together and *curro* to run, implies a running in the same course, an acting together on the same principles.

Agree denotes a state of rest; coincide and concur a state of motion, either towards or with another.

Agreement is either the voluntary or involuntary act of persons in general; coincidence is the voluntary but casual act of individuals, the act of one falling into the opinion of another; concurrence is the intentional positive act of individuals ; it is the act of one authorizing the opinions and measures of another.

Men of like education and temperament agree upon most subjects : people cannot expect others to coincide with them, when they advance extravagant positions: the wiser part of mankind are backward in *concurring* in any schemes which are not warranted by ex perience.

Since all agree, who both with judgment read, 'Tis the same sun, and does himself succeed.—TATE.

There is not perhaps any couple whose dispositions and relish of life are so perfectly similar as that their wills constantly coincide.—HAWKESWORTH.

The plan being thus concerted, and my cousin's con-currence obtained, it was immediately put in execution, -HAWKESWORTH.

AGREEMENT.

Agreement, Contract, Covenant, Compact, Bargain.

Agreement signifies what is agreed to (vide To agree).

Contract, in French contracte, from the Latin contractus, participle of contraho to bring close together or bind, signifies the thing thus contracted or bound.

Covenant, in French covenante, Latin conventus, participle of convenio to meet together at a point, signifies the point at which several meet, that is, the thing agreed upon by many.

Compact, in Latin compactus, participle of compingo to bind close, signifies the thing to which people bind themselves close.

Bargain, from the Welsh bargan to con-tract or deal for, signifies the act of dealing, or the thing dealt for.

An agreement is general, and applies to trans-actions of every description, but particularly such as are made between single individuals; in cases where the other terms are not so applicable; a contract is a binding agreement between individuals; a simple agreement may be verbal, but a contract must be written and legally executed : covenant and compact are agreements among communities; a covenant is commonly a national and public transaction; a compact respects individuals as members of a community, or communities with each other : a bargain, in its proper sense, is an agreement solely in matters of trade ; but applies figuratively in the same sense to other objects.

The simple consent of parties constitutes an agreement; a seal and signature are requisite for a contract; a solemn engagement on the one hand, and faith in that engagement on the other hand, enter into the nature of a covenant; a tacit sense of mutual obligation in all the parties gives virtue to a compact ; an assent to stipulated terms of sale may form a

Friends make an agreement to meet at a certain time; two tradesmen enter into a contract to carry on a joint trade; the people of England made a covenant with King Charles I. entitled the solemn covenant : in the society of Freemasons, every individual is bound to secrecy by a solemn compact : the trading part of the community are continually striking

Frog had given his word that he would meet the above mentioned company at the Salutation, to talk of thi agreement.—ARBUTHNOT'S HISTORY OF JOHN BULL.

It is impossible to see the long scrolls in which every contract is included, with all their appendages of seals and attestations, without wondering at the depayity of those beings, who must be restrained from violation of promise by such formal and public evidences.-JOUNSON.

These flashes of blue lightning gave the sign Of covenants broke; three peals of thunder join. DRYDEN.

In the beginnings and first establishment of speech, there was an implicit *compact* amongst men, founded upon common use and consent, that such and such words or voices, actions or gestures, should be means or signs whereby they would express or convey their thoughts one to another.—SOUTH.

We see men frequently dexterous and sharp enough in making a *bargain*, who, if you reason with them about matters of religion, appear perfectly stupid.—LOCKE.

Agriculturist, v. Farmer. To Aid, v. To help.

45

Aim, Object, End.

Aim is in all probability a variation of home, in old German haim. It is the home which the marksman wishes to reach; it is the thing aimed at; the particular point to which one's efforts are directed; which is had always in view, and which every thing is made to bend to the attainment of.

Object, from the Latin objectus, participle of *ob* and *jacio* to lie in the way, is more vague; it signifies the thing that lies before us; we pursue it by taking the necessary means to obtain it; it becomes the fruit of our labour.

End in the improper sense of end is still more general, signifying the thing that ends one's wishes and endeavours; it is the result not only of action, but of combined action; it is the consummation of a scheme; we must take the proper measures to arrive at it.

It is the aim of every good Christian to live in peace; it is a mark of dulness or folly to act without an object ; every scheme is likely to fail, in which the means are not adequate to

We have an *aim*; we propose to ourselves an *object*; we look to the *end*. An *aim* is attainable, an object worthy, an end important.

Cunning has only private, selfish *aims*, and sticks at nothing which may make them succeed.—ADDISON.

We should sufficiently weigh the objects of our hope, whether they be such as we may reasonable expect from them what we propose in their fruition.-ADDISON.

Liberty and truth are not in themselves desirable, but only as they relate to a farther end.-BERKELEY.

To Aim, Point, Level.

Aim, signifying to take aim (v. Aim), is to direct one's view towards a point.

Point, from the noun point, signifies to

direct the point to any thing. Level, from the adjective *level*, signifies to put one thing on a level with another.

Aim expresses more than the other two words, inasmuch as it denotes a direction towards some minute point in an object, and the others imply direction towards the whole objects themselves. We aim at a bird; we point a cannon against a wall; we level a cannon at a wall. Pointing is of course used with most propriety in reference to instru-ments that have points; it is likewise a less decisive action than either aiming or levelling. A stick or a finger may be pointed at a person, merely out of derision ; but a blow is *levelled* or *aimed* with an express intent of committing an act of violence.

The same analogy is kept up in their figura-

tive application. The shafts of ridicule are but too often aimed with little effect against the follies of fashion: remarks which seem merely to point at others, without being expressly addressed to them, have always a bad tendency : it has hitherto been the fate of infidels to level their battery of sneers, declamation, and sophistry against the Christian religion only to strengthen the conviction of its sublime truths in the minds of mankind at large.

Their heads from *aiming* blows they bear afar, With clashing gauntlets then provoke the war. DRYDEN.

He calls on Bacchus, and propounds are prove The groom his fellow groom at buts defies, An. bear's his bow, and *levels* with his eyes. DRYDEN. He calls on Bacchus, and propounds the prize :

To Aim, Aspire.

Aim (v. Aim) includes efforts as well as views, in obtaining an object.

Aspire, from as or ad to or after and spiro to breathe, comprehends views, wishes, and hopes to obtain an object.

We aim at a certain proposed point, by endeavouring to gain it; we aspire after that, which we think ourselves entitled to, and flatter ourselves with gaining

Many men aim at riches and honour : it is the lot of but few to aspire to a throne.

We aim at what is attainable by ordinary efforts ; we aspire after what is great and

An emulous youth aims at acquiring the esteem of his teachers ; he aspires to excel all his competitors in literary attainments.

Whether zeal or moderation be the point we aim at, let us keep fire out of the one, and frost out of the other.-ADDISON.

The study of those who in the time of Shakspeare aspired to plebeian learning was laid upon adventures giants, dragons, and enchantments.-JOHNSON.

To Aim. v. To endeavour. Aim, v. Tendency.

Air, Manner.

Air, in Latin *aer*, Greek *anp*, comes from the Hebrew *aor*, because it is the vehicle of light ; hence in the figurative sense, in which

it is here taken, it denotes an appearance. Manner, in French maniere, comes pro-bably from mener to lead or direct, signifying the direction of one's movements.

An air is inherent in the whole person; a manner is confined to the action or the movement of a single limb. A man has the air of a common person ; it discovers itself in all his manners. An air has something superficial in its nature ; it strikes at the first glance : manner has something more solid in it ; it developes itself on closer observation. Some people have an air about them which displeases; but their manners afterwards win upon those who have a farther intercourse with them. Nothing is more common than to suffer ourselves to be prejudiced by a person's *air*, either in his favour or otherwise: the manners of a man will often contribute to his advancement in life, more than his real merits.

An air is indicative of a state of mind; it may result either from a natural or habitual mode of thinking: a *manner* is indicative of the education; it is produced by external ci cumstances. An *air* is noble or simple, it marks an elevation or simplicity of character; a manner is rude, rustic, or awkward, for want of culture, good society, and good ex-ample. We assume an *a*'r, and affect a man-An assumed air of importance exposes the littleness of the assumer, which might otherwise pass unnoticed : the same manners which are becoming when natural, render a person ridiculous when they are affected. A prepossessing air and engaging manners have more influence on the heart than the solid qualities of the mind.

The air she gave herself was that of a romping girl.-

The boy is well fashioned, and will easily fall into a graceful manner.-STEELE.

Air, Mien, Look.

Air, v. Air.

Mien, in German miene, comes, as Adelung supposes, from mähen to move or draw, because the lines of the face which constitute the mien in the German sense are drawn together.

Look signifies properly a mode of looking or appearing.

The exterior of a person is comprehended in the sense of all these words.

Air depends not only on the countenance, but the stature, carriage, and action : mien respects the whole outward appearance, not excepting the dress : look depends altogether on the face and its changes. Air marks any particular state of the mind : mien denotes any state of the outward circumstances : look any individual movement of the mind. We may judge by a person's *air*, that he has a confident and fearless mind : we may judge by his sorrowful *mien*, that he has substantial cause for sorrow; and by sorrowful *looks*, that he has some partial or temporary cause for sorrow.

We talk of doing any thing with a particular air; of having a mien; of giving a look. An innocent man will answer his accusers with an air of composure; a person's whole mien sometimes bespeaks his wretched condition ; a look is sometimes given to one who acts in concert by way of intimation.

The truth of it is, the *air* is generally nothing else but the inward disposition of the mind made visible,— ADDISON.

How sleek their *looks*, how goodly is their *mien*. When big they strut behind a double chin.—DRYDEN. What chief is this that visits us from far, Whose gallant *mien* bespeaks him train'd to war

STEELE,

How in the looks does conscious guilt appear .- ADDISON.

Air, v. Appearance. Alacrity, v. Alertness.

Alarm, Terror, Fright, Consternation.

Alarm, in French alarmer, is compounded of al or ad and armes arms, signifying a cry to arms, a signal of danger, a call to defence.

Terror, in Latin terror, comes from terreo to produce fear.

Fright, from the German furcht fear, signifies a state of fear.

Consternation, in Latin consternatus, from consterno to lay low or prostrate, ex-presses the mixed emotion of terror and amazement which confounds.

Alarm springs from any sudden signal that announces the approach of danger. Terror springs from any event or phænomenon that may serve as a prognostic of some catastrophe. It supposes a less distinct view of danger than

alarm, and affords room to the imagination, which commonly magnifies objects. Alarm therefore makes us run to our defence, and terror disarms us.

Fright is a less vivid emotion than either, as it arises from the simple appearance of danger. It is more personal than either alarm or terror; for we may be alarmed or terrified for others, but we are mostly *frightened* for ourselves. *Consternation* is stronger than either *terror* and *affright*: it springs from the view of some very serious evil.

Alarm affects the feelings, terror the understanding, and *fright* the senses; consternation seizes the whole mind, and benumbs the ficulties.

Cries alarm; horrid spectacles terrify; tumult frightens : a sudden calamity fills with

One is filled with alarm, seized with terror, overwhelmed with fright or consternation.

We are alarmed for what we apprehend ; we are terrified by what we imagine; we are frightened by what we see; consternation may be produced by what we learn.

None so renown'd With breathing brass to kindle fierce alarms. -DRYDEN. I was once in a mixt assembly, that was full of noise and mirth, when on a sudden an old woman unluckily observed, there were thirteen of us in company. The remark struck a panic *terror* into several of us.—ADDi-

Sox, I have known a soldier that has entered a breach, affrighted at his own shadow.—ADDISON.

The son of Pelias ceased; the chiefs around In silence wrapt, in consternation drown'd.-POPE.

Alertness, Alacrity.

Alertness, from ales a wing, designates corporeal activity or readiness for action; Alacrity, from acer sharp, brisk, designates mental activity.

We proceed with alertness, when the body is in its full vigour ; we proceed with alacrity when the mind is in full pursuit of an object.

The wings that waft our riches out of sight Grow on the gamester's elbows; and the *alert* And nimble motion of those restless joints That never tire, soon fans them all away.—COWPER.

In dreams it is wonderful to observe with what spright-liness and *alacrity* the soul exerts herself.—ADDISOF.

Alien, v. Stranger. To Alienate, v. Stranger. Alike, v. Equal.

All, Whole.

All and Whole are derived from the same source, that is, in German all and heil whole or sound, Dutch all, hel, or heel, Saxon al, wal, Danish al, ald, Greek olos, Hebrew chol or

All respects a number of individuals; whole respects a single body with its components : we have not all, if we have not the whole number ; we have not the whole, if we have not all the parts of which it is composed. It is not within the limits of human capacity to take more than a partial survey of all the interesting objects which the whole globe

When applied to spiritual objects in a general sense, all is preferred to whole ; but

when the object is specific, whole is preferable : thus we say, all hope was lost; but, our whole hope rested in this.

It will be asked how the drama moves if it is not credited. It is credited with *all* the credit due to a drama,—JOHNSON.

The whole story of the transactions between Edward, Harold and the Duke of Normandy is toll so differently by aucleut writers, that there are few important passages of the English history liable to so great uncertainty.— HUME.

All, Every, Each.

All is collective ; Every single or individual; Each distributive

All and every are universal in their signification ; each is restrictive : the former are used in speaking of great numbers; the latter is applicable to small numbers. All men are not born with the same talent, either in degree or kind; but every man has a talent peculiar to himself : a parent divides his property among his children, and gives to each his due share.

Harold by his marriage broke all measures with the Duke of Normandy.-HUME.

Every man's performances, to be rightly estimated, must be compared to the state of the age in which he lived.—JOHNSON.

Taken singly and individually, it might be difficult to conceive how *each* event wrought for good. They must be viewed in their consequences and effects.—BLAIR.

To Allay, Sooth, Appease, Assuage.

To Allay is compounded of al or ad, and lay to lay to or by, signifying to lay a thing to rest, to abate it.

Sooth probably comes from sweet, which is in Swedish söt, Low German, &c. söt, and is doubtless connected with the Hebrew sot to allure, invite, compose.

Appease, in French appaiser, is compounded of ap or ad and pair peace, signifying to quiet.

Assuage is compounded of as or ad and suage, from the Latin suasi perfect of suadeo to persuade, signifying to treat with gentleness, or to render easy.

All these terms indicate a lessening of something painful. In a physical sense a pain is allayed by an immediate application; it is soothed by affording ease and comfort in other respects, and by diverting the mind from the pain. Extreme heat or thirst is allayed ; extreme hunger is appeased.

In a moral sense one allays what is fervid and vehement; one soothes what is distressed; one appeases what is tumultuous and boisterous ; one assuages grief or afflictions. Nothing is so calculated to allay the fervour of a distempered imagination as prayer and religious meditation: religion has everything in it which can sooth a wounded conscience by presenting it with the hope of pardon, that can appease the angry passions by giving us a sense of our own sinfulness and need of God's pardon, and that can assuage the bitterest griefs by affording us the brightest prospects of future bliss.

Without expecting the return of hunger, they eat for an appetite, and prepare dishes not to allay, but to excite it. -ADDISON. 48

Nature has given all the little arts of soothing and blandishing to the female.-ADDISON.

Charon is no sconer appeased, and the triple-headed dog laid asleep, but Æneas makes his entrance into the dominions of Pluto,-ADDISON.

If I can any way *assuage* private inflammations, or allay public ferments, I shall apply myself to it with the utmost endeavours.—ADDISON.

To Alledge, v. To adduce. Allegorical, v. Figurative. Allegory, v. Parable.

To Alleviate, Relieve.

Alleviate, in Latin alleviatus, participle of allevia, is compounded of the intensive syllable al or ad and levo to lighten, signifying to lighten by making less.

Relieve, from the Latin relevo, is re and levo to lift up, signifying to take away or re-

A pain is alleviated by making it less burdensome; a necessity is relieved by supplying what is wanted. Alleviate respects our inter-nal feelings only; relieve our external circum-stances. That alleviates which affords case and stances. That alleviates which affords ease and comfort; that relieves which removes the pain. It is no alleviation of sorrow to a feeling mind, to reflect that others undergo the same suffering; a change of position is a considerable relief to an invalid, wearied with confinement. Condence and sympathy tend greatly to alleviate the sufferings of our fellow creatures;

it is an essential part of the Christian's duty to relieve the wants of his indigent neighbour.

Half the misery of human life might be extinguished, would men alleviate the general curse they lie under, by mutual offices of compassion, benevolence, and humanity, -ADDISON.

Now sinking underneath a load of grief, From death alone she seeks her last *relief*,-DEVDEN.

Alliance, League, Confederacy.

Alliance, in French alliance, from the Latin alligo to knit or tie together, signifies the moral state of being tied. League, in French *ligue*, comes from the

same verb ligo to bind.

Confederacy or confederation, in Latin confederatio, from con and feedus an agreement, or fides faith, signifies a joining together under a certain pledge.

*Relationship, friendship, the advantages of a good understanding, the prospect of aid in case of necessity, are the ordinary motives for forming alliances. A league is a union of plan, and a junction of force, for the purpose of effectuating some common enterprize, or obtaining some common object. A confederacy is a union of interest and support on particular occasions, for the purpose of obtaining a redress of supposed wrong, or of defending right against usurpation and oppression. Treaties of alliance are formed between sove-

reigns; it is a union of friendship and convenience concluded upon precise terms, and maintained by honour or good faith. Leagues are mostly formed between parties or small communities, as they are occasioned by cir-

* Vide Girard and Roubaud; " Alliance, ligue, con-

cumstances of an imperative nature ; they are in this manner rendered binding on each party. Confederacies are formed between individuals or communities ; they continue while the im-pelling cause that set them in motion remains ; and every individual is bound more by a common feeling of safety than by any express con-

History mentions frequent alliances which have been formed between the courts of England and Portugal. The cantons of Switzerland were bound to each other by a famous *league* which was denominated the Helvetic league, which took its rise in a confederacy formed against the Austrian government by William Tell and his companions.

Confederacy is always taken in a civil or political sense : alliance and league are sometimes employed in a moral sense : the former being applied to marriage, the latter to plots or factions. Alliance is taken only in a good acceptation ; league and confederacy frequently in relation to that which is bad. Alliances are formed for the mutual advantage of the parties concerned ; but leagues may have plunder for their object, and confederacies may be treasonable.

Who but a fool would wars with Juno choose. And such alliance and such gifts refuse.-DRYDEN. Rather in *leagues* of endless peace unite, And celebrate the hymeneal rite.—ADDISON.

The history of mankind informs us that a single power is very seldom broken by a confederacy,-JOHNSON,

Though domestic misery must follow an alliance with a gamester, matches of this sort are made every day.-CUMBERLAND.

Tiger with tiger, bear with bear, you'll find In *leagues* offensive and defensive join'd.-TATE, In roughes diffusion and the instead of the great Confederacy of projectors wild and vain Was split into diversity of tongues, Then, as a shepherd separates his flock, These to the upland, to the valley those, God drave asunder --COWPER.

Alliance, Affinity.

Alliance, v. Alliance, league.

Affinity, in Latin affinitas, from af or ad and finis a border, signifies a contiguity of borders.

Alliance is artificial; affinity is natural: an alliance is formed either by persons or by cir-cumstances; an affinity exists of itself; an alliance subsists between persons only in the proper sense, and between things figuratively ; an affinity exists between things as well as persons : the alliance between families is matrimonial; the affinity arises from consangui. nity.

O horror! horror! after this alliance Let tigers match with hinds, and wolves with sheep, And every creature couple with its foe,—DRYDEN.

It cannot be doubted but that signs were invented originally to express the several occupations of their owners; and to bear some *aginity*, in their external designations, with the wares to be disposed of... BATHURST.

Religion (in England) has maintained a proper alliance with the state.-BLAIR.

To Allot, Assign, Apportion, Distribute.

Allot is compounded of the Latin al or at and the word lot, which owes its origin to the Saxon and other northern languages. It signifies literally to set apart as a particular lot.

Assign, in French assigner, Latin assigno, is compounded of as or ad and signo to sign, or mark to, or for, signifying to mark out for any one.

Apportion is compounded of ap or ad and port

Distribute, in Latin distributus, participle of dis and tribuo, signifies to bestow or portion out to several.

To allot is to dispose on the ground of utility for the sake of good order; to assign is to communicate according to the merit of the object; to apportion is to regulate according to the due proportion ; to distribute is to give in several distinct portions.

A portion of one's property is allotted to charitable purposes, or a portion of one's time to religious meditation ; a prize is assigned to the most meritorious or an honourable post to those whose abilities entitle them to distinction; a person's business is apportioned to the time and abilities he has for performing it; his alms are *distributed* among those who are most indigent.

When any complicated undertaking is to be performed by a number of individuals, it is necessary to allot to each his distinct task. It is the part of a wise prince to assign the highest offices to the most worthy, and to apportion to every one of his ministers an employment suited to his peculiar character and qualifications : the business of the state thus distributed will proceed with regularity and exactitude.

Every one that has been long dead, has a due propor-tion of praise *allotted* him, in which, whilst he lived, his friends were too profuse, and his enemies too sparing.— ADDISON.

I find by several hints in ancient authors, that when the Romans were in the height of power and luxury they assigned out of their vast dominions an island called Anticyra, as an habitation for madmen.-STEELE

Of the happiness and misery of our present condition, part is *distributed* by nature, and part is in a great measure apportioned by ourselves.-JOHNSON.

From thence the cup of mortal man he fills, Blessings to these, to those *distributes* ills.—POPE.

To Allot, Appoint, Destine.

Allot. v. To allot, assign.

Appoint, in French appointer, Latin appone, that is, ap or ad and pono to place, signifies to put by.

Destine, Latin destino, of de and stino sto or sisto, signifies to place apart.

Allot is used only for things, appoint and destine for persons or things. A space of ground is allotted for cultivation; a person is appointed as steward or governor; a youth is destined for a particular profession. Allot-ments are mostly made in the time past or present ; appointments respect either the present or the future; destinations always respect some distant purposes and include preparatory measures. A conscientious man allots a portion of his annual income to the relief of the poor : when public meetings are held it is necessary to appoint a particular day for the purpose : our plans in life are defeated by a thousand contingencies-the man who builds a house is not certain he will live to use it for the purpose for which it was desIt is unworthy a reasonable being to spend any of the little time *allotted* us without some tendency, direct or oblique, to the end of our existence.—JOHNSON,

Having notified to my good friend, Sir Roger, that I should set out for London the next day, his horses were ready at the *appointed* hour.—STEELE.

Look round and survey the various beauties of the globe, which Heaven has *destined* for man, and consider whether a world thus exquisitely framed could be meant for the abode of misery and pain,-JOHNSON.

To Allow, Grant, Bestow.

Allow, v. To admit, allow.

Grant is probably changed from guarantee, in French garantir, signifying to assure any thing to a person by one's word or deed.

Bestow is compounded of be and stow, which in English, as well as in the northern languages, signifies to place; hence to bestow signifies to dispose according to one's wishes and convenience.

That is allowed which may be expected, if not directly required ; that is granted which is desired, if not directly asked for ; that is bestowed which is wanted as a matter of ne-

What is allowed is a gift stipulated as to time and quantity, which as to continuance depends upon the will of the giver; what is granted is perfectly gratuitous on the part of the giver; it is a pure favour, and lays the receiver under an obligation; what is bestowed is occasional, altogether depending on the circumstances and disposition of both giver and receiver.

Many of the poor are *allowed* a small sum weekly from the parish. It is as improper to grant a person more than he asks, as it is to ask a person for more than he can grant. Alms are very ill bestowed which only serve to encourage beggary and idleness.

A grant comprehends in it something more important than an allowance, and passes between persons in a higher station; what is bestowed is of less value than either. A father allows his son a yearly sum for his casual expenses, or a master allows his servant a maintenance : kings grant pensions to their officers; governments grant subsidies to one another: relief is bestowed on the indigent.

In a figurative application, merit is allowed, an indulgence or privilege is granted, applause

A candid man allows merit even in his rivals. In former times the kings of England granted certain privileges to some towns, which they retain to this day. Those who are hasty in applauding frequently bestor their commendations on very undeserving objects.

Martial's description of a species of lawyers is full of humour; "Men that hire out their words and anger, that are more or less passionate as they are paid for it, and allow their client a quantity of wrath proportionable to the few which they receive from thm."-anDPISON.

e which they rectore this one request If you in pity grant this one request My death shall glut the hatred of his breast. DRYDEN.

So much the more thy diligence bestow, In depth of winter to defend the snow,-DRYDEN.

To Allow, v. To admit, allow. To Allow, v. To admit, permit.

To Allow, v. To consent,

Allowance, Stipend, Salary, Wages, Hire, Pay.

All these terms denote a stated sum paid according to certain stipulations.

Allowance, from allow (v. allow), signifies the thing allowed. To admit

Stipend, in Latin stivendium, from stips a piece of money, signifies money paid. Salary, in French salaire, Latin salarium,

comes from sal salt, which was originally the principal pay for soldiers.

Wages, in French gage, Latin vadium, from the Hebrew igang labour, signifies that which is paid for labour.

Hire expresses the sum for which one is hired, and Pay the sum that is to be paid.

An allowance is gratuitous ; it ceases at the pleasure of the donor ; all the rest are the requital for some supposed service : they cease with the engagement made between the parties. A stipend is more fixed and perman-ent than a salary ; and that than wages, hire, or pay: a stipend depends upon the fulfilling of an engagement, rather than on the will of an individual; a salary is a matter of contract between the giver and receiver, and may be increased or diminished at will.

An allowance may be given in any form, or at any stated times; a stipend and salary are paid yearly, or at even portions of a year; wages, hire, and pay are estimated by days, weeks, or months, as we'l as years.

An allowance may be made by, with, and to persons of all ranks ; a stipend and salary are assignable only to persons of respectability ; wages are given to labourers, hire to servants, pay to soldiers or such as are employed under government.

Sir Richard Steele was officiously informed that Mr. Savage had ridiculed him; by which he was so much exaperated that he withdrew the *allowance* which he had paid him.—JOHNSON.

Is not the care of souls a load sufficient? Are not your holy *stipends* paid for this ?-DRYDEN. Several persons, out of a salary of five hundred pounds, have always lived at the rate of two thousand.-SWIFT.

The peasant and the mechanic, when they have re-ceived the wages of the day, and procured their strong beer and supper, have scarce a wish unsatisfied.—HAWKES-

rH. I have five hundred crowns, The thrifty Mre I sav'd under your father. SHAKSPEARE.

Come on, brave soldiers, doubt not of the day; And that once gotten, doubt not of large pay. SHAKSPEARE.

To Allude, Refer, Hint, Suggest.

Allude, in Latin alludo, is compounded of al or ad and ludo to sport, th.t is, to say anything in a cursory manner.

Refer, in Latin refero, signifies to bring back, that is, to bring back a person's recol-lection to any subject by mentioning it.

Hint may very probably be changed from hind or behind, in German hinten, signifying to convey from behind, or in an obscure manner.

Suggest, in Latin suggestus, rarticiple of suggero, is compounded of sub and gero to bring under or near, and signifies to bring forward in an indirect or casual manner.

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To allude is not so direct as to refer, but it

is more clear and positive than either hint or

We allude to a circumstance by introducing something collaterally allied to it; we refer to an event by expressly introducing it into one's discourse; we hint at a person's intentions by darkly insinuating what may possibly happen; we suggest an idea by some poetical expressions relative to it.

There are frequent allusions in the Bible to the customs and manners of the East. It is necessary to refer to certain passages of a work when we do not expressly copy them. a subject than to *hint* at what cannot be entirely explained. Many improvements have owed their origin to some ideas casually suggested in the course of conversation.

Allude and refer are always said with regard to things that have positively happened, and suggest have mostly a personal relation to things that are precarious. The whole drift of a dis ourse is sometimes unintelligible for want of knowing what is alluded to , although many persons and incidents are referred to with their proper names and dates. It is the put of the slanderer to *hint* at things dis-creditable to another, when he does not dare to speak openly: and to *suggest* doubts of his veracity which he cannot positively charge.

I need not inform my reader that the author of Hudi-bras *alludes* to this strange quality in that cold climate, when speaking of abstracted notions clothed in a visible shape, he adds that apt simile,

"Like words congeal'd in northern air."-ADDISON.

Every remarkable event, every distinguished personage under the law, is interpreted in the New Testament, as bearing some *reference* to Christ's death.-BLAIR.

It is *hinted* that Augustus had in mind to restore the commonwealth.—CUMBERLAND.

This image of misery, in the punishment of Tantalus, was perhaps originally *suggested* to some poet by the con-duct of his patron.—JOHNSON.

To Allude to, v. To glance at.

To Allure, Tempt, Seduce, Entice. Decoy.

Allure is compounded of the inten ive syllable al or ad and lure, in French leurre, in German luder, a lure or tempting bait, signify-ing to hold a bait in order to catch animals, and figuratively to present something to please the senses.

Tempt, in French tenter, Latin tento to try, comes from tentus, participle of tendo to stretch, signifying by efforts to impel to action.

Seduce, in French seduire, Latin seduco, is compounded of se apart, and duco to lead, signifying to lead any one aside.

Entice is probably, per metathesin, changed

Decoy is compounded of the Latin de and coy, in Dutch ko/, German, &c., koi, a cage or enclosed place for birds, signifying to draw into any place for the purpose of getting them into one's power.

We are allured by the appearances of things ; we are tempted by the words of persons as well as the appearances of things ; we are enticed by persuasions : we are seduced or decoved by the influence and false arts of others.

or bad sense; entice sometimes in an indifferent, but mostly in a bad sense ; seduce and decoy are always in a bad sense. The weather may allure us out of doors: the love of pleasures may allure us into indulgences that after-wards cause repentance. We are sometimes tempted upon very fair grounds to undertake what turns out unfortunately in the end : our passions are our bitterest enemies ; the devil uses them as instruments to tempt us to sin. When the wicked entice us to do evil, we should turn a deaf ear to their flattering representations: those who know what is right, and are determined to practise it, will not suffer themselves to be enticed into any irregularities. Young men are frequently seduced by the company they keep. Children are decoyed away by the evil-minded, who wish to get them into their possession.

The country has its allurements for the contemplative mind: the metropolis is full of temptations. Those who have any evil project to execute will omit no enticement in order to seduce the young and inexperienced from their duty. The practice of decoying children or ignorant people into places of confinement was formerly more frequent than at present.

Allure does not imply such a powerful in-fluence as *tempt*: what allures draws by gentle means; it lies in the nature of the thing that affects: what *tempts* acts by direct and con-tinued efforts; it presents motives to the mind in order to produce decision; it tries the power of resistance. Entice supposes such a decisive influence on the mind, as produces a determination to act; in which respect it differs from the two former terms. Allure and tempt produce actions on the mind, not neces-sarily followed by any result; for we may be allured or tempted to do a thing, without neces-sarily doing the thing; but we cannot be enticed unless we are led to take some step. Seduce, and decoy, have reference to the outward action, as well as the inward movements of the mind which give rise to them : they indicate a drawing aside of the person as well as the mind; it is a misleading by false representation. Prospects are alluring, offers are tempting, words are enticing, charms are seduc-

June 26, 1284, the rats and mice by which Hamelen was infested were *allured*, it is said, by a piper to a contiguous river, in which they were all drowned.—ADDISON.

In our time the poor are strongly *tempted* to assume the appearance of wealth.—JOHNSON.

There is no kind of idleness by which we are so -silly seduced as that which dignifies itself by the appearance of business.-JOHNSON.

There was a particular grove which was called "the labyrinth of coquettes," where many were *enticed* to the chase, but few returned with purchase.—ADDISON.

1 have heard of barbarians, who, when temposts drive ships upon their coast, *decoy* them to the rocks that they may plunder their lading,—JOHNSON.

To Allure, v. To attract.

Allurements, v. Attractions.

Ally, Confederate.

Although derived from the preceding terms (v. Alliance, confederacy), these words are used only in part of their acceptations.

An Ally is one who forms an alliance in the political sense : a Confederate is one who forms confederacies in general, but more particularly when such conjederacies are unautho-

The Portuguese and English are allies. William Tell had some few particular friends who were his *confederates* : but we should use the word with more propriety in its worst sense, for an associate in a rebellious faction, as in speaking of Cromwell and his confederates who were concerned in the death of the

We could hinder the accession of Holland to France, either as subjects with great immunities for the encour-agement of trade, or as an inferior and dependent ally under their protection...TEMPLE.

Having learned by experience that they must expect a vigorous resistance from this warlike prince, they entered into an attiance with the Britons of Cornwall, and landing two years after in that country made an inrad with their conjederates into the county of Deron.

Almanack, v. Calendar.

Alone, Solitary, Lonely.

Alone, compounded of all and one, signifies altogether one, or single; that is, by one's self.

Solitary, in French solitaire, Latin soli-tarius, from solus alone, signifies the quality of being alone.

Lonely, signifies in the manner of alone.

Alone marks the state of a person; colitary the quality of a person or thing; lonely the quality of a thing only. A person walks alone, or takes a solitary walk in a lonely place.

Whoever likes to be much alone is of a solitary turn: wherever we can be most and

oftenest alone, that is a solitary or lonely place.

Here we stand alone, As in our form distinct, pre-eminent.—YOUNG. I would wish no man to deceive himself with opinions which he has not thoroughly reflected apon in his solitary

Within an ancient forest's ample verge There stands a *lonely*, but a healthful dwelling, Built for convenience, and the use of life,—ROWE.

Also, Likewise, Too.

Also, compounded of all and so, signifies literally all in the same manner.

Likewise compounded of like and wise, or manner, signifies in like man er.

Too, a variation of the numeral two, signifies what may be added or joined to another thing from its similarity.

These adverbial expressions obviously convey the same idea of including or classing certain objects together upon a supposed ground of affinity. Also is a more general term, and has a more comprehensive meaning, as it implies a sameness in the whole; likewise is more specific and limited in its acceptation; too is still more limited than either, and refers only to a single object.

"He also was among the number " may convey the idea of totality both as respects the person and the event: "he writes *likewise* a very fine hand" conveys the idea of similar perfection in his writing as in other qualifica-tions: "he said so too" signifies he said so in addition to the others ; he said it likewise would imply that he said the same thing, or in the

Let us only think for a little of that reproach of modern times, that gulf of time and fortune, the passion for gaming, which is so often the refuge of the idle sons of pleasure, and often *also* the last resource of the ruined.—

Long life is of all others the most general, and seem-ingly the most innocent object of desire. With respect to this, too, we so frequently err, that it would have been a blessing to many to have had their wish denied.—BLAIR.

All the duties of a daughter, a sister, a wife, and a mother, may be well performed, though a lady should not be the finese woman at an opera. They are *likewise* con-sistent with a moderate share of wit, a plain dress, and a modest air.-BTERLE.

To Alter, v. To change, alter.

Altercation, v. Difference, dispute, alterca-

Alternate, v. Successive.

Always, At all times, Ever.

Always, compounded of all and ways, is the same as, under all circumstances, through all the ways of life, that is, uninterruptedly.

At all Times, means, without distinction

Ever, implies, for a perpetuity, without

A man must be always virtuous, that is, whether in adversity or prosperity ; and at all times virtuous, that is, in his going in and coming out, his rising up and his lying down, by day and by night; he will then be ever happy, that is, in this life, and the life to

Human life never stands still for any long time. It is by no means a fixed and steady object, like the mountain or the rock, which you *always* find in the same situation.

Among all the expressions of good nature, I shall single out that which goes under the general name of charity, as it consists in relieving the indigent; that being a trial of this kind which offers itself to us almost at all times, and in every place -ADDISON.

Have you forgotten all the blessings you have continued to enjoy, *ever* since the day that you came forth a helpless infant into the world ?-BLAIR.

To Amass, v. To heap. To Amaze, v. To admire.

Ambassador, Envoy, Plenipotentiary, Deputy.

Ambassador is supposed to come from the low Latin ambasciator a waiter, although this does not accord with the high station which they have always held. Envoy, from the French envoyer to send,

signifies one sent.

Plenipotentiary, from the Latin plenus and potens, signifies one invested with full powers.

Deputy, signifies one deputed.

Ambassadors, envoys, and plenipotentiaries, speak and act in the name of their sovereigns, with this difference, that the first is invested with the highest authority, acting in all cases as the representative; the second appears only as a simple authorised minister acting for another, but not always representing him ; the third is a species of envoy used by courts only on the occasion of concluding peace or making treaties: deputies are not deputed by sovereigns, although they may be deputed to sovereigns ; they have no power to act or speak, but in the name of some subordinate community, or particular body. The functions of the first three belong to the minister, those of the latter to the agent.

An ambassador is a resident in a country during a state of peace ; he must maintain the dignity of his court by a suitable degree of splendour ; an envoy may be a resident, but he is more commonly employed on particular occasions; address in negotiating forms an essential in his character; a *plenipotentiary* is not so much connected with the court immediately, as with persons in the same capacity with himself; he requires to have integrity, coolness, penetration, loyalty, and patriotism. A *deputy* has little or no responsibility; and still less intercourse with those to whom he is deputed ; he needs no more talent than is sufficient to maintain the respectability of his own character, and that of the body to which he belongs.

Prior continued to act without a title till the Duke of Shrewsbury returned next year to England, and then he assumed the style and dignity of an *ambassador*.—JOHN-

We hear from Rome, by letters dated the 20th of April, that the Count de Melhos, envoy from the King of Por-tugal, had made his public entry into that city with much state and magnificence.-STEELE.

The conferences began at Utrecht on the 1st of January, 1711-12, and the English *plenipotentiaries* arrived on the fifteenth.—JOHNSON.

They add that the *deputies* of the Swiss cantons were returned from Soleure, where they were assembled at the fistance of the French ambassador.—STEELE.

Ambiguous, Equivocal.

Ambiguous, in Latin ambiguus, from ambigo, compounded of ambo and ago, signifies acting both ways.

Equivocal, in French equivoque, Latin equivocus, composed of aquus and vox, signifies a word to be applied equally to two or more objects.

An ambiguity arises from a too general form of expression, which leaves the sense of the author indeterminate; an *equivocation* lies in the power of particular terms used, which admit of a double interpretation : the *ambiguity* leaves us in entire incertitude as to what is meant ; the equivocation misleads us in the use of a term in the sense which we do not suspect.

The ambiguity may be unintentional, arising from the nature both of the words and the things; or it may be employed to withhold information respecting our views; the *equivo-cation* is always intentional, and may be em-ployed for purposes of fraud. The histories of heathen nations are full of confusion and ambiguity: the heathen oracles are mostly veiled. by some *equivocation*; of this we have a re-markable instance in the oracle of the Persian mule, by which Crossus was misled.

An honest man will never employ an equivocal expres-sion ; a confused man may often utter ambiguous ones without any design,-BLAIR.

We make use of an equivocation to deceive; of an ambiguity to keep in the dark .- TRUSLER.

biguity to keep in the unrease retended to be able to be an analyzed and the set of the

The Parliament of England is without comparison the most voluminous author in the world, and there is such a happy *ambiguity* in its works, that its students have as much to say on the wrong side of every question as upon the right.-CUMBERLAND.

Give a man all that is in the power of the world to bestow, but leave him at the same time under some secret oppression or heaviness of heart; you bestow indeed the materials of enjoyment, but you deprive him of the eability to extract it. Hence prosperity is so often an equivocal word, denoting marchy addinates of possession, but unjustly applied to the possessor --DLAIE.

Shakspeare is not long soft and pathetic, without some idle conceit or contemptible equivocation .-- JOHNSON.

Amenable, v. Answerable.

To Amend, Correct, Reform, Rectify, Emend, Improve, Mend, Better.

Amend, in Latin emendo, from menda the fault of a transcriber, signifies to remove this

Correct, in Latin correctus, participle of corrigo, compounded of con and rego, signifies to set in order, to set to rights.

Reform, compounded of re and form, signifies to form afresh, or put into a new form.

Rectify, in Latin rectifico, compounded of rectus and facio, signifies to make or put right.

Emend is the immediate derivative of the

Improve comes from the Latin in and probe to prove or try, signifying to make good, or better than it was, by trials or after experiments.

Mend is a contraction of emend.

Better is properly to make better.

To amend, correct, rectify, and emend, imply the lessenting of evil; to improve, reform, and better, the increase of good. We amend our moral conduct, correct errors, reform our life, rectify mistakes, emend the readings of an author, improve our mind, mend or better our condition. What is amended is mostly that which is wrong in ourselves : what is reformed or corrected is that which is faulty in ourselves or in others; what is rectified is mostly wrong in that which has been done; that which is improved may relate either to an individual, or to indifferent objects.

To mend and better are common terms, employed only on familiar occasions, corresponding to the terms amend and improve. Whatever is wrong must be amended ; whatever is faulty must be corrected ; whatever is altogether insufficient for the purpose must be reformed ; whatever error escapes by an oversight must be rectified; whatever is obscure or incorrect must be amended. What has been torn may be mended, and what admits of change may be improved, or bettered. When a person's conduct is any way culpable, it ought to be amended ; when his habits and principles are vicious, his character ought to be reformed ; when he has any particular faulty habit, it ought to be corrected ; when he commits mistakes he should not object to have them rectified . the emendations of critics frequently involve an author in still greater obscurity: whoever wishes to advance himself in life must endeavour to im-

The first step to amendment is a consciousness of error in ourselves; busy politicians are ever ready to propose a *reform* in the constitution of their country, but they forget the

AMTABLE.

reformation which is requisite in themselves: the correction of the temper is of the first moment, in order to live in harmony with others : in order to avoid the necessity of rectifying what has been done amiss, we must strive to do every thing with care : critics emend the productions of the pen, and ingenious artists improve the inventions of art.

The interest which the corrupt part of mankind have in hardening themselves against every motive to amend-ment, has disposed them to give to contradictions, when they can be produced against the cause of virtue, that they can be produced against the cause of virtue, that weight which they will not allow them in any other case.

Presumption will be easily corrected; but timidity is a disease of the mind more obstinate and fatal.-JOHN-

Indolence is one of the vices from which those whom it once infects are seldom reformed.-JOHNSON.

That sorrow which dictates no caution, that fear which does not quicken our escape, that austerity which fails to rectify our affections, are vain and unavailing.—JOHNSON

Some had read the manuscript, and rectified its in accuracies.-JOHNSON.

That useful part of learning, which consists in *emenda-*tions, knowledge of different readings, and the like, is what in all ages persons extremely wise and learned have had in great veneration.—ADDISON.

While a man, infatuated with the promises of greatness, wastes his hours and days in attendance and solicitation, the honest opportunities of *improving* his condition pass by without his notice.—ADDISON.

The wise for cure on exercise depend, God never made his work for man to mend.-DRYDEN.

I then bettered my condition a little, and lived a whole summer in the shape of a bee.—ADDISON.

Amends, v. Compensation.

Amends, v. Restoration.

Amiable, Lovely, Beloved.

Amiable, in Latin amubilis, from amo and habilis, signifies fit to be loved.

Lovely, compounded of *love* and *ly* or *like*, signifies like that which we love.

Beloved signifies having or receiving love. The first two express the fitness of an object to awaken the sentiment of love; the latter expresses the state of being in actual possession of that love. The amiable designates that sentiment in its most spiritual form, as i: is awakened by purely spiritual objects; the *lovely* applies to the sentiment as it is awakened by sensible objects. We are *amiable* according to the qualities of the heart; we are *lovely* according to the external figure and manners; we are beloved according to the circumstances that bring us into connexion! with others: hence it is that things as well as persons may be lovely or beloved, but persons only are

An amiable disposition without a lovely per son will render a person beloved. It is distressing to see any one who is lovely in person

Tully has a very beautiful gradation of thoughts to show how control virtue is. "We love a virtuous man," says he, "who lives in the remotest parts of the earth, although we are altogether out of the reach of his virtue, and can receive from it no manner of benefit," $-\alpha$ DUISON.

Sweet Auburn, loveliest village of the plain GOLDSMITH.

Sorrow would be a rarity most belov'd

Amicable, Friendly.

Amicable, from *amicus* a friend, signifies able or fit for a friend.

Friendly signifies like a friend. The word amicus likewise comes from amo to love, and friend, in the Northern languages, from fregan

Amicable and friendly therefore both denote the tender sentiment of good-will which all men ought to bear one to another; but amicable rather implies a negative sentiment, a freedom from discordance : and friendly a positive feeling of regard, the absence of indifference. We make an *amicable* accommodation, and a *friendly* visit. It is a happy thing when people who have been at variance can amicably adjust all their disputes. Nothing adds more to the charms of society than a friendly correspondence.

Amicable is always said of persons who have been in connexion with each other; friendly may be applied to those who are perfect strangers. Neighbours must always endeavour to live amicably with each other. Travellers should always endeavour to keep up a friendly intercourse with the inhabitants, wherever they come.

The abstract terms of the preceding qualities admit of no variation but in the signification of *friendship*, which marks an in-dividual feeling only. To live *amicably*, or in amity with all men, is a point of Christian duty ; but we cannot live in *friendship* with all men; since friendship must be confined to a few.

What first presents itself to be recommended is a dis-position averse to offence, and desirous of cultivating har-mony, and *amicable* intercourse in society.—BLAIR.

Who slake his thirst : who spread the friendly board To give the famish'd Belisarius food ?-PHILLIPS.

Beasts of each kind their fellow spare; Bear lives in *amity* with bear.—JOHNSON.

Every man might, in the multitudes that swarm about him, find some kindred mind with which he could unite in confidence and friendship .- JOHNSON.

Amorous, Loving, Fond.

Amorous, from amor and the ending ous. which designates abundance, signifies full of love.

Loving signifies the act of loving, that is, continually loving.

Fond, from the Saxon fundan, and the German finden, which signify either to seek or find. Hence fond signifies longing for, or eagerly attached to.

These epithets are all used to mark the excess or distortion of a tender sentiment. Amorous is taken in a criminal sense, loving and fond in a contemptuous sense : an indiscriminate and dishonourable attachment to the fair sex characterizes the amorous man; an overweening and childish attachment to any object marks the loving and fond person.

Loving is less dishonourable than fond : men may be loving ; children and brutes may be fond. Those who have not a well regulated affection for each other will be loving by fits and starts; children and animals who have no control over their appetites will be apt to be fond of those who indulge them. An amorous temper should be suppressed ; a loving temper should be regulated : a fond temper should be

I shall range all old *amorous* dotards under the denomi-nation of grinners.—STEELE.

This place may seem for shepherds' leisure made, So lovingly these elms unite their shade.—PHILLIPS.

My impatience for your return, my anxiety for your welfare, and my *fondness* for my dear Ulysses, were the only distempers that preyed upon my life.—ADDISON.

Ample, Spacious, Capacious.

Ample, in French ample, Latin amplus, probably comes from the Greek avamlews full.

Spacious, in French spacieux, Latin spaciosus, comes from spatium a space, implying the quality of having space.

Capacious, in Latin capax, from capio to hold, signifies the quality of being able to hold.

These epithets convey the analogous ideas of extent in quantity, and extent in space. Ample is figuratively employed for whatever is extended in quantity ; spacious is literally used for whatever is extended in space; capacious is literally and figuratively employed to express extension in both quantity and space. Stores are ample, room is ample, an allowance is ample : a room, a house, or a garden is spacious : a vessel or hollow of any kind is capacious ; the soul, the mind, and the heart are capacious.

Ample is opposed to scanty, spacious to narrow, capacious to small. What is ample suffices and satisfies; it imposes no constraint: what is spacious is free and open, it does not confine : what is capacious readily receives and contains; it is spacious, liberal, and generous. Although sciences, arts, philosophy, and languages, afford to the mass of mankind ample scope for the exercise of their mental powers without recurring to mysterious or fanciful researches, yet this world is hardly spacious enough for the range of the intellectual faculties: the capacious minds of some are no less capable of containing than they are disposed for receiving whatever spiritual food is offered them.

The pure consciousness of worthy actions, abstracted from the views of popular applause, is to a generous mind an *ample* reward—HUGHES.

These mighty monarchies, that had o'erspread The spacious earth, and stretch'd their conq'ring arms From pole to pole, by ensnaring charms Were quite consumed.—MAY

Down sunk, a hollow bottom broad and deep, Capacious bed of waters.-MILTON.

Ample, v. Plentiful.

To Amuse, Divert, Entertain.

To Amuse is to occupy the mind lightly, from the Latin musa a song, signifying to allure the attention by any thing as light and airy as a song.

Divert, in French divertir. Latin diverto, is compounded of di and verto to turn aside, signifying to turn the mind aside from an object.

Entertain, in French entretenir, compounded of entre, inter, and tenir, teneo to keep, signifies to keep the mind fixed on a thing.

We amuse or entertain by engaging the attention on some present occupation; we divert by drawing the attention from a present obpleasure which the object produces, which in the first case is less vivid than in the second, the third. Whatever amuses serves to kill time, to lull the faculties, and banish reflection: it may be solitary, sedentary, and lifeless : whatever diverts causes mirth, and provokes laughter; it will be active, lively, and tumultuous : whatever entertains acts on the senses, and awakens the understanding; it must be ra-tional, and is mostly social. The bare act of walking and changing place may amuse; the tricks of animals divert; conversation enter-tains. We sit down to a card table to be amused : we go to a comedy or pantomime to be diverted ; we go to a tragedy to be entertained. Children are amused with looking at pietures : ignorant people are diverted with shows; intelligent people are entertained with reading.

The dullest and most vacant minds may be amused ; the most volatile are diverted ; the most reflective are entertained: the emperor Domitian amused himself with killing flies the emperor Nero diverted himself with appearing before his subjects in the characters of gladiator and charioteer ; Socrates entertained himself by discoursing on the day of his execution with his friends on the immortality of the

I yesterday passed a whole afternoon in the church-yard, the cloisters, and the church, *anusing* myself with the tomb-stones and inscriptions that I met with in those several regions of the dead.-ADDISON.

His diversion on this occasion was to see the cross bows' mistaken signs, and wrong connivances that passed amidst so many broken and refracted rays of sight.—ADDISON.

Will. Honeycomb was very *entertaining*, the other night at the play, to a gentleman who sat on his right hand, while I was at his left. The gentleman believed Will, was talking to himself, -ADDISON.

To Amuse, Beguile.

Amuse, v. To amuse, divert.

Beguile is compounded of be and guile, signifying to overreach with guile.

As amuse denotes the occupation of the mind, so beguile expresses an effect or consequence

When amuse and beguile express any species of deception, the former indicates what is effected by persons, and the latter that which is effected by things. The first is a raud upon is energied by things. The next is a fraud upon the understanding; the second is a fraud upon the memory and consciousness. We are *amused* by a false story; our misfortunes are *beguiled* by the charms of fine music or fine scenery. To suffer one's self to be *amused* is an act of weakness; to be beguiled is a relief and a privilege. Credulous people are easily amused by any idle tale, and thus prevented from penetrating the designs of the artful; weary travellers beguile the tedium of the

In latter ages pious frauds were made use of to amuse

With seeming innocence the crowd beguild. But made the desperate passes when he suild. DRYDEN.

AMUSEMENT.

Amusement, Entertainment, Diversion, Sport, Recreation, Pastime.

Amusement signifies here that which serves to amuse (v. To amuse, divert). Entertainment, that which serves to

entertain (v. To amuse)

Diversion, that which serves to divert (v. To amuse, divert).

Sport, that which serves to give sport.

Recreation, that which serves to recreate from recreatus, participle of recreo or re and creo to create or make alive again.

Pastime, that which serves to pass time.

The first four of these terms are either applied to objects which specifically serve the purp ses of pleasure, or to such objects as may accidentally serve this purp se; the last two terms are employed only in the latter

The distinction between the first three terms are very similar in this as in the preceding case. Amusement is a general term. which comprehends little more than the common idea of pleasure, whether small or great; entertainment is s species of amusement, which is always more or less of an intellectual nature ; diversions and sports are a species of amusements more adapted to the young and the active, particularly the latter; the theatre or the concert is an *entertainment*: fairs and public exhibitions are diversions : games of racing or cricket, hunting, shooting, and the lik , are sports.

Recreation and pastime are terms of relative import; the former is of use for those who labour ; the latter for those who are idle. A recreation must partake more or less of the nature of an amusement, but it is an occupation which owes its pleasure to the relaxation of the mind from severe exertion: in this manner gardening may be a recreation to one who studies; company is a recreation to a man of busines: the postime is the anuscent of the leisure hour; it may be alternately a diversion, a sport, or a simple anuscent, as circumstances require.

As Atlas groan'd The world beneath, we groan beneath an hour; We cry for mercy to the next *amusement*. The next *amusement* mortgages our fields.—YOUNG.

The stage might be made a perpetual source of the most oble and useful entertainments were it under proper regulations.-ADDISON.

When I was some years younger than I am at present, I used to employ myself in a more haborious *diversion*, which I learned from a Latin treatise of exercises that is written with great erudition; it is there called the $\sigma_{\chi_1 \circ \mu \alpha \chi_1 \alpha}$, or the fighting with a man's own shadow. -ADDISON.

With great respect to country *sports*, I may say this gentleman could pass his time agreeably, if there were not a fox or a hare in his county.—STEELE.

Pleasure and recreation of one kind or other are abso-Pressure and recention of one kinds of outer a solo Intely necessary to relieve our minds and bolies from too constant attention and labour; where therefore public diversions are tolerated, it behoves persons of distinction, with their power and example, to preside over them,—

Your microscope brings to sight shoals of living crea-Folly increasing the second of the second se

ANECDOTE.

Anathema, v. Curse. Ancestors, v. Forefathers. Ancient, v. Former. Ancient. v. Old. Anciently, v. Formerly, Ancient times, v. Formerly.

Anecdote, Story.

Anecdote, v. Anecdotes.

Story, like history comes from the Greek ιστορεω to relate.

An anecdote has but little incident, and no plot ; a story may have many incidents, and an important catastrophe annexed to it : there are many *anecdotes* related of Dr. Johnson, some of which are of a triffing nature, and others characteristic : stories are generally told to young people of ghosts and visions, which are calculated to act on their fears.

An anecdote is pleasing and pretty; a story is frightful or melancholy; an *ancedote* always consists of some matter of fact; a *story* is founde i on that which is real. Ancedotes are related of some distinguished persons; displaying their characters or the circumstances of their lives: *stories* from life, however striking and wonderful, will seldom impress so powerfully as those which are drawn from the world of spirits : anecdotes serve to amuse men, stories to amuse children.

How admirably Rapin, the most popular among the French critics, was qualified to sit in judgment upon Homer and Thucydides, Demosthenes and Plato, may be gathered from an *ancedote* preserved by Menage, who affirms upon his own knowledge that Le Fevre and Saunar furnished this assuming critic with the Greek passages which he had to cite. Rapin himself being totally ignorant of that language.—WARTON.

This story I once intended to omit, as it appears with no great evidence; nor have I met with any confirmation but in a letter of Farquhar, and he only relates that the funeral of Dryden was tumultuary and confused.-JOIN-

Anecdotes, Memoirs, Chronicles, Annals.

Aneciote, from the Greek avekdoros, signifies what is communicated in a private way

Memoirs, in French memoires, from the word memory, signifies what serves to help the memory

Chronicle, in French chronicle, from the Greek xpovos time, signifies an account of the times.

Annals, from the French annales, from the Latin annus, signifies a detail of what passes in the year.

All these terms mark a speci s of narrative more or less connected, that may serve as materials for a regular history.

Anecodotes consist of personal or detached circumstances of a public or private nature, involving one subject or more, Anecdotes may be either moral or political, literary or biographical: they may serve as characteristics of any individual, or of any particular nation or age.

Memoirs may include anecdotes, as far as they are connected with the leading subject

on which they treat : memoirs are rather connected than complete; they are a partial nar-rative respecting an individual, and comprehending matter of a public or private nature; they serve as memorials of what ought not to be forgotten, and lay the foundation either for a history or a life.

Chronicle and annals are altogether of a public nature ; and approach the nearest to regular and genuine history. *Chronicles* register the events as they pass; *annals* digest them into order, as they occur in the course of successive years. Chronicles are minute as to the exact point of time; annals only preserve a general order within the period of a year.

Chronicles detail the events of small as well as large communities, as of particular districts and cities; annals detail only the events of nations, Chronicles include domestic incidents, or such things as concern individuals the word annals, in its proper sense, relates only to such things as affect the great body of the public, but it is frequently employed in an improper sense. Chronicles may be confined to simple matter of fact ; annals may enter into the causes and consequences of events.

Anecdotes require point and vivacity, as they seem rather to amuse than instruct the grave historian will always use them with caution ; memoirs require authenticity : chronicles rememory require accuracy; annuals require clearness of narration, method in the disposition, impar-tiality in the representation, with almost every requisite that constitutes the true historian.

Anecdotes and memoirs are of more modern use : chronicles and annals were frequent in former ages ;* they were the first historic monuments which were stamped with the impression of the simple, frank, and rude manners of early times. The chronicles of our present times are principally to be found in newspapers and magazines; the annals in annual registers or retrospects.

I allude to those papers in which I treat of the litera-ture of the Greeks, carrying down my history in a chain of *anecdotes* from the earliest poets to the death of Menander.-CUMBERLAND.

Creaser gives us nothing but memoirs of his own times. --CULLEN.

His eye was so piercing that, as ancient *chronicles* report, he could blunt the weapons of his enemies only by looking at them.—JOHNSON.

Could you with patience hear, or I relate, O nymph ! the tedious annals of our fate, Through such a train of woes if I should run,

Anger, Resentment, Wrath, Ire, Indignation.

Anger, comes from the Latin angor vexation, ango to vex, compounded of an or ad against, and ago to act.

Resentment, in French ressentiment from ressentir, is compounded of re and sentir, signifying to feel again, over and over, or for a

Wrath and Ire are derived from the same

* Vide Roubaud ; "Histoire, fastes, chroniques, annales, mémoires, &c,

source, namely, wrath, in Saxon wrath and ire, in Latin ira anger, Greek epis contention, all which springs from the Hebrew, herah, or cherah heat or anger.

Indignation, in French indignation, in Latin indignatio, from indignor to think or feel unworthy, marks the strong feeling which base conduct awakens in the mind.

An impatient agitation against any one who acts contrary to our inclinations or opinions is the characteristic of all these terms. Resentment is less vivid than anger, and anger than wrath, ire or indignation. Anger is a sudden sentiment of displeasure; resentment is a continued anger; wrath is a heightened sentiment of anger, which is poetically expressed by the word ire.

Anger may be either a selfish or a disinterested passion; it may be provoked by in-juries done to ourselves, or injustice done to others: in this latter sense of strong displeasure God is angry with sinners, and good men may to a certain degree be angry with those under their control, who act improperly. Resentment is a brooding sentiment altogether arising from a sense of personal injury; it is associated with a dislike of the offender, as much as the offence, and is diminished only by the infliction of pain in return ; in its rise, progress, and effects, it is alike opposed to the Christian spirit. Wrath and ire are the sentiment of a superior towards an inferior, and when provoked by personal injuries discovers itself by haughtiness and a vindictive temper: as a sentiment of displeasure wrath is unjustifiable between man and man; but the wrath of God may be provoked by the persevering impenitence of sinners : the ire of a heathen god, according to the gross views of Pagans, was but the wrath of man associated with greater power; it was altogether unconnected with moral displeasure. Indignation is a sentiment awakened by the unworthy and atrocious conduct of others; as it is exempt from per-sonalty, it is not irreconcileable with the temper of a Christian : a warmth of constitution sometimes gives rise to sallies of anger; but depravity of heart breeds resentment; unbending pride is a great source of wrath; but indignation flows from a high sense of honour and virtue.

Moralists have defined *anger* to be a desire of revenge for some injury offered,-STEELE.

The temperately revengeful have leisure to weigh the merits of the cause, and thereby either to smother their secret resentments, or to seek adequate reparations for the damages they have sustained.—STEELE.

Achilles' wrath. to Greece the direful spring Of woes unnumber'd, Heavenly Goddess sing.-POPE. The prophet spike when with a gloomy frown The monarch started from his shining throne; Black choler fill'd his breast that boil'd with *ire*, And from his eye-balls flash'd the living fire.—POPE.

It is surely not to be observed without indignation, that men may be found of minds mean enough to be satisfied with this treatment; wretches who are proud to obtain the privileges of madmen.—JOHNSON.

Anger, Choler, Rage, Fury.

Anger, v. Anger, resentment.

Choler, in French colere, Latin cholera, Greek χολερος, comes from χολη bile, because the overflowing of the bile is both the cause and consequence of choler.

Rage, in French rage, Latin rabies madness, and rabio to rave like a madman, comes from the Hebrew ragaz to tremble or shake with a violent madness.

Fury, in French furie, Latin furor, comes probably from fero to carry away, because one is carried or hurried by the emotions of fury.

These words have a progressive force in their signification. Choler expresses something more sudden and virulent than anger; rage is a ve-hement ebullition of anger; and fury is an excess of rage. Anger may be so stifled as not to discover itself by any outward symptoms; choler is discoverable by the paleness of the visage rage breaks forth into extravagant expressions and violent distortions ; fury takes away the use of the understanding.

Anger is an infirmity incident to human nature ; it ought, however, to be suppressed on all occasions : *choler* is a malady too phy-sical to be always corrected by reflection *rage* and fury are distempers of the soul, which nothing but religion and the grace of God can

The maxim which Periander of Corinth, one of the seven sages of Greece, left as a memorial of his knowledge and benevolence, was χολου κρατει, be master of

Must I give way to your rash choler i Shall I be frighted when a madman stares? SHAKSPEARE.

Oppose not rage, while rage is in its force, But give it way awhile and let it waste. SHAKSPEARE.

Of this kind is the *fury* to which many men give away among their servants and dependants.-JOHNSON.

Anger, v. Displeasure, anger. Angle, v. Corner.

Angry, Passionate, Hasty.

Angry signifies either having anger, or prone to anger

Passionate signifies prone to passion.

Hasty signifies prone to excess of hast from intemperate feeling.

Angry denotes a particular state or emotion of the mind; passionate and hasty express habits of the mind. An angry man is in a state of anger; a passionate or hasty man is habitually prone to be passionate or hasty. The angry has less that is vehement and impetuous in it than the *passionate*; the *hasty* has some-thing less vehement, but more sudden and abrupt in it than either.

The angry man is not always easily provoked, nor ready to retaliate; but he often retains his anger until the cause is removed : the passionate man is quickly roused, eager to repay the offence, and speedily appeared by the in-fliction of pain of which he afterwards probably repents: the *hasty* man is very soon offended, but not ready to offend in return; his angry sentiment spends itself in angry words.

It is told by Prior, in a panegyric on the Duke of Dorset, that his servants used to put themselves in his way when he was *angry*, because he was sure to recom-pense them for any indignities which he made them suffer.-JOHNSON.

There is in the world a certain class of mortals known, and contentedly known by the name of *passionate* men, who imagine themselves entitled by that distinction to be provoked on every slight occasion.—JOHNSON,

The king, who saw their squadrons yet unmov'd, With hasty ardor thus the chiefs reprov'd.—POPE.

Anguish, v. Distress, anxiety. Anguish, v. Pain

Animadversion, Criticism, Stricture.

Animadversion, in Latin animadversio, from animadvertere, that is, vertere animum ad, signifies to turn the mind to a thing.

Criticism, in French critique, Latin criticus, Greek κριτικος, from κρινω to judge, signifies by distinction a judgment in literary matters.

Stricture, in Latin strictura a glance at any thing, comes from stringo to touch upon lightly or in few words.

Animalversion includes censure and reproof; criticism implies scrutiny and judgment, whether for or against; and stricture comprehends a partial investigation mingled with censure. We animalver to a person's opinions by contradicting or correcting them; we criticise a person's works by minutely and rationally exposing their imperfections and beauties; we pass strictures on public measures by descanting on them cursorily, and censuring them partially.

Animadversions are too personal to be impartial; consequently they are seldom just; they are mostly resorted to by those who want to build up one system on the ruins of another: criticism is one of the most important and honourable departments of literature; a critic ought justly to weigh the merits and domerits of authors, but of the two his office is rather to blame than to praise; much less injury will accrute to the cause of literature from the severity than from the laxity of criticism; spicen; like most ephemeral productions, they are too superficial to be entitled to serious notice.

These things fall under a province you have partly purued already, and therefore demands your animadversion for the regulating so noble an entertainment as that of the stage.-STEELE.

Just critician demands not only that every beauty or blemish be minutely pointed out in its different degree and kind, but also that the reason and foundation of excellences and faults be accurately ascertained.— WARTON.

To the end of most of the plays I have added short strictures, containing a general censure of faults or praise of excellence.-JOHNSON.

To Animadvert, v. To censure.

Animal, Brute, Beast.

Animal, in French animal, Latin animal, from anima life, signifies the thing having life. Brute is in French brute, Latin brutus dull, Greek Baourac, Chaldee burnet, foolishness.

Greek Bapurns, Chaldee barout, foolishness. Beast, in French bête, Latin bestia changed from bostimma Greek Booreque a beast of burden, and Boorke to feed, signifies properly the thing that feeds.

Animal is the generic, brute and beast are the specific terms. The animal is the thing that lives and moves. If animal be considered as thinking, willing, reflecting, and acting, it is confined in its signification to the human species; if it be regarded as limited in all the functions which mark intelligence and will, if

it be divested of speech and reason, it belongs to the *brute*; if *aximat* be considered, moreover, as to its appetites, independent of reason, of its destination, and consequent dependance on its mental powers; it descends by the *beast*.

Man and brute are opposed. To man an immortal soul is assigned; but we are not authorised by Scripture to extend this diguity to the brates. The brates that perish is the ordinary mode of distinguishing that part of the animal creation from the superior order of terrestrial beings who are destined to exist in a future world. Men cannot be exposed to a greater degradation than to be divested of their particular characteristics, and classed under the general name of animal, unless we except that which assigns to them the epithet of brute or beast, which, as designating peenliar atrocity of conduct, does not always carry with it a reproach equal to the infany; the perversion of the rational faculty is at all times more shocking and disgraceful than the absence of it by nature.

Some would be apt to say, he is a conjurer; for he has found that a republic is not made up of every body of *animals*, but is composed of men only and not of horses. -STELE.

As nature has framed the several species of beings as it were in a chain, so man seems to be placed as the middle link between angels and *brutes*,—ADDISON.

Whom e'en the savage beasts had spar'd, they kill'd, And strew'd his mangled limbs about the field.—DEYDEN.

To Animate, Inspire, Enliven, Cheer, Exhilarate.

Animate, in Latin animatus, from animus the mind, and anima the soul or vital principle, signifies in the proper sense to give he, and in the moral sense to give spirit.

Inspire, in French inspirer, Latin inspiro, compounded of in and spiro, signifies to breathe life or spirit into any one.

Enliven, from en or in and liven, has the same sense.

Cheer, in French chère, Flemish cière the countenance, Greek χαρα joy, signifies the giving joy or spirit.

Exhilarate, in Latin exhiliratus, participle of exhilaro, from hilaris, Greek chapos joyful, Hebrew oilen to exult or leap for joy, signifies to make glad.

Animate and inspire imply the communication of the vital or mental spark; enliven, cheer, and exhibitate, signify actions on the mind or body. To be animated in its physical seose is simply to receive the first spark of animal life in however small a degree; for there are animated beings in the world possessing the vital power in an infinite variety of degrees and forms: to be animated in the moral sense is to receive the smallest portion of the sentient or thinking beings; animation therefore never conveys the idea of receiving any strong degree of either physical or moral feeling. To inspire, on the contrary, expresses the communication of a strong moral sentiment or passion : hence to animate with courage is a less forcible expression than to inspire with courage : we likewise speak of inspiring with emulation or a thirst for knowledge; not of animating with emulation or a

thirst for knowledge. To enliven respects the mind ; cheer relates to the heart ; exhilarate regards the spirits, both animal and mental; they all denote an action on the frame by the communication of pleasurable emotions : the mind is *enlivened* by contemplating the scenes of nature; the imagination is enlivened by by witnessing the happiness of others; the spirits are *exhilarated* by the convivalities of social life: conversation enlivens society; the conversation of a kind and considerate friend cheers the drooping spirits in the moments of trouble : unexpected good news is apt to exhilarate the spirits.

Through subterranean cells Where searching sunbeams scarce can find a way, Earth animated heaves.—THOMSON.

Each gentle breast with kindly warmth she moves, Inspires new flames, revives extinguished loves. DRYDEN ON MAY.

To grace each subject with enlivening wit .- ADDISON. Every eye bestows the *cheering* look of approbation upon the humble man.—CUMBERLAND,

Nor rural sights alone, but rural sounds Exhilarate the spirit.—COWPER.

To Animate, v. To encou age.

Animation, Life, Vivacity, Spirit.

Animation and Life do not differ either in sense or application, but the latter is more in familiar use. They express either the particular or general state of the mind.

Vivacity and Spirit express only the habitual nature and state of the feelings.

A person of no animation is divested of the distinguishing characteristic of his nature, which is mind ; a person of 10 vivacity is a dull companion ; a person of no spirit is unfit to associate with others.

A person with animation takes an interest in every thing : a *vivacious* man catches at every thing that is pleasant and interesting : a *spirited* man enters into plans, makes great exertions, and disregards difficulties.

A speaker may address his audience with more or less animation according to the disposition in which he finds it : a man of a vivacious temper diffuses his vivacity into all his words and actions : a man of spirit suits his measures to the exigency of his circumstances

The British have a lively animated aspect .- STEELE. The very dead creation from thy touch

Assumes a mimic *life*. THOMSON ON THE POWER OF THE SUN.

His *vivacity* is seen in doing all the offices of life, with readiness of *spirit*, and propriety in the manner of doing them.—STELE.

Animosity, v. Enmity. Annals, v. Anecdotes. To Annex, v. To affix. Annotations, v. Notes.

To Announce, Proclaim, Fublish.

Announce, in Latin annuncio, is compounded of an or ad and nuncio to tell to any one.

Proclaim, in Latin proclamo, is com-

Contra ?

pounded of pro and clamo to cry before, or cry

Publish, in Latin publico, from publicus and populus, signifies to make public or known to the people at large.

The characteristic sense of these words is the making of a thing known to several individuals : a thing is announced to an individual or small community; it is proclaimed to a neighbourhood, and published to the world. We announce an event that is expected and just at hand : we proclaim an event that re-quires to be known by all the parties interested; we publish what is supposed likely to interest all who know it.

Announcements re made verbally, or by some well known signal; proclamations are made verbally, and accompanied by some appointed publications are ordinarily made through the press, or by oral communication from one individual to another. The arriv-1 of a distinguished person is announced by the ringing of the bells; the proclamation of peace by a herald is accompanied with certain ceremonies calculated to excite notice; the publication of news is the office of the journalist.

We might with as much reason doubt whether the sun was intended to enlighten the earth, as whether he who has framed the human mind intended to announce righteousness to mankind as a law,-BLAIR.

But witness, heralds | and *proclaim* my vow, Witness to gods above, and men below.—POPE.

It very often happens that non are more industribu-in *publishing* the blemishes of an extraordinary reputa-tion, than such as lie open to the same censures in their own character.—ADDISON.

To Annoy, v. Inconvenience. To Annul, v. To abolish.

Answer, Reply, Rejoinder, Response.

Answer, in Saxon andswaren and varan, Goth. award andward, German antwort, compounded of ant or anti against, and wort a word, signifies a word used against or in return for another.

Reply comes from the French repliquer, Latin replico to unfold, signifying to unfold or enlarge upon by way of explanation.

Rejoin is compounded of re and join, signifying to join or add in return.

Response, in Latin responsus, participle of respondeo, compounded of re and spondeo, signifies to declare or give a sanction to in

Under all these terms is included the idea of using words in return for other words. An answer is given to a question ; a reply is made to an assertion ; a rejoinder is made to a reply : a response is made in accordance with the words of another.

We answer either for the purpose of affirmation, information, or contradiction ; we always reply, or rejoin, in order to explain or confute : responses are made by way of assent or confirmation. It is unpolite not to answer when we are addressed : arguments are maintained by the alternate replies and rejoinders of two parties; but such arguments seldom tend to the pleasure and improvement of society: the responses in the liturgy are peculiarly calculated to keep alive the attention of those who t ke a part in the devotion.

An answer may be either spoken or written : reply and rejoinder are used in personal discourse only : a response may be said or sung.

The blackbird whistles from the grove. The mellow bulfinch answers from the grove. THOMSON.

He again took some time to consider, and civilly re-plied "1 do "--- f you do agree with me," rejoined I, "in acknowledging the complaint, tell me if you will cone r in promoting the care."-CUMBERLAND.

Lacedamon, slways d sposed to controll the growing consequence of her neighbours, and sensible of the bad policy of her late measures, had opened her eyes to the folly of expelling Hippias on the forged *responses* of the

Answerable, Responsible, Accountable, Amenable.

Answerable, from answer, signifies ready or atle to answer for.

Responsible, from respondeo to answer, has a similar meaning in its original sense

Accountable, from account, signifies able or ready to give an account.

Amenable, from the French amener to lead, signifies liable to be led.

We are answerable for a demand ; responsible for a trust; accountable for our proceedings; and amenable to the laws. When a man's credit is firmly established he will have occasions to be answerable for those in less flourishing circumstances : every one becomes re-sponsible, more or less, in proportion to the confidence which is reposed in his judgment and integrity : we are all accountable beings, either to one another, or at least to the great Judge of all; when a man sincerely wishes to do right, he will have no objection to be amenable to the laws of his country.

An honest man will not make himself answerable for any thing which it is above his ability to fulfil : a prudent man will avoid a too heavy responsibility; an upright man never refuses to be accountable to any who are invested with proper authority; a conscientious man makes himself amenable to the wise regulations of society.

That he might render the execution of justice strict and regular, Alfred divided all England into counties, these counties he subdivided into hundreds, and the hundreds into tithings. Every householder was answer-able for the behaviour of his family and his slaves, and even of his guests if they lived above three days in his house.-HUME.

As a person's responsibility bears respect to his reason, so do human punishments bear respect to his responsi-bility ; infants and boys are chastised by the han of the parent or the master ; rational adults are amenable to the laws.-CUMERIAND.

We know that we are the subjects of a Supreme Righteous Governor, to whom we are accountable for our conduct.-BLAIR.

Antagonist, v. Enemy.

Autecedent, Preceding, Foregoing, Previous, Anterior, Prior, Former.

Antecedent, in Latin antecedens, that is ante and cedens going before.

Preceding, in Latin pracedens, going

Foregoing, literally going before Previous, in Latin pravius, that is prav and via making a way before.

Anterior the comparative of the Latin

Frior, in Latin prior, comparative of

Former in English the comparative of first.

Antecedent, preceding, foregoing, previous, are employed for what goes or happens before; anterior, prior, former, for what is, or exists

* Antecedent marks priority of order, place, and position, with this peculiar circumstance, that it denotes the relation of influence, dependance, and connexion established between two objects: thus, in logic the premises are called the antecedent, and the conclusion the consequent; in theology or politics, the antecedent is any decree or resolution which influences another decree or action; in mathematics, it is that term from which any induction can be drawn to another; in grammar, the antecedent is that which requires

Antecedent and preceding both denote priority of time, or the order of events; but the former in a more vague and indeterminate manner than the latter. A preceding event is that which happens immediately before the one of which we are speaking; whereas antecedent may have events or circumstances An antecedent proposition may intervening. be separated from its consequent by other propositions ; but a *preceding* proposition is closely followed by another. In this sense antecedent is opposed to posterior ; preceding to

The seventeen centaries since the birth of Christ are antecedent to the eighteenth, or the one we live in ; but it is the seventeenth only which we call the *preceding* one,--TRUSLER.

Preceding respects simply the succession of times and things; but previous denotes the succession of actions and events, with the collateral idea of their connexion with and influence upon each other: we speak of the preceding day, or the preceding chapter, merely as the day or chapter that goes before; but when we speak of a previous engagement or a previous inquiry, it supposes an engagement or inquiry preparatory to something that is to follow; previous is opposed to subsequent: foregoing is employed to mark the order of things narrated or stated ; as when we speak of the foregoing statement, the foregoing objections, or the foregoing calculation, &c. : foregoing is opposed to following.

Anterior, prior, and jormer, have all a rela-tive sense, and are used for things that are more before than others : anterior is a technical term to denote forwardness of position, as in anatomy; the anterior or fore part of the skull, in contradistinction to the hind part; so likewise the anterior or fore front of a building, in opposition to the back front: prior is used in the sense of previous when speaking of comparatively two or more things, when it implies anticipation; a prior claim invalidates the one that is set up; a prior en-gagement prevents the forming of any other that is proposed: *former* is employed either with regard to times, as former times, in

* Vide Roubaud ; "Antérieur, antécédent, précédent,"

contradistinction to later periods, or with regard to propositions, when the *former* or first thing mentioned is opposed to the latter or last mentioned.

Little attention was paid to literature by the Romans in the early and more martial ages. I read of no collections of books antecedent to those made by Æmilius Paulus, and Lucullus.—CUMBERLAND.

Letters from Rome dated the thirteenth instant, say, that on the *preceding* Sunday, his Holiness was carried in an open chair from St. Peter's to St. Mary's. -STEELE.

A boding silence reigns Dead through the dull expanse, save the dull sound That from the mountain, *previous* to the storm, Rolls ofer the muttering earth.—THOMSON.

Consistently with the *foregoing* principles we may define original and native poetry to be the language of the violent passions, expressed in exact measure.—SIR W. JONES.

Some accounts make Thamyris the eighth epic poet, prior to Homer, an authority to which no credit seems due,-CUMBERLAND.

Former follies pass away and are forgotten. Those which are present strike observation and sharpen censure. -BLAIR.

Anterior, v. Antecedent.

To Anticipate, v. To prevent, anticipate.

Antipathy, v. Aversion.

Antiquated, v. Old.

Antique, v. Old.

Anxiety, v. Distress, anxiety.

Anxiety, v. Care, solitude.

Any, v. Some.

Apartments, v. Lodgings.

Apathy, v. Indifference.

To Ape, v. To imitate, mimick.

Aperture, v. Opening.

Aphorism, v. Axiom.

To Apologize, Defend, Justify, Exculpate, Excuse, Plead.

Apologize, from the French apologie, Greek anoloya, and amoloyeo, compounded of amo from or away, and $\lambda \epsilon_{y\omega}$ to speak, signifies to do away by speaking.

fies to do away by speaking. Defend, in French defendre, Latin defensus, participle of defendo, is compounded of de and fendo, signifying to keep or ward off.

fendo, signifying to keep or ward off. Justify, in French justifier, Latin justifico, is compounded of justus, and facio, signifying to do justifie, or to put right.

to do justice, or to put right. **Exculpate**, in Latin *exculpatus*, participle of *exculpo*, compounded of *ex* and *culpa*, signifies to get out of a fault.

Excuse, in French excuser, Latin excuso, compounded of ex and causa, signifies to get out of any cause or affair.

Plead, in French plaider, may either come from placitum or placendum, or be contracted from appellatum.

There is always some *imperfection sup-

• According to the vulgar acceptation of the term, this imperfection is always presumed to be real in the thing for which we apologize; but the Bishop of Llandaff did not use the term in this sense when he wrote his "Apology for the Bible;" by which, bearing in mind the original meaning of the word, he wished to imply an attempt to do away the alledged imperfection. Whether the learned Pirelate might not have a law seed a less classical, but more intelligible expression for such a work is a question which happily for such as work is a question which

posed or real which gives rise to an apology ; with regard to persons it presupposes a conwith regard to propriety, if not of guilt; we apologize for an error by acknowledging ourselves guilty of it : a defence presupposes a conscious ess of innocence more or less ; we defend ourselves against a charge by proving its fallacy: a justification is founded on the conviction not only of entire innocence, but of strict propriety ; we *justify* our conduct against any imputation by proving that it was blameless : *exculpation* rests on the conviction of innocence with regard to the fact ; we exculpate ourselves from all blame by proving that we took no part in the transaction : excuse and plea are not grounded on any idea of innocence; they are rather appeals for favour resting on some collateral circumstance which serves to extenuate a plea is fiequentl' an idle or unfounded excuse, , frivolous attempt to lessen displeasure ; we excuse ourselves for a neglect by alleging indisposition ; we plead for forgiveness by solicitation and entreaty.

An apology mostly respects the conduct of individuals with regard to each other as equals it is a voluntary act s ringing out of a regard to decorum, or the good opinion of others. To avoid misunderstandings it is necessary to apologize for any omission that wears the appearance of neglect. A defence respects matters of higher importance; the violation of laws or public morals; judicial questions decided in a court, or matters of opinion which are offered to the decision of the public : no one defends himself, but he whose conduct or opinions are called in question. A justification is applicable to all moral cases in common life, whether of a serious nature or otherwise : it is the act of individuals towards each other according to their different stations: no one can demand a justification from another without a sufficient authority, and no one will attempt to *justify* himself to another whose authority he does not acknowledge : men justify themselves either on principles of honour, or from the less creditable motive of concealing their imperfections from the observation and censure of others. An exculpation is the act of an inferior, it respects the violations of duty to-wards the superior ; it is dictated by necessity, and seldom the offspring of any higher motive than the desire to screen one's self from punishment: exculpation regards offences only of commission; excuse is employed for those of omission as well as commission : we excuse ourselves oftener for what we have not done, than for what we have done: it is the act of persons in all stations, and arises from various motives dishonourable or otherwise : a person may often have substantial reasons to excuse himself from doing a thing, or for not having done it; an excuse may likewise sometimes be the refuge of idleness and selfishness. To plead is properly a judicial act, and extended in its sense to the ordinary concerns of life ; it is mostly employed for the benefit of others, rather than ourselves.

Eacuse and plea, which are mostly employed in an unfavourable sense, are to apology, defence, and exculpation, as the means to an end: an apology is lame when, instead of an honest confession of an unintentional error, an idle attempt is made at *justification*: a *defence* is poor when it does not contain sufficient to invalidate the charge : a justification is nugatory when it applies to conduct altogether wrong an excuse or a plea is frivolous or idle, which turns upon some falsehood, misrepresentation,

There are some men who are contented to be the apologists for the vices of others. No man should hold precepts secretly which he is not prepared to defend openly. It is a habit with some people contracted in early life of justifying themselves on every occasion, from a r. luctance which they feel to acknowledge them-selves in an error. When several are involved in a general charge each seeks to exculpate himself. A plea of incapacity is often set up to excuse remissness, which is in fact but the refuge of idleness and indolence: it is the boast of Englishmen that, in their courts of judicature, the por man's plea will be heard with as much attention as that of his rich

But for this practice (detraction), however, vile, some have dared to apologize by contending that the report by which they injured an absent character was true.— HAWKESWORTH.

Attacked by great injuries, the man of mild and gentle spirit will feel what human nature feels, and will *defend* and resent as his duty allows him.—BLAIE.

Whatever private views and passions plead, No cause can justify so black a deed.-THOMSON.

A good child will not seek to *exculpate* herself at the expense of the most revered characters.—RICHARDSON.

The strength of the passions will never be accepted as an excuse for complying with them.-SPECTATOR.

Poverty on this occasion *pleads* her cause very notably. and represents so her old landlord that should she be driven out of the country, all their trades arts, and sciences would be driven out with her.—ADDISON.

Apothegm, v. Axiom.

To Appal, v. To dismay.

Apparel, Attire, Array.

Apparel, in French appareil, like the word apparatus, comes from the Latin apparatus or adparatus, signifying the thing fitted or adapted for another.

Attire, compounded of at or ad and tire, in French turer, Latin traho to draw, signifies the thing drawn or put on.

Array is compounded of ar or ad and ray or row, signifying the state of being in a row, or being in order.

These terms are all applicable to dress or exterior decoration. Apparel is the dress of every one; attire is the dress of the great; array is the dress of particular persons on particular occasions : it is the first object of every man to provide himself with apparel suitable to his station; but the desire of shining forth in gaudy atture is the property of little minds; on festivals and solemn occasions, it may be proper for those who are to be conspicuous to set themselves out with a comely array

Apparel and attire respect the quality and fashion of the thing ; but array has regard to the disposition of the things with their neatness and decorum: apparel may be costly or mean; attire may be gay or shabby; but array will never be otherwise than neat or

It is much, that this depraved custom of painting the face should so long escape the penal laws, both of the

APPARENT.

church and state, which have been very severe against luxury in apparel.-BACON.

A robe of tissue, stiff with golden wire, An upper vest, once Helen's rich attire.-DRVDEN.

Apparent, Visible, Clear, Plain, Obvious, Evident, Manifest.

Apparent, in Latin apparens, participle of appareo to appear, signifies the quality of

visible, in Latin visibilis, from visus parbeing seen.

Clear, in French clair, German, Swedish, &c., klar, Latin clarus, Greek γλαυρος, comes

Plain, in Latin planus even, signifies what is so smooth and unencumbered that it can be seen

Obvious, in Latin obvius, compounded of ob and via, signifies the quality of lying in one's way, or before one's eyes.

Evident, in French evident, Latin evidens, from video, Greek eido, Hebrew ido, to know, signifies as good as certain or known.

Manifest, in French manifeste, Latin manifestus, compounded of manus the hand and jestus, participle of fendo to fall in, signifies the quality of being so near that it can be laid hold of by the hand.

These words agree in expressing various degrees in the capability of seeing ; but visible is the only one used purely in a physical sense; Is the only one used parently in a physical sense, apparent, clear, plain, and obvious, are used physically and morally; evident and manifest solely in a moral acceptation. That which is simply an object of sight is visible; that of which we see only the surface is apparent; the stars themselves are visible to us; but their size is *apparent*: the rest of these terms denote not only what is to be seen, but what is easily to be seen: they are all applied as epithets to objects of mental discernment.

What is *apparent* appears but imperfectly to view; it is opposed to that which is real: what is clear is to be seen in all its bearings; it is opposed to that which is obscure: what is plan is seen by a plain understanding; it requires no deep reflection nor severe study; it is opposed to what is intricate: what is obvious presents itself readily to the mind of every one; it is seen at the first glance and is opposed to that which is abstruse : what is evident is seen forcibly, and leaves no hesitation on the mind; it is opposed to that which is dubious: *manifest* is a greater degree of the evident ; it strikes on the understanding and forces conviction; it is opposed to that which is dark.

A contradiction may be apparent; on closer observation it may be found not to be one: a case is clear ; it is decided on immediately : a truth is plain; it is involved in no perplexity; it is not multifarious in its bearings: a falsehood is *plain*; it admits of no question: a reason is *obvious*; it flows out of the nature of the case : a proof is *evident* ; it requires no discussion, there is nothing in it that clashes or contradicts; the guilt or innocence of a

person is evident when every thing serves to strengthen the conclusion : a contradiction or absurdity is manifest, which is felt by all as soon as it is perceived.

The business men are chiefly conversant in does not only give a certain cast or turn to their minds, but is very apparent in their outward behaviour.—BUDGELL.

The visible and present are for brutes :

A slender portion, and a narrow bound.-YOUNG.

It is *plain* that our skill in literature is owing to the knowledge of Greek and Latin, which that they are still preserved among us, can be ascribed only to a religious regard.-BERKELEY.

It is obvious to remark that we follow nothing heartily unless carried to it by inclination.—GROVE.

It is *evident* that fame, considered merely as the im-mortality of a name, is not less likely to be the reward of bad actions than of good,—JOHNSON.

Among the many inconsistencies which folly produces in the human mind, there has often been observed * mani-fest and striking contrariety between the life of an author and his writings .- JOHNSON.

Apparition, v. Vision. To Appear, v. To look, appear. To Appear, v. To seem.

Appearance, Air, Aspect.

Appearance signifies the thing that appears.

Air, v. Air, manner.

Aspect, in Latin aspectus from apsicio to look upon, signifies the thing that is looked upon or seen.

Appearance is the generic, the rest specific terms. The whole external form, figure, or colours, whatever is visible to the eye, is its appearance: air is a particular appearance of any object as far as it is indicative of its quality or condition : an air of wretchedness or poverty : aspect is the partial appearance of a body as it presents one of its sides to view ;

a gloomy or cheerful *aspect*. It is not safe to judge of any person or thing altogether by appearances: the appearance and reality are often at variance; the appearance of the sun is that of a moving body, but astronomers have satisfactorily proved that it is no motion round the earth : there are par-ticular towns, habitations, or rooms which have always an air of comfort, or the contray: this is a sort of appearance the most to be relied on : politicians of a certain stamp are always busy in judging for the future from the aspect of affairs ; but their predictions, like those of astrologers who judge from the aspect of the heavens, turn out to the discredit of the prophet.

The hero answers with the respect due to the beautiful appearance she made,-STEELE.

Some who had the most assuming *air* went directly of themselves to error without expecting a conductor.—

Her motions were steady and composed, and her aspect serious but cheerful; her name was Patience.-

Appearance, v. Show, outside.

Appease, Calm, Pacify, Quiet, Still. Appease, v. To allay.

Calm, in French calmer, from almus bright, signifies to make bright.

Pacify, in Latin pacifico, compounded of

APPLAUSE.

pax and facio, signifies to make peace or peace-

Quiet, in French quiet, Latin quietus, from quies rest, signifies to put to rest.

Still, signifies to make still. To appease is to remove great agitation ; to calm is to bring into a tranquil state.

* The wind is appeased ; the sea is calmed. With regard to persons it is necessary to appease those who are in transports of passion, and to calm those who are in trouble, anxiety or apprehension.

Appease respects matters of force or violence, calm those of inquietude and distress : one is appeased by a submissive behaviour, and calmed by the removal of danger. Pacify corresponds to appease, and quiet to calm : in sense they are the same, but in application they differ ; appease and calm are used only in reference to objects of importance ; pacify and quiet to those of a more familiar nature: the uneasy humours of a child are pacified, or its groundless fears are quieted.

Still is a loftier expression than any of the former terms ; serving mostly for the grave or poetic style : it is an onomatopeïa for restraining or putting to silence that which is noisy and boisterous.

A lofty city by my hand is rais'd, Pygmalion punish'd, and my lord appeased

All powerful harmony, that can assuage And *calm* the sorrows of the frenzied wretch.

MARSH. My breath can *still* the winds, Uncloud the sun, charm down the swelling sea, And stop the floods of heaven.—BEAUMONT.

Appellation, v. Name, appellation. To Applaud, v. To praise.

Applause, Acclamation.

Applause, from the Latin applaudo, signifies literally to clap or stamp the feet to a thing.

Acclamation, from acclamo, signifies a crying out to a thing. These terms express a public demonstra-

tion; the former by means of a noise with the hands or feet; the latter by means of shouts and cries: the former being employed as a testimony of approbation; the latter as a sanction, or an indication of respect. An actor looks for applause; a speaker looks for acclamation.

What a man does calls forth applause, but the person himself is mostly received with acclamations. At the hustings popular speeches meet with applause, and favourite members are greeted with loud acclamations.

Amidst the loud applauses of the shore Gyas outstripp'd the rest and sprung before DRYDEN.

When this illustrious person (the Duke of Marlbro') touched on the shore, he was received by the acclamations of the people.—STEELE.

Application, v. Attention. To Apply, v. To addict. To Apply, v. To Address

* Vide Abbé Girard ; "Appaisser, calmer."

To Appoint, v. To constitute. To Appoint, v. To allot.

To Appoint, Order, Prescribe,

Appoint, v. To allot.

Order in French ordre, Latin ordino to arrange, dispose, ordo order, Greek opyos a row of trees, which is the symbol of order.

Prescribe, in Latin prescribo, compounded of præ before, and scribo to write signifies to draw a line for a person.

Ordain is a variation of order.

To appoint is either the act of an equal or superior : we appoint a meeting with any one at a given time and place; a King appoints his ministers. To order is the act of one invested with a partial authority : a customer orders a commodity from his tradesman: a master gives his orders to his servant. To prescribe is the act of one who is superior by virtue of his knowledge: a physician prescribes to his patient. To ordain is an act emanating from the highest authority : kings and councils ordain ; but their ordinances must be conformable to what is ordained by the Divine Being. Appointments are made for the convenience

of individuals or communities ; but they may be altered or annulled at the pleasure of the contracting parties. Orders are dictated by the superior only, but they presuppose a dis-cretionary obligation on the part of the individual to whom they are given. Prescriptions are binding on none but such as voluntarily admit their authorit : but ordinances leave no choice to those on whom they are imposed to accept or reject them : the ordinances of man are not less binding than those of God, so long as they do not expressly contradict the divine law.

Appointments are kept, orders executed or obeyed, prescriptions followed, ordinances sub-mitted to. It is a point of politeness or honour if not of direct moral obligation, to keep the appointments which we have made. Interest will lead men to execute the orders which they receive in the course of business : duty obliges them to obey the orders of their superiors. It is a nice matter to prescribe to another without hurting his pride; this principle leads men often to regard the counsels of their best friends as prescriptions: with children it is an unquestionable duty to follow the prescriptions of those whose age, station, or experience authorize them to prescribe. God has ordained. all things for our good ; it rests with ourselves to submit to his ordinances and be happy.

Majestic months Set out with him to their appointed race .- DRYDEN.

The whole course of things is so ordered, that we neither by an irregular and precipitate education become men too soon; nor by a fond and triffing indulgence be suffered to continue children for ever.—BLAIR.

Sir Francis Bacon, in his Essay upon Health, has not thought it improper to preserive to his reader a poem or a prospect, where he particularly discudes him-from knotty and subtle disquisitions,—ADDISON,

It was perhaps ordained by Providence to hinder us from tyrannizing over one another, that no individual should be of such importance as to cause by his retire-ment or death any class in the world,-JOHNSON.

To Apportion, v. To allot.

APPREHEND.

To Appraise, or Appreciate, Estimate, Esteem.

Appraise, Appreciate, from apprecio and appreciatus, participle of apprecio, com-pound of ap or ad and pretium a price, signifies to set a price or value on a thing.

Estimate comes from estimatus, participie of estimo to value.

To Esteem is a variation of estimate.

Appraise and appreciate are used in precisely the same sense for setting a value on any thing according to relative circumstances; but the one is used in the proper, and the other in the figurative sense : a sworn appraiser appraises goods according to the condition of the articles, and their saleable property; the characters of men are *appreciated* by others when their good and bad qualities are justly put in a balance. To estimate a thing is to get the sum of its value by calculation; to esteen anything is to judge its actual and intrinsic

Estimate is used either in a proper or a figurative acceptation; esteem only in a moral sense : the expense of an undertaking, losses by fire, gains by trade, are estimated at a certain sum ; the estimate may be too high or too low : the moral worth of men is often estimated above or below the reality according to the particular bias of the *estimator*; but there are individuals of such an unquestionable worth that they need only be known in order to be esteemed.

To the finishing of his course, let every one direct his eye; and let him now *appreciate* life according to the value it will be found to have when summed up at the close.—BLAR.

The extent of the trade of the Greeks, how highly soever it may have been *estimated* in ancient times, was in proportion to the low condition of their marine,-

If a lawyer were to be esteemed only as he uses his parts in contending for justice, and were immediately despicable when he appeared in a cause which he could not but know was an unjust one, how honourable would his character be.—STEELE.

To Appreciate, v. To appraise.

To Apprehend, Fear, Dread.

Apprehend, in French appréhender, Latin apprehendo, compounded of ap and prehendo to lay hold of; in a moral sense it signifies to seize with the understanding

Fear comes in all probability through the medium of the Latin pavor and versor, from the Greek φρισσω to feel a shuddering.

Dread, in Latin territo, comes from the Greek Tapaoow to trouble, signifying to fear with exceeding trouble.

These words rise progressively in their im-port; they mark a sentiment of pain at the ports, they must a semiment of appre-prospect of evil: but the semiment of appre-hension is simply that of uncasiness; that of fear is anxiety; that of dread is wretchedness. We apprehend an unpleasant occurrence; we

fear a misfortune ; we dread a calamity. What is possible is apprehended ; what is probable is feared ; the symptom or prognostic of an evil is dreaded as if the evil itself were present. Apprehend respects things only; fear and dread relate to persons as well as things: we fear the person who has the power of inflicting pain or disgrace ; we dread him who has no less the will than the power.

Fear is a salutary sentiment in society, it binds men together in their several relations and dependencies, and affords the fullest scope for the exercise of the benevolent feelings; it is the sentiment of a child towards its parent or instructor; of a creature to its Creator; it is the companion of love and respect towards men, of adoration in erring and sinful mortals towards their Maker. Dread is altogether an irksome sentiment; with regard to our fellow creatures, it arises out of the abuse of power : we dread the tyrant who delights in punishing and tormenting; his image haunts the breast of the unbappy subject, his shadow awakens terror as the approach of some direful misfortune : with regard to our Maker it springs of a severe and adequate punishment; the wrath of God may justly be *dreaded*.

Our natural sense of right and wrong produces an *apprehension* of merited punishment, when we have committed a crime.—BLAIR.

That which is *feared* may sometimes be avoided; but that which is regretted to-day may be regretted again to-morrow.-JOHNSON.

All men think all men mortal but themselves, Themselves, when some alarming shock of fate Strikes through their wounded hearts the sudden *dread*. YOUNG,

To Apprehend, v. To conceive, apprehend. To Apprize, v. To be aware. To Apprize, v. To inform.

To Approach, Approximate.

Approach, in French approcher, compounded of ap or ad and proche or prope, signifies to come near.

Approximate, compounded of ap and proximus to come nearest or next, signifies either to draw near or bring near.

To approach is intransitive only; a person approaches an object. To approximate is both transitive and intransitive ; a person approximates two objects.

Lambs push at those that approach them with their orns before the first budding of a horn appears .--

ISON. Shakspeare approximates the remote and far. JOHNSON.

To approach denotes simply the moving of denotes the gradual moving of two objects towards each other : that which approaches may come into immediate conjunction ; but bodies may approximate for some time before they form a junction, or may never form a junction.

An equivocation approaches to a lie. Minds approximate by long intercourse.

Comets, in their *approaches* towards the earth, are imagined to cause diseases, famines, and other such like judgments of God.-DERHAM.

The approximations and recesses of some of the little stars I speak of, suit not with the observations of some yery ancient astronomers.--DERHAM.

Approbation, v. Assent.

APPROPRIATE.

To Appropriate, Usurp, Arrogate, Assume, Ascribe.

Appropriate, in French approprier, compounded of ap or ad and propriatus, participle of proprio an old verb, from proprius proper or own, signifies to make one's own.

Usurp, in French usurper, Latin usurpo from usus use, is a frequentative of utor, signifying to make use of as if it were one's own.

Arrogate, in Latin arrogatus, participle of arrogo, signifies to ask or claim to for one's self.

Assume, in French assumer, Latin assumo, compounded of as or ad and sumo to take, signifies to take to one's self.

Ascribe, in Latin ascribo, compounded of as or ad and scribo to write, signifies here to write down to one's own account.

The idea of taking something to one's self by an act of one's own, is common to all these

Appropriate respects natural objects: we appropriate the money, goods, or lands of another to ourselves when we enjoy the fruit of them. Usurp respects power and authority: one usurps a government, when one exercises the functions of a rules without a legitimate sanction. Appropriation is a matter of convenience: it springs from a selfish concern for ourselves, and a total unconcern for others: usurpation is a matter of self indulgence ; it springs from an inordinate ambition that is gratified only at the expense of others. Appropriation seldom requires an effort : a person appropriates that which casually falls into his hands. Usurpation mostly takes place in a disorganised state of society; when the strongest prevail, the most artful and the most vicious individual invests himself with the supreme authority. Appropriation is generally an act of injustice: usurpation is always an act of violence.

Arrogate, assume and ascribe, denote the taking to one's self, but do not, like appro-priate and usurp, imply taking from another. Arrogate is a more violent action than assume, and assume than ascribe. Arrogate and assume are employed either in the proper or figurative sense, ascribe only in the figurative sense. We arrogate distinctions, honours and titles; we assume names, rights, privileges. In the moral sense we arrogate pre-eminence,

assume importance, ascribe merit. To arrogate is a species of moral usurpation; it is always accompanied with haughtiness and contempt for others: that is arrogated to one's self to which one has not the smallest title : an arrogant temper is one of the most odious features in the human character; it is a compound of folly and insolence. To assume is a species of moral appropriation; its objects are of a less serious nature than those of arrogating ; and it does less violence to moral propriety: we may assume in trifles, we arrogate only in im-portant matters. To ascribe is oftener an act of vanity than of injustice : many men are entitled to the merit which they ascribe to themselves; but by this very act they lessen the merit of their best actions.

Arrogating as an action, or arrogance as a disposition, is always taken in a bad sense: the former is always dictated by the most pre-posterous pride; the latter is associated with every unworthy quality.

Assumption as an action varies in its character according to circumstances; it may be either good, bad, or indifferent: it is justifiable in certain exigencies to assume a command where there is no one else able to direct; it is often a matter of indifference what name a person assumes who does so only in conformity to the will of another; but it is always bad to assume a name as a mask to impose upon others.

As a disposition assumption is always bad, but still not to the same degree as arrogance. An arrogant man renders himself intolerable to society; an assuming man makes himself offensive: arrogance is the characteristic of men; assumption is peculiar to youths: an arrogant man can be humbled only by silent contempt; an assuming youth must be checked by the voice of authority.

A conscientious man will appropriate nothing to himself which he cannot un questionably claim as his own. Usurpers, who violate the laws both of God and man, are as much to be pitied as dreaded: they generally pay the price of their crimes in a miserable life, and a still more miserable death. Nothing exposes a man to greater ridicule than corogating to himself titles and distinctions which do not belong to him. Although a man may sometimes innocently assume to himself the right of judging for others, yet he can never, with any degree of justice, assume the right of oppressing them. Self-complacence leads many to ascribe great merit to themselves for things which are generally regarded as trifling.

A voice was heard from the clouds declaring the intention of this visit, which was to restore and *appropriate* to every one what was his due.—ADDISON.

If any passion has on unch autoped our understanding as not to suffer us to enjoy advantages with the modertion prescribed by reason, it is not too late to apply this reundy: when we find ourselves sinking under sorrow, we may then usefully revolve the uncertainty of our condition, and the folly of lamenting that from which, if it had stayed a little longer, we should ourselves have been taken away.-JOHNSON.

It very seldom happens that a man is slow enough in assuming the character of a husband, or a woman quick enough in condescending to that of a wife.—STEELE.

After having thus ascribed due honour to birth and parentage, I must however take notice of those who arrogate to themselves more honours than are due to them on this account.—ADDISON.

Sometimes we ascribe to ourselves the merit of good qualities, which, if justly considered, should cover us with shame.—CRAIG.

Appropriate, v. Peculiar.

To Approximate, v. To approach.

Apt. v. Fit.

Apt, v. Ready.

Arbiter, v. Judge.

Arbitrary, v. Absolute.

Arbitrator, v. Judge.

Architect, Builder.

Architect, from architecture, in Latin architectus, from architectura, Greek a_{λ} ureκτουκη, compounded of a_{λ} xos the chief, and $\tau_{\epsilon\lambda}$ uη art or contrivance, signifies the chief of contrivers.

Builder, from the verb to *build*, denotes the person concerned in buildings, who causes the structure of houses, either by his money or his personal service.

An architect is an artist, employed only to form the plans for large buildings; a builder is a simple tradesman, or even workman, who builds common dwelling houses.

Rome will bear witness that the English artists are as superior in talents as they are in numbers to those of all nations besides. I reserve the mention of her *architects* as a separate class.—CUMEERLAND.

With his ready money, the *builder*, mason, and carpenter, are enabled to make their market of gentlemen in his neighbourhood who inconsiderately employ them.— STEELE.

Archive, v. Record.

Ardent, v. Hot.

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Ardor, v. Fervor.

Arduous, Difficult.

Arduous, in Latin *arduus* lofty, from *ardeo* to burn or be on fire, because like the flame of any thing it tends upwards.

Difficult, in French difficite, in Latin difficilis, compounded of the privitive dis and facilis, easy or ductile, from facio, signifies not to be done without labour.

Arduous denotes a high degree of difficulty. What is difficult requires the efforts of ordinary powers to surmount; but what is arduous is set above the reach of common intellect, and demands the utmost stretch of power both physical and mental. A child may have a difficult exercise which he cannot perform without labour and attention: the man who strives to remove the difficulties of learners undertakes an arduous task. It is difficult to conquer our own passions: it is arduous to control the unruly and contending wills of others.

The translation of Homer was an *arduous* undertaking, and the translator entered upon it with a candid confession that he was utterly incapable of doing justice to Homer.—CUMBERLAND.

Whatever melting metals can conspire. Or breathing bellows, or the forming fire, Is freely yours: your anxious fears remove. And think no task is *difficult* to love,—DRYDEN.

To Argue, Dispute, Debate.

Argue, in Latin arguo, from Greek apyos clear, manifest, signifies to make clear, that is by adducing reasons or proofs. Dispute, in French disputer, Latin disputo,

Dispute, in French disputer, Latin dispute, compounded of dis and puto, signifies to think differently; in an extended sense, to assert a different opinion.

Debate, in French *debattre*, compounded of the intensive syllable *de* and *battre* to beat or fight, signifies to contend for and against. To *argue* is to defend one's self; *dispute* to

To argue is to defend one's self; dispute to oppose another; to debate to dispute in a formal manner. To argue on a subject is to explain the reasons or proofs in support of an assertion; to argue with a person is to defend a position against him: to dispute a thing is to advance objections against a position; to dispute with a person is to start objections against his positions, to attempt to refute them: a debate is a disputation held by many. To argue does not necessarily suppose a conviction on the part of the arguer that what he defends is true; nor a real difference of opinion in his opponent; for some men have 67

such an itching propensity for an argument that they will attempt to prove what nobody denies: to dispute always supposes an opposition to some person, but not a sincere opposition to the thing; for we may dispute that which we do not deny, for the sake of holding a dispute with one who is of different sentiments: to debate presupposes a multitude of elashing or opposing opinions. Men of many words argue for the sake of talking: men of ready tongues dispute for the sake of victory: in parliament men often debate for the sake of opposing the ruling party, or from any other motive than the lowe of truth.

Argumentation is a dangerous propensity, and renders a man an unpleasant companion in society; no one should set such a value on his opinions as to obtrude the defence of them on those who are uninterested in the question : *disputation*, as a scholastic exercise, is well fitted to exert the reasoning powers and awaken a spirit of inquiry: *debating* in parliament is by some converted into a trade: he who talks the loudest, and makes the most vehement opposition, expects the greatest applause.

Of good and evil much they argued then.—MILTON. Thus Rodomond, train'd by this unhallow'd erew, The sacred social passions never knew : Unskill'd to argue, in dispute yet loud, Bold without caution, without honours prond. FALCOMER.

The murmur ceased : then from his lofty throne The king invok'd the gods, and thus begun ; I wish, ye Latins, what ye now *debate* Had been resolv'd before it was too late.—DRYDEN.

To Argue, Evince, Prove.

Argue, v. to Argue, dispute.

Evince, in Latin evince, is compounded of vince to prove or make out, and e forth, signifies to bring to light, to make to appear clear.

Prove, in French *provver*, in Latin *probo*, from *probus* good, signifies to make good, or make to appear good.

These terms in general convey the idea of eridence, but with gradations: argue denotes the smallest, and prove the highest degree. To argue is to serve as an indication amounting to probability; to erince denotes an indication so clear as to remove doubt; to prove marks an eridence so positive as to produce conviction.

It argues a want of candor in any man to conceal circumstances in his statement which are any ways calculated to effect the subject in question : the tenor of a person's conversation may ceivace the refinement of his mind and the purity of his taste : when we see men sacrificing their peace of mind and even their integrity of character to ambition, it *proves* to us how important it is even in early life to check this natural and in some measure laudable, but still insinuating and dangerous passion.

It is not the being singular, but being singular for something that argues either extraordinary endowments of nature or benevelent intentions to mankind, which draws the admiration and esteem of the world.—BERKE-LEY.

The nature of the soul itself, and particularly its immuteriality, has I think been evinced almost to a demonstration.-ADDISON.

What object, what event the moon beneath, But argues or endears an after-scene ? To reason proves, or weds it to desire ?-YOUNG.

Argument, Reason, Proof.

Argument, from *argue* (v. To argue), signifies either the thing that *argues*, or that which is brought forward in *arguing*.

Reason, in French raison, Latin ratio, from ratus, participle of reor to think, signifies the thing thought or believed in support of some other thing.

some other thing. **Proof,** from to prove (v. To argue), signifies the thing that proves.

An argument serves for defence; a reason for justification; a proof for conviction. Arguments are adduced in support of an hypothesis or proposition; reasons are assigned in matters of belief and practice; proofs are collected to ascertain a fact.

Arguments are either strong or weak ; reasons solid or futile; proofs clear and positive, or vague and indefinite. We confute an argument, overpower a reason, and invalidate a proof. Whoever wishes to defend Christianity will be in no want of arguments; the believer need never be at a loss to give a reason for the hope that is in him; but throughout the whole of Divine Revelation there is no circumstance that is substantiated with such irrefragable proofs as the resurrection of our Saviour.

When the *arguments* press equally on both sides in matters that are indifferent to us, the safest method is to give up ourselves to neither.—ADDDISON.

e up ourserves to nerver. The *reasons*, with his friend's experience join'd, Encourag'd much, but more disturb'd his mind. DRYDEN.

Are there (still more amazing !) who resist The rising thought, who smother in its birth The glorious truth, who struggle to be brutes ? Who fight the *proofs* of immortality?—YOUNG.

To Arise, or Rise, Mount, Ascend, Climb, Scale.

Arise, in Saxon arisan, Gothic reisen, &c., is possibly connected with the Latin orior to rise, Greek acop to lift up opos a mountain, and the Hebrew har mountain, with many others.

Ascend, in Latin ascendo, compounded of ad and scando, signifies to climb up towards a point.

Climb, in German klimmen, which is probably connected with klammar a hook, signifying to rise by a hook.

Scale, in French escalader, Italian scalare, Latin scala a ladder, signifies to rise by a ladder.

The idea of going upwards is common to all these terms; arise is used only in the sense of simply getting up, but rise is employed to express a continued motion upward: a person arises from his seat or his bed ; a bird rises in the air; the silver of the barometer rises: the first three of these terms convey a gradation in their sense; to arise or rise denotes a motion to a less elevated height than to mount, and to mount that which is less elevated than ascend: a person rises from his seat, mounts a hill, and ascends a mountain.

Arise and rise are intransitive only; the rest are likewise transitive: we rise from a point, we mount and ascend to a point, or we mount and ascend something: an air balloon rises when it first leaves the ground; it mounts higher and higher until it is out of sight : but if it ascends too high it endangers the life of the

Climb and scale express a species of rising: to climb is to rise step by step, by clinging to a certain body; to scale is to rise by an escalade, or species of ladder, employed in mounting the walls of fortified towns : trees and mountains are climbed ; walls are scaled.

Th' inspected entrails could no fates foretell. Nor, laid on altars, did pure flames arise.—DRYDEN. To contradict them, see all nature rise ! What object, what event the moon beneath, But argues or endears an after-scene?—YOUNG. At length the fatal fabric mounts the walls, Big with destruction.-DRYDEN.

We view a *rising* land like distant clouds ; The mountain tops confirm the pleasing sight, And curling smoke ascending from their height

While you (alas that I should find it so) To skun my sight, your native soil forego, And *etimb* the frozen Alps, and tread the eternal snow. DRYDEN.

But brave Messapus, Neptune's warlike son, Broke down the pallisades, the trenches won, And loud for ladders calls, to scale the town,—DRYDEN

To Arise, Proceed, Issue, Spring, Flow, Emanate.

Arise (v. To arise).

Proceed, in Latin procedo, that is pro and cedo to go, signifies to go forth.

Issue, in French issue, comes from the Latin isse or ivisse, infinitive of eo to go, and the Hebrew itza to go out.

Spring in German springen comes from rinnen to run like water, and is connected with the Greek Bover to pour out.

Flow, in Saxon fleowan, low German flogan, high-German filessen, Latin fluo, &c., all from the Greek $\beta\lambda\nu\omega$ or $\beta\lambda\nu\zeta\omega$, which is an onometopeïa expressing the murmur of waters.

Emanate, in Latin emanatus, participle of emano, compounded of mano to flow, from the Hebrew mim and Chaldee min waters, expressing the motion of waters.

The idea of one object coming out of another is expressed by all these terms, but they differ in the circumstances of the action. What What comes up out of a body and rises into existence is said to arise, as the mist which arises out of the sea : what comes forth as it were gradually into observation is said to proceed ; thus the light proceeds from a certain quarter of the heavens, or from a certain part of a house : what comes out from a small aperture s said to issue; thus perspiration issues through the pores of the skin; water issues sometimes from the sides of rocks: what comes out in a sudden or quick manner, or comes from some remote source, is said to spring; thus blood springs from an artery which is pricked ; water springs up out of the earth: what comes out in quantities or in a stream is said to flow : thus blood flows from a wound : to emanate is a species of flowing by a natural operation, when bodies send forth, or seem to send forth, particles of their own composition from themselves; thus light emanates from the sun.

This distinction in the signification of these

terms is kept up in their moral acceptation, where the idea of one thing originating from another is common to them all ; but in this case arise is a general term, which simply implies the coming into existence ; but proceed conveys also the idea of a progressive move-ment into existence. Every object therefore may be said to *arise* out of whatever produces it ; but it proceeds from it only when it is gradually produced : evils are continually arising in human society for which there is no specific remedy: in complicated disorders it is not always possible to say precisely from what the complaint of the patient proceeds. Issue is seldom used but in application to sensible objects: yet we may say, in conformity to the original meaning, that words *issue* from the mouth: the idea of the distant source or origin is kept up in the moral application of the term spring, when we say that actions spring from a generous or corrupt principle : the idea of a quantity and a stream is preserved in the moral use of the terms *flow* and *emanate*; but the former may be said of that which is not inherent in the body; the latter respects that only which forms a component part of the body: God is the *spring* whence all our blessings *flow*: all authority *emanates* from God, who is the supreme source of all things: theologians, when speaking of God, say that the Son emanates from the Father, and the Holy Ghost from the Father and the Son, and that grace flows upon us incessantly from the inexhaustible treasures of Divine mercy.

From roots hard hazels, and from scions rise Tall ash, and taller oak that mates the skies.—DRYDEN. The greatest misfortunes men fall into arise from themselves.-STEELE.

Teach me the various labours of the moon,

And whence proceed the eclipses of the sun.-DRYDEN. But whence proceed these hopes, or whence this dread, If nothing really can affect the dead ?-JENYNS.

I nothing really can attest the usari series to a As when some huntsman with a flying spear From the blind thicket wounds a stately deer. Down his cleft side while fresh the blood distils. He bounds aloft and scuds from hills to hills, Till, life swarm vapour issuing through the wound, Wild mountain wolves the fainting beast surround. POPE.

As light and heat *flow* from the sun as their centre, so bliss and joy *flow* from the Deity.-BLAIR.

Providence is the great sanctuary to the afflicted who maintain their integrity; and often there has *issued* from this sanctuary the most seasonable relief.—BLAIR.

All from utility this law approve. As every private bliss must *spring* from social love.

As in the next world so in this, the only solid blessings are owing to the goodness of the mind, not the extent of the capacity; friendship here is an *emanation* from the same source as beatitude there.—POPE.

Arms, Weapons.

Arms from the Latin arma, is now properly used for instruments of offence, and never otherwise except by a poetic license of arms for armour; but weapons from the German waffen, may be used either for an instrument of offence or defence. We say fire arms, but not fire weapons ; and weapons offensive or defensive, not arms offensive or defensive. Arms likewise, agreeably to its origin, is employed for whatever is intentionally made as an instrument of offence ; weapon, according to its extended and indefinite application, is em-

ARMY.

ployed for whatever may be accidentally used for this purpose : guns and swords are always arms ; stones, and brickbats, and pitchforks, may be occasionally weapons.

Louder, and yet more loud, I hear th' alarms Of human cries distinct and clashing arms.-DRYDEN.

The cry of Talbot serves me for a sword ; For I have loaded me with many spoils.

Using no other weapon than his name

Army, Host.

An Army is an organized body of armed men; a **Host**, from *hostis* an enemy, is properly a body of *hostile* men.

An army is a limited body; a host may be unlimited, and is therefore generally considered a very large body.

The word army applies only to that which has been formed by the rules of art for pur-poses of war: host has been extended in its application not only to bodies, whether of men or angels, that were assembled for purposes of offence, but also in the figurative sense to whatever rises up to assail.

No more applause would on ambition wait, And laying waste the world be counted great: But one good natured act more praises gain, Than *armies* overthrown and thousands slain JENYNS.

He it was whose guile, Stir'd up with envy and revenge, deceiv'd The mother of mankind, what time his pride Had cast him out of heav'n with all his *host* Of rebel angels.—MILTON.

Yet true it is, survey we life around, Whole hosts of ills on every side are found.-JENYNS.

To Arraign, v. To accuse.

To Arrange, v. To dispose.

To Arrange, v. To class.

To Arrive, v. To come.

Arrogance, Presumption.

Arrogance, in French arrogance, Latin arrogantia, signifies the disposition to arrogate (v. To appropriate).

Presumption, from presume, Latin præsumo, compounded of præ before, and sumo to take or put, signifies the disposition to put one's self forward.

Arrogance is the act of the great; presumption that of the little; the arrogant man takes upon himself to be above others; the pre-sumptuous man strives to be on a level with those who are above him. Arrogance is commonly coupled with haughtiness; presumption with meanness: men arrogantly demand as a right the homage which has perhaps before been voluntarily granted; the creature pre-sumptuously arraigns the conduct of the Creator, and murmurs against the dispensations of his providence.

I must confess I was very much surprised to see so great I must contess I was very much surprised to see so great abody of editors, critics, commentators, and grammarians, meet with so very II a reception. They had formed them-eslves into a body, and with a great deal of *arrogance* demanded the first station in the column of knowledge; but the goddes, instead of complying with their request, clapped them into liveries.—ADDISON.

In the vanity and presumption of youth, it is common to allege the consciousness of innocence as a reason for the contempt of censure.—HAWKESWORTH.

To Arrogate, v. To appropriate.

ARTFUL.

Art, Cunning, Deceit.

Art, in Latin ars, probably comes from the Greek apo to fit or dispose, Hebrew haresh to contrive, in which action the mental exercise

Control principally consists. **Cunning** is in Saxon cuning, German kennend knowing, in which sense the English word was formerly used.

Deceit, in Latin deceptum, participle of decipio or de and capio, signifies to take by surprise or unawares.

Art implies a disposition of the mind, to use circumvention or artificial means to attain an end : cunning marks the disposition to practise disguise in the prosecution of a plan : deceit leads to the practice of dissimulation and gross falsehood, for the sake of gratifying a desire. Art is the property of a lively mind; curaning of a thoughtful and knowing mind; decent of an ignorant, low, and weak mind.

Art is practised often in self-defence; as a practice therefore it is even sometimes jushas always self in view ; the cunning man seeks his gratification without regard to others ; deceit is often practised to the express injury of another: the deceitful man adopts base means for base ends. Animals practise art when opposed to their superiors in strength ; but they are not *artful*, as they have not that versatility of power which they can habitually exercise to their own advantage like human beings ; animals may be cunning in as much as they can by contrivance and concealment seek to obtain the object of their desire, but no animal is *deceitful* except man: the wickedest and stupidest of men have the power and the will of *deceiving* and practising falsehood upon others, which is unknown to the brutes.

It has been a sort of maxim that the greatest art is to conceal art; but I know not how, among some people we meet with, their greatest *cunning* is to appear *cunning*.—

Cunning can in no circumstance imaginable be a quality worthy a man, except in his own defence, and merely to conceal himself from such as are so, and in such cases it is wisdom.—STEELE.

Though the living man can wear a mask and carry on deceit, the dying Christian cannot counterfeit.-CUMBER-LAND.

Art, v. Business, trade.

Artful, Artificial, Fictitious.

Artful, compounded of art and ful, marks

the quality of being full of art (v. Art). Artificial, in Latin artificialis, from ars and facio to do, signifies done with art.

Fictitious, in Latin fictitious, from fingo to feign, signifies the quality of being feigned.

Artful respects what is done with art or design; artificial what is done by the exercise of workmanship; *fictitious* what is made out of the mind. Artful and artificial are used either for natural or moral objects ; fictitious always for those that are moral : artful is opposed to what is articles, artificial to what is natural, fictutious to what is real: the ringlets of a lady's hair are disposed in an artful manner; the hair itself may be artificial: a tale is artiful which is told in a way to gain credit; manners are artificial which do not

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seem to suit the person adopting them : a story is fictitious which has no foundation whatever in truth, and is the invention of the narrator.

Children sometimes tell their stories so artfully as to impose on the most penetrating and experienced. Those who have no character of their own are induced to take an artificial character in order to put themselves on a level with their associates. Beggars deal in fictitious tales of distress in order to excite compassion.

I was much surprised to see the ants' nest which I had destroyed, very artfully repaired.—ADDISON.

If we compare two nations in an equal state of civiliza-tion, we may remark that where the greater freedom obtains, there the greater variety of *artificial* wants will obtain also,—CUMBERLAND.

Among the numerous stratagents by which pride endea-vours to recommend folly to regard, there is scarcely one that meets with iess success than affectation, or a per-petual disguise of the real character by *factitious* appear-ances.—JOINSON.

Article, Condition, Term.

Article, in French article, Latin articulus a joint or a part of a member.

Condition, in French condition, Latin conditio, from condo to build or form, signifies properly the thing framed.

Term, in French terme, Latin terminus a boundary, signifies the point to which one is fixed.

These words agree in their application to matters of compact, or understanding between man and man. Article and condition are used in both numbers; terms only in the plural in this sense: the former may be used for any point individually; the latter for all the points collectively: article is employed for all matters which are drawn out in specific articles or points; as the articles of an indenture, of a capitulation, or an agreement. Condition respects any roint that is admitted as a ground of obligation or engagement: it is used for the general transactions of men, in which they reciprocally bind themselves to return certain equivalents. The word terms is employed in regard to mercantile transactions ; as the terms of any bargain, the terms of any agreement, the terms on which any thing is bought or sold.

Articles are mostly voluntary ; they are admitted by mutual agreement: conditions are frequently compulsory, sometimes hard: they are submitted to from policy or necessity : terms are dictated by interest or equity; they are fair, or unfair, according to the temper of the parties; they are submitted or agreed to. *Articles* are drawn up between parties who have to co-operate ; men undertake particular offices on condition of receiving a stipulated remuneration: they enter into dealings with each other on definite and precise terms. Clergymen subscribe to the articles of the Established Church before they are admitted to perform its sacred functions; in so doing they are presumed to be free agents; but they are not free to swerve from these articles while they remain in the Church, and receive its emoluments. In all auctions there are certain conditions with which all must comply who wish to receive the benefits of the sale : in the time of war it is the business of the victor to prescribe terms to the vanquished; with the

ARTIFICE.

latter it is a matter of prudence whether they shall be accepted or rejected.

In the mean time they have ordered the preliminary treaty to be published, with observations on each *article*, in order to quiet the minds of the people.—STEELE.

The Trojan by his word is bound to take The same conditions which himself did make

Those mountains fill'd with firs, that lower land, If you consent, the Trojans shall command; Call'd into part of what is ours, and there, On terms agreed, the common country share.

DRYDEN.

To Articulate, v. To utter.

Artifice, Trick, Finesse, Stratagem.

Artifice, in French artifice, Latin artifez an artificer, and *artem facio* to execute an art, signifies the performance of an art.

Trick, in French tricher, German triegen to deceive.

Finesse, a word directly imported from France with all the meaning attached to it, which is characteristic of the nation itself, means properly fineness; the word fin fine, signifying in French, as well as in the northern languages from which it is taken, subtlety or mental acumen.

Stratagem, in French stratageme, from the Greek στρατηγημα and στρατηγεω to lead an army, signifies by distinction to head them in carrying on any scheme.

All these terms denote the exercise of an art calculated to mislead others. Artifice is the generic term; the rest specific: the former has likewise a particular use and acceptation dis-tinct from the others: it expresses a ready display of art for the purpose of extricating one's self from a difficulty, or securing to one's self an advantage. *Trick* includes in it more of design to gain something for one's self, or to act secretly to the inconvenience of others:* it is rather a cheat on the senses than the understanding. Finesse is a species of artifice in which art and cunning are combined in the management of a cause : it is a mixture of invention, falsehood, and concealment. Stra-tagem is a display of art in plotting and con-triving, a disguised mode of obtaining an end.

Females who are not guarded by fixed principles of virtue and uprightness are apt to practise artifices upon their husbands. Men without honour, or an honourable means of living, are apt to practise various *tricks* to impose upon others to their own advantage: every trade therefore is said to have its tricks ; and professions are not entirely clear from this stigma, which has been brought upon them by unworthy members. Diplomatic persons have most frequent recourse to finesse, in which no people are more skilful practitioners than those who have coined the word. Military operations are sometimes considerably forwarded by well-concerted and well-timed stratagems to surprise the enemy.

An artifice may be perfectly innocent when it serves to afford a friend an unexpected pleasure. A trick is childish which only pleasure. serves to deceive or amuse children. Stratagems are allowable not in war only; the writer

* Trusler: " Cunning, finesse device, artifice, trick, stratagem.

of a novel or a play may sometimes adopt a successful *stratagem* to cause the reader a surprise. *Finesse* is never justifiable; it carries with it too much of concealment and disingenuousness to be practised but for selfish and unworthy purposes.

Among the several artifices which are put in practice by the poets, to fill the minds of an audience with terror, the first place is due to thunder and lightning.—ADDISON.

Where men practise falsehood and show *tricks* with one another, there will be perpetual suspicions, evil surmisings, doubts, and jealousies.—SOUTH.

On others practize thy Ligurian arts, The *stratagems* and *tricks* of little hearts Are lost on me,—DRYDEN.

Another can't forgive the paltry arts By which he makes his way to shallow hearts, Mere pieces or *finesse*, traps for applause. CHURCHILL.

One of the most successful stratagens, whereby Mahomet became formidable, was the assurance that impostor gave his votaries, that whoever was stain in battle should be immediately conveyed to that luxurious paradise his wanton famey had invented.—STEELE.

Artifice, v. Artist. Artificer, v. Artist. Artificial, v. Artist. Artisan, v. Artist.

Artist, Artisan, Artificer, Mechanic.

Artist is a practiser of the fine arts.

Artisan is a practiser of the vu'gar arts.

Artificer, from *ars* and *facio*, is one who does or makes according to art.

Mechanic is an artisan in the mechanic arts.

The artist ranks higher than the artism: the former requires intellectual refinement in the exercise of his art; the latter requires nothing but to know the general rules of his art. The musician, painter, and sculptor are artists; the carpenter, the sign painter, and the blacksmith are artisans. The artifacer is an intermediate term betwixt the *artist* and South, in his sermons, calls the author of the universe the great Artifacer. The mechanic is that species of artistan who works at arts purely mechanical, in distinction from those which contribute to the completion and embellishment of ary objects; on this ground a shoemaker is a mechanic, but a common painter is a simple artisan.

If ever this country saw an age of *artists*, it is the present; her painters, sculptors, and engravers, are now the only schools properly so called.—CUMBERLAND.

The merchant, tradesman, and artisan will have their profit upon all the multiplied wants, comforts, and indulgences of civilized life.-CUMBERLAND.

Man must be in a certain degree the *artificer* of his own happiness; the tools and materials may be put into his hands by the bounty of providence, but the workmanship must be his own.—CUMBERLAND.

The concurring assent of the world in preferring gentlemen to mechanics seems founded in that preference which the rational part of our nature is entitled to above the animal.-BARTELETT.

To Ascend, v. To arise, rise, mount, climb, scale.

Ascendency, v. Influence.

ASK.

To Ascribe, Attribute, Impute.

Ascribe, v. To appropriate.

Attribute, in Latin attributus, participle of attribuo, compounded of ad and tribuo, signifies to bestow upon, or attach to a thing what belongs to it.

Impute, compounded of *im* or *in* and *pute*, Latin *puto* to think, signifies to think or judge what is in a thing.

To ascribe is to assign any thing to a person as his property, his possession, or the fruit of his labour; to attribute is to assign things to others as their causes; to impute is to assign qualities to persons. Milton carribes the first use of artillery to the rebel angle; the loss of a vessel is attributed to the violence of the storm; the conduct of the captain is imputed to his want of firmness. The letters of Junius have been falsely ascribed to many persons in succession, as the author to this day remains concealed, and o.t of the reach of even probable conjecture; the oracles of the heathens are ascribed by some theologians to the devil; the death of Alexander the Great is attributed to his intemperance; generosity has been imputed to him from his conduct on certain occasions, but particularly in his treatment of

Ascribe is mostly used in a favourable or indifferent sense; impute is either favourable or unfavourable. In the doxology of the eburch ritual, all honour, might, majesty, dominion, and power are ascribed to the three persons in the Holy Trinity: the actions of men are often so equivocal that it is difficult to decide whether praise or blame ought to be imputed to them.

Holiness is *ascribed* to the pope; majesty to kings; serenity or mildness to princes; excellence or perfection to ambassadors; grace to archbishops; honour to peers.— ADDISON.

Perhaps it may appear upon examination that the most polite ages are the least virtuous. This may be attributed to the folly of admitting wit and learning as merit in themselves, without considering the application of them. —STEELE.

We who are adepts in astrology can *impute* it to several causes in the planets, that this quarter of our great city is the region of such as either never had, or have lost, the use of reason.—STERLE,

To Ascribe, v. To appropriate.

To Ask, Beg, Request.

Ask is in Saxon ascian, low German esken, eschen, German heischen, Donish adske, Swedish acska; these in general signify to wish for, and come from the Greek aslow to think worthy.

Beg is contracted from the word beggar, and the German begehren to desire vehemently.

Request, in Latin *requisitus*, participle of *requiro*, is compounded of *re* and *quero* to seek or look after with indications of desire to possess.

The expression of a wish to some one to have something is the common idea comprehended in these terms. As this is the simple signification of ask, it is the generic term; the other two are specific: we ask in begging and requesting, but not vice versa.

Asking is peculiar to no rank or station; in consequence of our mutual dependance on

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each other, it is requisite for every man to ask something of another : the master asks of the servant, the servant asks of the master; the parent asks of the child, the child asks of the parent. Begging marks a degree of depend-ance which is peculiar to inferiors in station : we ask for matters of indifference; we beg that which we think is of importance : a child asks a favour of his parent ; a poor man begs the assistance of one who is able to afford it: that is asked for which is easily granted; that is *begged* which is with difficulty ob-tained. To ask therefore requires no effort; but to beg is to ask with importunity : those who by merely asking find themselves unable to obtain what they wish will have recourse to

As ask sometimes implies a demand, and beg a vehemence of desire, or strong degree of necessity; politeness has adopted another phrase which conveys neither the imperiousness of the one nor the urgency of the other : this is the word request. Asking carries with it an air of superiority; begging that of sub-mission; requesting has the air of independence and equality. Asking borders too nearly on an infringement of personal liberty; beg-ging imposes a constraint by making an appeal to the feelings; requests leave the liberty of granting or refusing unencumbered. It is the character of impertinent people to ask without considering the circumstances and situation of the person *asked* ; they seem ready to take without permission that which is *asked*, if it be not granted : selfish and greedy people beg with importunity, and in a tone that admits of no refusal : men of good breeding tender their requests with moderation and discretion ; they request nothing but what they are certain can be conveniently complied with.

Ask is altogether exploded from polite life, although beg is not. We may beg a person's acceptance of any thing; we may beg him to favour or honour us with his company; but we can never talk of asking a person's acceptance, or asking him to do us an honour. Bea in such cases indicates a condescension which is sometimes not unbecoming, but on ordinary occasions request is with more propriety substituted in its place.

Let him pursue the promis'd Latian shore, A short delay is all 1 *ask* him now, A pause of grief, an interval from woc.-DRYDEN. But we must beg our bread in climes unknown, Lieneath the scorching or the frozen zone -DRYDEN.

But do not you my last request deny, With yon perfidious man your intrest try.-DRYDEN.

To Ask, or Ask For, Claim, Demand.

Ask, v. To ask, beg.

Claim, in French claimer, Latin clamo to ery after, signifies to express an imperious wish for.

Demand, in French demander, Latin demando, compounded of de and mando to order, signifies to call for imperatively.

Ask, in the sense of beg, is confined to the expression of wishes on the part of the asker, without involving any obligation on the part of the person asked ; all granted in this case is voluntary, or complied with as a favour : but ask for in the sense here taken is involun-

tary, and springs from the forms and disgeneric or specific; *claim* and *demand* are specific: in its specific sense it conveys a less To ask for denotes simply the expressed wish to have what is considered as due; to claim is to assert a right, or to make it known; to demand is to insist on having without the liberty of a refusal.

Asking respects obligation in general, great or small; claim respects obligations of importance. Asking for supposes a right, not questionable; claim supposes a right hitherto unacknowledged; demand supposes either a disputed right, or the absence of all right, and the simple determination to have : a tradesman asks for what is owed to him as circum. stances may require; a person claims the property he has lost; people are sometimes pleased to make *demands*, the legality of which cannot be proved. What is lent must be asked for when it is wanted; whatever has been lost and is found must be recovered by a *claim*; whatever a selfish person wants, he strives to obtain by a *demand*, whether just or unjust.

Virtue, with them, is only to abstain From all that nature asks, and covet pain.-JENYNS. My country claims me all, claims ev'ry passion. MARTYN,

Even mountains, vales, And forests, seem impatient to demand The promis'd sweetness.—THOMSON.

To Ask, Inquire, Question, Interrogate.

Ask, v. To ask, beg.

Inquire, Latin inquiro, compounded of in

Question, in French questionner, signifies to put a question, from the Latin questio and queero to seek or search, to look into.

Interrogate, Latin interrogatus, participle of interrogo, compounded of inter and rogo, signifies to ask alternately, or an asking

We perform all these actions in order to get information: but we ask for general purposes of convenience; we *inquire* from motives of curiosity; we *question* and *interrogate* from motives of discretion. To ask respects simply one thing: to inquire respects one or many subjects; to question and interrogate is to ask repeatedly, and in the latter case more authoritatively than in the former.

Indifferent people ask of each other what-ever they wish to know : learners inquire the reasons of things which are new to them : masters question their servants, or parents their children, when they wish to ascertain the real state of any case : magistrates interrogate criminals when they are brought before them. It is very uncivil not to answer whatever is asked even by the meanest person; it is pro-per to satisfy every *inquiry*, so as to remove doubt: *questions* are sometimes so impertinent that they cannot with propriety be answered : interrogations from unauthorized persons are little better than insults.

Upon my asking her who it was, she told me it was a very grave elderly gentleman, but that she did not know his name,—ADDISON.

Not only what is great, strange, or beautiful, but any thing that is disagreeable when looked upon, pleases us in an apt description. Here we must inquire after a new principle of pleasure, which is nothing else but the action of the mind, which compares the ideas that arise from words with the ideas that arise from objects themselves.— ADDISON.

In order to pass away the evening, which now began to grow tedious, we fell into that laudable and primitive diversion of *questions* and commands.—ADDISON.

Thomson was introduced to the Prince of Wales, and being gaily *interrogated* about the state of his affairs, said, that they were "in a more poetical posture than formerly."-JOINSON.

> Aspect, v. Appearance. Asperity, v. Acrimony.

To Asperse, Detract, Defame, Slander, Calumniate.

Asperse, in Latin *aspersus*, participle of *aspergo* to sprinkle, signifies in a moral sense to stain with spots.

Detract, in Latin detractus, participle of detraho, compounded of de and traho, signifies to draw from.

Defame, in Latin *defamo*, compounded of the privative *de* and *famo* or *fama* fame, signifies to deprive of reputation.

Slander is doubtless connected with the words *slur*, *sully*, and *soil*, signifying to stain with some spot.

Calumniate, from the Latin calumnia, and the Hebrew calameh infamy, signifies to load with infamy.

All these terms denote an effort made to injure the character by some representation.

Apserse and detract mark an indirect representation; defame, slander, and calumniate, a positive assertion.

To asperse is to fix a moral stain on a character; to detract is to lessen its merits and excellences. Aspersions always imply something bad, real or supposed; detractions are always founded on some supposed good in the object that is detracted : to defame is openly to advance some serious charge against the character: to slander is to expose the faults of another in his absence: to calumniate is to communicate secretly, or otherwise, circumstances to the injury of another.

Aspersions and detractions are never positive falsehoods, as they never amount to more than insinuations: defamation is the public communication of facts, whether true or false: slander involves the discussion of moral qualities, and is consequently the declaration of an opinion as well as the communication of a fact : calumny, on the other hand, is a positive communication of circumstances known by the narrator at the time to be false. Aspersions are the effect of malice and meanness ; they are the resource of the basest persons, insidiously to wound the characters of those whom they dare not openly attack : the most virtuous are exposed to the malignity of the asperser. Detraction is the effect of envy: when a man is not disposed or able to follow the example of another, he strives to detract from the merit of his actions by questioning the purity of his motives : distinguished persons are the most exposed to the will of detractors. Defamation is the consequence of personal resentment, or a busy interference with

other men's affairs; it is an unjustifiable exposure of their errors or vices, which is often visited with the due vengeance of the law upon the offender. Stander arises either from a mischievous temper, or a gossiping humour; it is the resource of ignorant and vacant minds, who are in want of some serious occupation: the standerer deals unmercifully with his neighbour, and speaks without regard to truth or falsehood. Calumany is the worst of actions, resulting from the worst of motives ; to injure the reputation of another by the sacrifice of truth is an accumulation of guilt which is hardly exceeded by any one in the whole catalogue of vices. Standerers and alumaniators are so near akin that they are but too often found in the same person; it is tobe expected that when the slanderer has exhausted all his surmises and censure upon his neighbour, he will not hesitate to calumaniate him rather than remain silent.

If I speak slightingly of my neighbour, and insinuate any thing against the purity of his principles, or the rectitude of his conduct, I *asperse* him: if he be a charitable man, and I ascribe his charities to a selish motive, or otherwise take away from the merit of his conduct, I am guilty of *detraction*: if I publish any thing openly that injures his reputation, I ama *defamer*: if I communicate to others the reports that are in circulation to his disadvantage. I am a *slenderer*: if I fabricate any thing myself and spread it abroad, I am a *calumne ator*.

It is certain, and observed by the wisest writers that there are women who are not nicely chaste, and men not severely honest, in all families; therefore let those who may be apt to raise *acapersions* upon ours, please for given us an impartial account of their own, and we shall be satisfied.—STRELE.

What made their enmity the more entertaining to all the rest of their sex was, that in their *detraction* from each other, neither could fall upon terms which did not hit herself as much as her adversary.—STEELE.

What shall we say of the pleasure a man takes in a *defamatory* libel. Is it not a heinous sin in the sight of God?-ADDISON.

Slander, that worst of poisons, ever finds An easy entrance to ignoble minds.-HERVEY.

The way to silence *calumny*, says Bias, is to be always exercised in such things as are praiseworthy.—ADDISON.

> To Aspire, v. To aim, aspire. To Assail, v. To attack. Assailant, v. Aggressor. To Assassinate, v. To kill. To Assault, v. To attack, assail. To Assault, v. To attack, assault. Assemblage, v. Assembly.

ALSSOILDIdge, C. 2100cmorg.

To Assemble, Muster, Collect.

Assemble, in French assemble, Latin adsimulare, or assimulare, from similis like and simul together, signifies to make alike or bring together.

Muster, in German mustern to set out for inspection, in Latin monstror to show or display.

Collect, in Latin collectus, participle of colligo, compounded of col or con and lego to bind, signifies to bring together, or into one point.

ASSEMBLE.

Assemble is said of persons only; muster and collect of persons or things. To assemble is to bring together by a call or invitation; to bring together by a call of invitation; to nusster is to bring together by an act of authority, into one point of view, at one time, and from one quarter; to collect is to bring together at different times, and from different quarters: the Parliament is assembled ; soldiers are mustered every day in order to ascertain their numbers; an army is collected in preparation for war: a king as-sembles his council in order to consult with them on public measures ; a general musters his forces before he undertakes an expedition, and collects more troops if he finds himself too weak.

Collect is used for everything which can be brought together in numbers muster is used figuratively for bringing together, for an immediate purpose, whatever is in one's possession : books, coins, curiosities, and the like, are collected ; a person's resources, his strength, courage, resolution, &c., are *mustered*: some persons have a pleasure in collecting all the pieces of antiquity which fall in their way; on a trying occasion it is necessary to muster all the fortitude of which we are master.

Assemble all in choirs, and with their notes, Salute and welcome up the rising sun.-OTWAY.

Oh! thou hast set my busy brain at work! And now she musters up a train of images.-ROWE. Each leader now his scatter'd force conjoins Each leader now his scatter a force conjoins In close array, and forms the deep'ning lines; Not with more case, the skilful shepherd swain *Collects* his flock, from thousands on the plain. POPE.

To Assemble, Convene, Convoke.

Assemble, v. To assemble, muster.

Convene, in Latin convenio, signifies to come or bring together.

Convoke, in Latin convoco, signifies to call

together. The idea of collecting many persons into one place, for a specific purpose, is common to all these terms. Assemble conveys this sense without any addition ; convene and convoke include likewise some collateral idea : people are assembled, therefore, whenever they are convened or convoked, but not vice versa. Assembling is mostly by the wish of one; convening by that of several: a crowd is assembled by an individual in the streets; a meeting is convened at the desire of a certain number of persons: people are assembled either on public or private business; they are always convened on a public A king assembles his parliament; a occasion. particu'ar individual assembles his friends : the inhabitants of a district are convened.

There is nothing imperative on the part of those that assemble or convene, and nothing binding on those assembled or convened: one assembles or convenes by invitation or request; one attends to the notice or not at pleasure. Convoke, on the other hand, is an act of authority; it is the call of one who has the authority to give the call ; it is heeded by those who feel themselves bound to attend. Assembling and convening are always for domestic or civil purposes; convoking is always employed in spiritual matters : a dying man assembles his friends round his death-bed ; a meeting is convened in

ASSEMBLY.

order to present an address; the dignitaries in the church are *convoked* by the supreme au-

He ceas'd : the assembled warriors all assent, All but Atrides.—CUMBERLAND.

They form one social shade, as if conven'd By magic summons of the Orphean lyre.—COWPER. By many summons of the orpical space of the second second

Here cease thy fury, and the chiefs and kings, Convoke to council, weigh the sum of things.-POPE.

Assembly, Assemblage, Group, Collection.

Assembly, Assemblage, are collective terms derived from the verb assemble.

Group comes from the Italian groppo. which among painters signifies an assemblage of figures in one place.

Collection expresses the act of collecting, or the body collected (v. to assemble, muster).

Assembly respects persons only; assemblage, things only ; group and collection, persons or things: an assembly is any number either brought together, or come together of themselves; an assemblage is any number of things standing together; a group is come together by accident, or put together by design; a collection is mostly put or brought together by design.

A general alarm will cause an assembly to disperse : an agreeable assemblage of rural objects, whether in nature or in representation, constitutes a landscape : a painting will sometimes consist only of a group of figures, but if they be well chosen, it will sometimes produce a wonderful effect : a collection of evil-minded persons ought to be immediately dispersed by the authority of the magistrate. In a large assembly you may sometimes observe a singular assemblage of characters, countenances, and figures. when people come together in great numbers on any occasion, they will often form themselves into distinct groups : the collection of scarce books and curious editions has become a passion, which is justly ridiculed under the title of Bibliomania.

Love and marriage are the natural effects of these anniversary assemblies .-- BUDGELL.

ary assembles. He be the second secon

A lifeless group the blasted cattle lie.-THOMSON. There is a manuscript at Oxford containing the lives of an hundred and thirty-five of the finest Persian poets, most of whom left very ample collections of their poens behind them.-SIR WM. JONES.

Assembly, Company, Meeting, Congregation, Parliament, Diet, Congress, Convention, Synod, Convocation, Council.

An Assembly (v. To assemble, muster) is simply the assembling tog ther of any number of persons: this idea is common to all the rest of these terms, which differ in the object, mode and other collateral circumstar ces of the action;

Company, a body linked together (v. To accompany), is an assembly for purposes of amusement.

Meeting, a body met together, is an assembly for general purposes of business.

Congregation, a body flocked or gathered together, from the Latin grex a flock, is an assembly brought together from congeniality of sentiment, and community of purpose.

Parliament, in French parlement, from parler to speak, signifies an assembly for speaking or debating on important matters.

Diet, from the Greek διαιτεω to govern, is an assembly for governing or regulating affairs of State.

Congress, from the Latin congredior to march in a body, is an assembly coming to-gether in a formal manner from distant parts for special purposes.

Convention, from the Latin convenio to come together, is an assembly coming together in an unformal and promiscuous manner from a neighbouring quarter. Synod, in Greek συνοδος, compounded of

συν, and oδos, signifies literally going the same road, and has been employed to signify an assembly for consultation on matters of religion.

Convocation, is an assembly convoked for an especial purpose.

Council is an assembly for consultation either on civil or ecclesiastical affairs.

An assembly is, in its restricted sense, public, and under certain regulations: a company is private, and confined to friends and acquaintances : a meeting is either public or private : a congregation is always public. Meetings are held by all who have any common concern to arrange: *congregations* consist of those who follow the same form of doctrine and discipline : all these different kinds of assemblies are formed by individuals in their private capacity; the other terms designate assemblies that come together for national purposes, with the exception of the word convention, which may be either domestic or political. A parliament and diet are popular assemblies

under a monarchical form of government ; congress and convention are assemblies under a republican government : of the first description are the parliaments of England and France, the diets of Germany and Poland, which consisted of subjects assembled by the monarch, to de-liberate on the affairs of the nation. Of the latter description are the congress of the United Provinces of Holland, and that of the United States of America, and the national convention of France : but there is this difference observible between a congress and a convention, that the former consists of deputies or delegates from higher authorities, that is, from independent governments already established ; but a convention is a self-constituted assembly, which has no power but what it assumes to itself.

A synod and convocation are in religious matters what a diet and convention are in civil matters: the former exists only under an episcopal form of government; the latter may exist under any form of church discipline, even where the authority lies in the whole body of the ministry.

A council is more important than all other species of assembly; it consists of persons in-

vested with the highest authority, who, in their consultations, do not so much transact ordinary concerns, as arrange the forms and fashions of things. Religious *councils* used to determine matters of faith and discipline; political councils frame laws and determine the fate of empires.

Lucan was so exasperated with the repulse, that he muttered something to himself, and was heard to say, "that it is be could not have a seat among them himself, he would actual in one who show had done had more merit than t.cfr whole *assembly*;" upon which he went to the door and brought in Cato of Utica.—ADDISON.

As I am insignificant to the company in public places, and as it is visible I do not come thither as most do to show myself. I gratify the vanity of all who pretend to make an appearance.-STEELE.

It is very natural for a man who is not turned for mirthful meetings of men, or assemblies of the fair sex, to delight in that sort of conversation which we meet with in coffee-houses .- STEELE.

Their tribes adjusted, clean'd their vig'rous wings, And many a circle, many a short essay, Wheel'd round and round; in congregation full The figur'd flight ascends,—THOMSON.

As all innocent means are to be used for the propaga-tion of truth, I would not deter those who are employed in preaching to common congregations from any practice which they may find persuasive.-JOHNSON.

The word *parliament* was first applied to general assemblies of the states under Louis VII. in France, about the middle of the twelfth century.-BLACKSTONE.

What further provoked their indignation was that instead of twenty-five pistoles formerly allowed to each member for their charge in coming to the *diet*, he had pre-sented them with six only.-STELE.

Prior had not, however, much reason to complain: for he came to London, and obtained such notice, that (m. 1691) he was sent to the congress at the Hague, as secretary to the embassy.-JOINSON.

The office of conservators of the peace was newly erected in Scotland; and these, instigated by the elergy, were resolved, since they could not obtain the king's consent, to summon in his name, but by their own authority, a comention of states.-HUNE.

A synod of the celestials was convened, in which it was resolved that patronage should descend to the assistance of the sciences.—JOHNSON.

The convocation is the miniature of a parliament, wherein the archbishop presides with regal state.-BLACKSTONE.

Inspir'd by Juno, Thetis' godlike son Conven'd to council all the Grecian train.-POPE.

Assent, Consent, Approbation, Concurrence.

Assent, in Latin assentio, is compounded of as or ad and sentio to think, signifying to bring one's mind or judgment to a thing.

Consent, v. To accede.

Approbation, in Latin approbatio, is compounded of ad and probe to prove, signifying to make a thing out good.

Concurrence, v. To agree. Assent respects the judgment; consent respects the will. We assent to what we think true; we consent to the wish of another by agreeing to it and allowing it. Some men give their hasty assent to propositions which they do not fully understand ; and their hasty consent to measures which are very injudicious. It is the part of the true believer not merely to assent to the Christian doctrines, but to make them the rule of his life: those who consent to a bad action are partakers in the guilt of it.

Approbation is a species of assent; concurrence of consent. To approve is not merely to assent to a thing that is right, but to feel it positively, to have the will and judgment in

ASSERT.

accordance : concurrence is the consent of many. men in their intercourse with each other: assent is given to speculative truths, abstract propositions, or direct assertions. It is a happy thing when our actions meet with the approbation of others; but is of little impor-tance if we have not at the same time an *ap*proving conscience : we may often assent to the premises of a question or proposition without admitting the deductions drawn from them.

Concurrence respects matters of general concern, as *consent* respects those of individual interest. No bill in the house of parliament can pass for a second reading without the concurrence of a majority; no parent should be in-duced by persuasion to give his consent to what his judgment disapproves. Assent is opposed to contradiction or denial; consent to refusal; approbation to dislike or blame; concurrence to opposition : but we may sometimes seem to give our assent to what we do not expressly contradict, or seem to approve what we do not blame; and we are supposed, to consent to a request when we do not positively refuse it. We may approve or disapprove of a thing without giving an intimation either of our approbation or the contrary: but concurrence cannot be altogether a negative action; it must be signified by some sign, although that need not necessarily be a word.

The assent of some people to the most important truths is so tame, that it might with no great difficulty be converted into a contradiction : he who is anxious to obtain universal approbation, or even to escape censure, will find his fate depictured in the story of the old man and his ass ; according to the old proverb, "Silence gives consent." it is not uncommon for ministerial men to give their concurrence in parliament to the measures of administration by a silent vote, while those of the oppothe applause of the multitude.

Precept gains only the cold approbation of reason, and compels an assent which judgement frequently yields with reluctance, even when delay is impossible,-HAWKES-WORTH.

Whatever be the reason, it appears by the common con-sent of mankind that the want of virtue does not incur equal contempt with the want of parts.—HAWKES-WORTH.

There is as much difference between the approbation of the judgement and the actual volitions of the will with relation to the same object, as there is between a man's viewing a desirable thing with his eye and his reaching after it with his hand.—SOUTH.

Sir Matthew Hale mentions one case wherein the Lords may alter a money bill (that is, from a greater to a less time)—here he says the bill need not be sent back to the Commons for their concurrence.—BLACKSTONE.

To Assert, Maintain, Vindicate.

To Assert, v. To affirm, assert.

Maintain, in French maintenir, from the Latin manus and timeo, signifies to hold by the hand, that is, closely and firmly.

Vindicate, in Latin vindicatus, participle of vindico, compounded of vim and dico, signifies to pronounce a violent or positive sen-

To assert is to declare a thing as our own; to maintain is to abide by what we have so declared ; to vindicate is to stand up for that which concerns ourselves or others. We assert

ASSOCIATE.

any thing to be true ; we maintain it by adducing proofs, facts, or arguments; we vindi-cate our own conduct or that of another when it is called in question. We assert boldly or impudently; we maintain steadily or obstinately; we vindicate resolutely or insolently. A right or claim is asserted, which is avowed to belong to any one; it is main-tained when attempts are made to prove its justice, or regain its possession; the cause of the asserter or maintainer is vindicated by another. Innocence is asserted by a positive declaration; it is maintained by repeated assertions and the support of testimony; it is vindicated through the interference of another.

The most guilty persons do not hesitate to assert their innocence with the hope of inspiring credit; and some will persist in maintaining it, even after their guilt has been pro-nounced; but the really innocent man will never want a friend to *vindicate* him when his honour or his reputation is at stake. Assertions which are made hastily and inconsiderately are seldom long *maintained* without exposing a person to ridicule; those who attempt to vindicate a bad cause expose themselves to as much reproach as if the cause were their own.

When the great soul buoys up to this high point, Leaving gross nature's sediments below, Then, and then only, Adam's offspring quits The sage and hero of the fields and woods, Aserts his rank, and rises into man.—YOUKG.

Sophocles also, in a fragment of one of his tragedies asserts the unity of the Supreme Being,-CUMBERLAND.

I am willing to believe that Dryden wanted rather skill to discover the right, than virtue to maintain it.-JOHN-

"Tis just that I should vindicate alone The broken truce, or for the breach atone.-DRYDEN.

To Assert, v. To affirm, assert.

Assessment, v. Tax.

To Asseverate, v. To affirm.

Assiduous, v. Active, diligent.

Assiduous, v. Sedulous.

To Assign, v. To adduce.

To Assign, v. To allot, assign.

To Assist. v. To help.

Assistant, v. Coadjutor.

Associate, Companion.

Associate, in Latin associatus, participle of associo, compounded of as or ad and socio to ally, signifies one united with a person.

Companion, from company, signifies one that bears company (v. To accompany). Associates are habitually together : compan-

ions are only occasionally in company.

As our habits are formed from our associates we ought to be particular in our choice of them : as our companions contribute much to our enjoyments, we ought to choose such as are suitable to ourselves.

Many men may be admitted as companions, who would not altogether be fit as associates.

We see many struggling single about the world, un-happy for want of an *associate*, and pining with the necessity of confining their sentiments to their own bosons.-JOHNSON.

There is a degree of want by which the freedom of agency is almost destroyed, and long association with fortuitous companions will at last relax the strictness of truth, and abate the fervor of sincerity.—JOHNSON,

ASSOCIATION.

An associate may take part with us in some business, and share with us in the labour : a companion takes part with us in some concern an i shares with us in the pleasure or the pain.

Addison contributed more than a fourth part (of the last volume of the Spectator), and the other contributors are by no means unworthy of appearing as his associates. —JOHNSON.

Thus while the cordage stretch'd ashore may guide

This while the congations stretch d about hay guide. Our brave companions thre' the swelling tide: This floating humber shall sustain them o'er The rocky shelves, in safety to the shore.—FALCONER.

Association, Society, Company, Partnership.

All these terms denote a union of several

persons into one bo^{3y}. Association (*r. To associate*) is general, the rest specific. Whenever we habitually or frequently meet together for some common object it is an association. Associations are herefore political, religious, commercial, and

A Society is an association for some specific purpose, moral or religious, civil or poli-

A Company is an association of many for the purpose of trade.

A Partnership is an association of a few for the same object.

Whenever association is used in distinction from the others, it denotes that which is partial in its object and temporary in its duration. It is founded on unity of sentiment as well as unity of object; but it is mostly unorganized, and kept together only by the spirit which gives rise to it. It is not, however the less dangerous on this account; and when politics are the subject, it commouly breathes a spirit hostile to the established order of things; as the last thirty years have evinced to us by woful experience

A society requires nothing but unity of object, which is permanent in its nature; it is well organized, and commonly set on foot to promote the cause of humanity, literature, or religion. No country can beast such numerous and excellent societies, whether of a charitable, a religious, or a literary description as England.

Companies are brought together for the purposes of interest, and are dissolved when that object ceases to exist : their duration depends on the contingencies of profit and loss. The South-sea *company*, which was founded on an idle speculation, was formed for the ruin of many, and dispersed almost as soon as it was formed. The East India *company* on the other hand, which is one of the grandest that ever was raised, promises as much permanency as is commonly allotted to human transactions.

Partnerships are altogether of an individual and private nature As they are without organization and system, they are more precarious than any other association. Their duration depends not only on the chances of trade, but the compatibility of individuals to cooperate in a close point of union. They are often begun rashly and end ruinously.

For my own part, I could wish that all honest men would enter into an association for the support of one another against the endeavours of those whom they ought

ASSOCIATION.

to look upon as their common enemies, whatever side they may belong to.-ADDISON.

What I humbly propose to the public is, that there may be a *society* erected in London, to consist of the most skillful persons of both sexes, for the inspection of modes and fashions.-BUDGELL.

The nation is a company of players .- ADDISON.

Gay was its accompany of payers-abbried. Gay was the general favourite of the whole association of wits; but they regarded him as a play-fellow rather than a partner, and treated him with more fondness than respect.—JOHNSON.

Society is a partnership in all science ; a partnership in every virtue and in all perfection,-BURKE.

Association, Combination.

Association, v: Associate.

Combination, from the Latin combino, or con and binus, signifies tving two into one.

An association is something less binding than a combination ; associations are formed for purposes of convenience ; combinations are formed to serve either the interests or passions of men. The word association is therefore always taken in a good or an indifferent sense; combination in an indifferent or bad sense. An association is public ; it embraces all classes of men ; a combination is often private, and includes only a particular description of persons. Associations are formed for some general purpose; combin-ations are frequently formed for particular purposes, which respect the interest of the few, to the injury of many. Associations are former by good citizens; combinations by dis-contented mechanics, or low persons in general.

When used for things association is a natural action; combination an arbitrary action. Things associate of themselves, but combinations are formed either by design or accident. Nothing will associate but what harmonises; things the most opposite in their nature are combined together. We associate persons with places, or events with names ; discordant properties are combined in the same body. With the name of one's birth-place are associated pleasurable recollections: virtue and vice are so combined in the same character as to ferm a contrast. The association of ideas is a remarkable phenomenon of the human mind, but it can never be admitted as solving any difficulty respecting the structure and composition of the soul; the combination of letters forms syllables, and that of syllables forms words.

In my yesterday's paper I proposed that the honest men of all parties should enter into a kind of association for the defence of one another.—ADDISON.

There is no doubt but all the safety, happiness, and convenience that men enjoy in this life, is from the com-bination of particular persons into societies or corpora-tions.-SOUTH.

The cry of the people in cities and towns, though unfor-tunately (from a fear of their multitude and combination) the most regarded, ought in fact to be the least regarded, on the subject of monopoly.—BURKE.

Meekness and courtesy will always recommend the first address, but soon pall and nauseate unless they are associated with more sprightly qualities, -JOHNSON.

Before the time of Dryden, those happy combinations of words which distinguish poetry from prose had been rarely attempted.-JOHNSON.

To Assuage, v. To allay.

To Assume, v. To affect, assume.

To Assume, v. To appropriate.

ASSURANCE.

Assurance, Confidence.

Assurance implies either the act of making another su e (vide *To affirm*), or of being s re one's self

Confidence implies simply the act of the mind in *confiding*, which is equivalent to a feeling.

Assurance, as an action, is to confidence as the means to the end. We give a person an assurance in order to inspire him with confidence

Assurance and confidence, as a sentiment in ourselves, may respect either that which is external of us, or that which belongs to ourselves; in the first case they are both taken in an indifferent sense; but the feeling of assurance is much stronger than that of confidence, and applies to objects that interest the feelings; whereas confidence applies only to such objects as exercise the understanding; thus we have an assurance of a life to come; an assurance of a blessed immortality; we have a confidence in a person's integrity. As respects ourselves exclusively, assurance is employed to designate either an occasional feeling, or a habit of the mind; confidence an occasional feeling mostly : assurance, therefore in this sense, may be used indifferently, but in general it has a bad acceptation; but confidence has an indifferent or a good sense.

Assurance is a self-possession of the mind, arising from the conviction that all in ourselves is right; confidence is that self-possession only in particular cases, and grounded on the reliance we have in our abilities or our character.

The man of assurance never loses himself under any circumstances, however trying ; he is calm and ca-y when another is abahed and confounded ; the man who has confidence will generally have it in cases that warrant him to trust to himself.

A liar utters his falsehoods with an air of assurance, in order the more effectually to gain belief: conscious innocence enables a person to speak with confidence when interrogated.

Assurance shows itself in the behaviour, confidence in the conduct. Young people are apt to assert every thing with a tone of assurance; no man should undertake any thing without a confidence in himself.

I appeal to posterity, says *Eschylus*; to posterity I consecrated my works, in the *assurance* that they will meet that reward from time which the partiality of my contemporaries refuses to bestow.—CUMBERLAND.

All the arguments upon which a man, who is telling the private affairs of another, may ground his confidence of security, he must, upon reflection, know to be uncertain, because he finds them without effect upon himself.— JOHNSON.

I never sit silent in company when secret history is tilking, but I am reproached for want of assurance.coHNSON.

The hope of fame is necessarily connected with such emiderations as must abate the ardor of confidence, and press the vigor of pursuit.-JOHNSON.

Modesty, the daughter of knowledge, and Asurance 'he offspring of ignorance, met accidentally upon the read; and as both had a long way to go, and had experienced from former hardiships that they were alke unqualified to pursue their journey alone, they agreed, for their mutual advantage, to travel together.—MOORE.

I must observe that there is a vicious modesty which justy deserves to be ridiciled, and which those very persons often discover, who value themselves most upon a well-bred confidence. This happens when a man

is ashamed to act up to his reason, and would not, upon any consideration, be surprised in the practice of those duties for the performance of which he was sent into the world.-ADDISON.

Assurance, Impudence.

Assurance, v. Assurance, confidence.

Impudence literally implies shamelesness. They are so closely allied to each other, that assurance is distinguished from impudence more in the manner than the spirit; for impudence has a grossness attached to it which coes not belong to assurance. Vulgar people are impudent because they

Vulgar people are *impudent* because they have assurance to break through all the forms of society; but those who are more cultivated will have their assurance controlled by its decencies and refinements.

The man of assurance, though at first it only denoted a person of a free and open carriage, is now very usually applied to a proflagate wretch, who can break through all the rules of decency and morality without a blush. I shall endeavour, therefore, in this essay, to restore these words to their true meaning, to prevent the idea of modesty from being confounded with that of sheepishness, and to hinder impudence from passing for assurance, -BUDGELL.

To Assure, v. To affirm. To Astonish, v. To admire. Astonishment, v. Wonder.

Astonisminent, c. nonach

Astrology, v. Astronomy.

Astronomy, Astrology.

Astronomy is compounded of the Greek $a\sigma\tau\eta\rho$ and $\nu\circ\mu\circ\sigma$ and signifies the laws of the stars, or a knowledge of their laws.

Astrology, from $\alpha\sigma\tau\eta\rho$ and $\lambda o\gamma os$, signifies a reasoning on the stars.

The * astronomer studies the course and movement of the stars; the astrologer reasons on their influence.

The former observes the state of the heavens, marks the order of time, the eclipses and the revolutions which arise out of the established laws of motion in the immense universe : the latter predicts events, draws horoscopes, and announces all the vicissitudes of rain and snow, heat and cold, &c. The astronomer calculates and seldom errs, as his calculations are built on fixed rules and actual obsevations; the astrologer deals in conjectures, and his imagination often deceives him. The astronomer explains what he knows, and merits the esteem of the learned; the astrologer hazards what he thinks, and seeks to please.

A thirst for knowledge leads to the study of astronomy : an inquietude about the future has given rise to astrology. Many important results for the arts of navigation, agriculture, and of civil society in general, have been drawn from astronomical researches : many serious and mischievous effects have been produced on the minds of the ignorant, from their faith in the dreams of the astrologer.

Asylum, Refuge, Shelter, Retreat.

Asylum, in Latin *asylum*, in Greek ασυλον compounded of *a* privative and συλη plunder, signifies a place exempt from plunder.

· Abbé Girard ; "Astronomie astrologue,"

Refuge, in Latin refugium, from refugio to fly away, signifies the place one may fly away

Shelter comes from shell, in high German schalen, Saxon sceala, &c. from the Hebrew cala to hide, signifying a cover or hiding place.

Retreat. in French retraite, Latin re-tractus, from retrako, or re and trako to draw back, signifies the place that is situated behind or in the back ground.

Asylum, refuge, and shelter, all denote a place of safety; but the former is fixed, the two latter are occasional : the retreat is a place of tranquillity rather than of safe^{ty}. An asylum is chosen by him who has no home, a refuge by him who is apprehensive of danger: the French emigrants found a refuge in England, but very few will make it an asylum. The The inclemencies of the weather make us seek a shelter. The fatigues and toils of life make us seek a retreat.

It is the part of a Christian to afford an asylum to the helpless orphan and widow. The terrified passenger takes refuge in the first house he comes to, when assailed by an evil-disposed mob. The vessel shattered in a st rm takes *shelter* in the nearest haven. The man of business, wearied with the anxieties and cares of the world, disengages himself from the whole, and seeks a retreat suited to his circumstances.

The adventurer knows he has not far to go before he will meet with some fortress that has been raised by sophistry for the *asylum* of error.—HAWKESWORTH.

Superstition, now retiring from Rome, may yet find refuge in the mountains of Tibet,-CUMBERLAND.

e in the mountains of Tibet.-CUMBEREARD. In rueful gaze The cattle stand, and on the scowling leavens Cast a deploring eye, by man forsook ; Who to the crowded cottage hies him st, Who to the crowded cottage hies him st, Or seeks the *shelter* of the downward cave. THOMSON.

For this, this only favor let me sue If pity can to conquer'd foes be due: Refuse it not, but let my body have The last *retreat* of human kind, a grave.—DRYDEN.

At All Times, v. Always.

At Last, v. Lastly.

At Length, v. Lastly.

To Atone For, Expiate.

Atone, or at one, signifies to be at peace or good friends.

Expiate. in Latin expiatus, participle of expio, compounded of ex and pio, signifies to put out or make clear by an act of piety.

Both these terms express a satisfaction for bound diese to this capital status and the set an offence ; but atom is general, expide is par-ticular. We may atome for a fault by any species of suffering ; we expide a crime only by suffering a legal punishment. A female often sufficiently atomes for her violation of chastity by the misery she entails on herself; there are too many unfortunate wretches in England who explate their crimes on a gallowe

Neither atonement nor expiation always necessarily require punishment or even suffering from the offender. The nature of the atonement depends on the will of the individual who is offended; explations are frequently made by means of performing certain religious

rites or acts of piety. Offences between man and man are sometimes atoned for by an ac-knowledgment of error; but offences towards God require an *expiatory* sacrifice, which our Saviour has been pleased to make of himself, that we, through Him, might become partakers of eternal life. Explation, therefore, in the religious sense, is to atonement as the means to the end : atonement is often obtained by an expiation, but there may le expiations where there is no atonement.

Atonement replaces in a state of favour ; expiation produces only a real or supposed ex-emption from sin and its consequences. Among the Jews and heathens there was expiation, but no atonement ; under the Christian dispensation there is atonement as well as

O let the blood, already spilt, atone For the past crimes of curs'd Laonnedon,-DRYDEN.

I would earnestly desire the story-teller to consider, that no wit or mirth at the end of a story can *atone* for the half hour that has been lost before they come at it.—

How sacred ought kings' lives be held, When but the death of one Demands an empire's blood for expiation.-LEE.

To Attach, v. To affix. To Attach, v. To adhere.

Attachment, Affection. Inclination.

Attachment (v. To adhere) respects per-sons and things: Affection (v. Affection) regards persons only: Inclination has respect to things mostly.

Attachment, as it regards persons, is not so powerful or solid as affection.

Children are attached to those who will minister to their gratifications ; they have an *affection* for their nearest and dearest relatives.

Attachment is sometimes a tender sentiment between the persons of different sexes; affec-tion is an affair of the heart without distinction of sex.

The passing attachments of young people are seldom entitled to serious notice; although sometimes they may ripen by long intercourse into a laudable and steady affection. Nothing is so delightful as to see affection among brothers and sisters.

Attachment, as it respects things, is more powerful than inclination; the latter is a rising sentiment, the forerunner of attachment, which is positive and fixed.

We strive to obtain that to which we are attached ; but an inclination seldom leads to any effort for possession.

Little minds are always betraying their attachment to trifles. It is the character of indifference not to show an inclination to any

Attachments are formed ; inclinations arise of themselves.

Interest, similarity of character, or habit, give rise to attachment ; a natural warmth of temper gives birth to various inclinations.

Suppress the first inclination to gaming, lest it grows into an attachment.

Though devoted to the study of philosophy, and a great master in the early science of the times, Solon mixed with cheerulness in society, and did not hold back from those tender ties and *attachments* which connect a man to the world.-CUMBERLAND

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When I was sent to school, the gaiety of my look, and the liveliness of my loquacity, soon gained me admission to hearts not yet fortified against *affection* by artifice or interest.—JOHNSON.

I am glad that he whom I must have loved from duty, whatever he had been, is such a one as I can love from *inclination*.—STEELE.

To Attack, Assail, Assault, Encounter.

Attack, in French attaquer, changed from attacher, in Latin attactum, participle of attingo, signifies to bring into close contact.

Assail, Assault, in French assailir, Latin assilio, assaltum, compounded of as or

Encounter, in French rencontre, com-pounded of en or in and contre, in Latin contra against, signifies to run or come against.

Attack is the generic, the rest are specific terms. To attack is to make an approach in order to do some violence to the person; to assail or assault is to make a sudden and vehement attack ; to encounter is to meet the attack of another. One attacks by simply offering violence without necessarily producing an effect; one assails by means of missile weapons; one assaults by direct personal violence; one encounters by opposing violence

Men and animals attack or encounter ; men only, in the literal sense, assail or assault. Animals attack each other with the weapons nature has bestowed upon them : those who provoke a multitude may expect to have their houses or windows assailed with stones, and their persons assaulted : it is ridiculous to attempt to encounter those who are superior in strength and prowess.

They are all used figuratively. Men attack with reproaches or censures ; they assail with abuse; they are assaulted by temptations; they encounter opposition and difficulties. A fever attacks ; horrid shricks assail the ear ; dangers are encountered. The reputations of men in public life are often wantonly attacked ; they are assailed in every direction by the murmurs and complaints of the discontented; they often encounter the obstacles which party spirit throws in the way, without reaping any solid advantage to themselves.

The women might possibly have carried this Gothic building higher, had not a famous monk, Thomas Con-necte by name, attacked it with great zeal and resolution.

Not truly penitent, but chief to try Her husband, how far urg'd his patience bears, His virtue or weakness which way to assail.—MILTON.

It is sufficient that you are able to *encounter* the temptations which now *assault* you: when God sends trials he may send strength.—TAYLOR.

Attack, Assault, Encounter, Onset, Charge.

Attack, Assault, Encounter (v. To attack), denote the act of attacking, assaulting,

Onset signifies a setting on or to, a commencing.

Charge (v. To accuse) signifies pressing upon.

An attack and assault may be made upon an

ATTEMPT.

unresisting object: encounter, onset, and charge require at least two opposing parties. An attack may be slight or indirect; an assault must always be direct and mostly vigorous. An attack upon a town need not be attended with any injury to the walls or inhabitants; but an assault is commonly conducted so as to affect its capture. Attacks are made by robbers upon the person or property of another; assaults upon the person only.

An encounter generally respects an unformal casual meeting between single individuals: onset and charge a regular attack between contending armies; onset is employed for the commencement of the battle; charge for an attack from a particular quarter. When knighterrantry was in vogue, encounters were perpetually taking place between the knights and their antagonists, who often existed only in were, however, sometimes fierce and bloody, when neither party would yield to the other while he had the power of resistance. The French are said to make impetuous onsets, but not to withstand a continued attack with the same perseverance and steadiness as the English. A furious and well-directed charge from the cavalry will sometimes decide the fortune of the day.

There is one species of diversion which has not been generally condemned, though it is produced by an *attack* upon those who have not voluntarily entered the lists; who find themselves buffetted in the dark, and have neither means of defence, nor possibility of advantage.— HAWKESWORTH.

We do not find the meekness of a lamb in a creature so armed for battle and *assault* as the lion — ADDISON.

And such a frown Each cast at th' other, as when two black clouds, With heav'n's artillery fraught, come rattling on Hovering a space, till winds the signal blow, To join their dark encounter in mid air .- MILTON.

Onsets in love seem best like those in war.

Fierce, resolute, and done with all the force .- TATE.

Fierce, resolute, and tone wards O my Antonio ! I am all on' fre ; My soul is up in arms, ready to *charge*, And bear amidst the foe with conqu'ring troops, CONGREVE,

To Attack, v. To impugn.

To Attain, v. To acquire, attain.

Attempt, Trial, Endeavour, Essay, Effort.

Attempt, in French attenter, Latin attento, from at or ad and tento, signifies to try at a

Trial, from try, in French tenter, Hebrew tur to stretch, signifies to stretch the power.

Endeavour, compounded of *en* and the French *devoir* to owe, signifies to try according to one's duty.

Essay, in French essayer, comes probably from the German ersuchen, compounded of er and suchen to seek, written in old German suahhen, and is doubtless connected with schen to see or look after, signifying to aspire after, to look up to.

Effort, in French effort, from the Latin effert, present tense of effero, compounded of e or ex and fero, signifies a bringing out or calling forth the strength. To attempt is to set about a thing with a

view of affecting it; to try is to set about a

thing with a view of seeing the result. An attempt respects the action with its object; a trial is the exercise of power. We always act when we attempt; we use the senses and the understanding when we try. We attempt by trying, but we may try without attempting: when a thief attempts to break into a house he first tries the locks and fastenings to see

where he can most easily gain admittance. Men attempt to remove evils; they try experiments. Attempts are perpetually made by quacks, whether in medicine, politics, or religion, to recommend some scheme of their own to the notice of the public; which are often nothing more than trials of skill to see who can most effectually impose on the credulity of mankind. Spirited people make attempts; persevering people make trials; players attempt to perform different parts; and try to gain applause.

An endeavour is a continued attempt. At-tempts may be fruitless; trials may be vain; endeavours, though unavailing, may be well meant. Many attempts are made which exceed the abilities of the attempter ; trials are made in matters of speculation, the results of which are uncertain; *endeavours* are made in the moral concerns of life. People *attempt* to write books; they *try* various methods; and endeavour to obtain a livelihood.

Essay is used altogether in a figurative sense for an attempt or endeavour; it is an intellectual exertion. A modest writer apologizes for his feeble essay to contribute to the general stock of knowledge and cultivation : hence short treatises which serve as attempts to illusthat any point in morals are termed essays, among which are the finest productions in our language from the pen of Addison, Steele, and their successors. An effort is to an attempt as a means to an end; it is the very act of calling which the second block of the second seco forth those powers which are employed in an attempt. In attempting to make an escape, a person is sometimes obliged to make desperate efforts.

Attempts at imitation expose the imitator to ridicule when not executed with peculiar exactness. Trials of strength are often fool-hardy; in some cases attended with mischievous consequences to the trier. Honest endeavours to please are to be distinguished The from idle attempts to catch applause. first essays of youth ought to meet with indulgence, in order to afford encouragement to rising talents. Great attempts, which require extraordinary efforts either of body or mind, always meet with an adequate share of public applause.

A natural and unconstrained behaviour has something in its so agreeable that it is no wonder to see people endeacouring after it. But at the same time it is so very hard to hit, when it is not born with us, that people often make themselves ridiculous in attempting it.— ADDISON.

To bring it to the *trial*, will you dare Our pipes, our skill, our voices to compare?

Whether or no (said Socrates on the day of his execu-tion) God will approve of my actions I know not; but this I am sure of, that I have at all times made it my endeavour to please him.—ADDISON.

I afterwards made several essays towards speaking .-

The man of sagacity bestirs himself to distress his enemy by methods probable and reducible to reason: so the same reason will fortify his enemy to clude these his

regular *efforts*; but your fool projects with such notable inconsistency, that no course of thought can evade his machinations.—STRELE.

Attempt, Undertaking, Enterprise.

Attempt (v. To attempt) signifies the thing

Undertaking, from undertake, or take in hand, signifies the thing taken in hand. Enterprise, from the French enterpris,

participle of entreprendre to undertake, has

The idea of something set about to be completed is common to all these terms. An attempt is less complicated than an undertaking; and that less arduous than an enterprise. Attempts are the common exertions of power for obtaining an object : an undertaking involves in it many parts and particulars which require thought and judgment: an *en-terprise* has more that is hazardous and dangerous in it; it requires resolution. Attempts are frequently made on the lives and property of individuals; *undertakings* are formed for private purposes; *enterprises* are commenced for some great national object. Nothing can be effected without making the

attempt; attempts are therefore often idle and unsuccessful, when they are made by persons of little discretion, who are eager to do something without knowing how to direct their powers: undertakings are of a more serious nature, and involve a man's serious interests; if begun without adequate means of bringing them to a conclusion, they too frequently bring ruin by their failure on those who are con-cerned in them : *enterprises* require personal sacrifices rather than those of interest; he who does not combine great resolution and perseverance with considerable bodily powers will be ill-fitted to take part in grand enter-

The present age has been fruitful in attempts to bring premature genius into notice : literary undertakings have of late degenerated too much into mere commercial speculations : a state of wargives birth to naval and military enterprises; a state of peace is most favourable to those of a scientific nature.

Why wilt thou rush to certain death and rage, In rash attempts beyond thy tender age ?-DRYDEN.

When I hear a man complain of his being unfortunate in all his undertakings, I shrewdly suspect him for a very weak man in his affairs.—ADDISON.

There would be few *enterprises* of great labour or hazard *undertaken*, if we had not the power of magnify-ing the advantages which we persuade ourselves to expect from them, -30 HNSON.

To Attend, v. To accompany.

To Attend To, Mind, Regard, Heed, Notice.

Attend, in French attendre, Latin attendo, compounded of at or ad and tendo to stretch, signifies to stretch or bend the mind to a

Mind, from the noun mind, signifies to have in the mind.

Regard, in French regarder, compounded of re and garder, comes from the German wahren to see or look at, signifying to look upon again or with attention,

Heed, in German hüthen, in all probability comes from vito, and the Latin video to see or pay attention to.

Notice, from the Latin notitia knowledge, signifies to get the knowledge of or have in one's mind.

The idea of fixing the mind on an object is common to all these terms. As this is the characteristic of attention, attend is the generic; the rest are specific terms. We attend in minding, regarding, heeding, and noticing, and also in many cases in which these words are not employed. To mind is to attend to a thing, so that it may not be forgotten to regard is to look on a thing as of importance ; to heed is to attend to a thing from a principle of caution : to notice is to think on that which strikes the senses.

We attend to a speaker when we hear and understand his words we mind what is said when we bear it in mind ; we regard what is said by dwelling and reflecting on it; heed is given to whatever awakens a sense of danger ; notice is taken of what passes outwardly. Children should always attend when spoken to, and mind what is said to them ; they should regard the counsels of their parents, so as to make them the rule of their conduct, and heed their warnings so as to avoid the evil; they should notice what passes before them so as to apply it to some useful purpose. It is a part of politeness to attend to every minute circum-stance which affects the comfort and convenience of those with whom we associate : men who are actuated by any passion seldom pay any regard to the dictates of conscience; nor heed the unfavourable impressions which their conduct makes on others; for in fact they seldom think what is said of them to be worth their notice.

Conversation will naturally furnish us with hints which we did not *attend to*. and make us enjoy other men's parts and reflexions as well as our own.—ADDISON.

Cease to request me, let us mind our way Another song requires another day .- DRYDEN.

The voice of reason is more to be regarded than the bent of any present inclination .- ADDISON.

of any present incrimentation Ah ! why was ruin so attractive made, Or, why foud man so ensily betray'd ? Why *heed* we not, while mad we haste along, The gentle voice of peace or pleasure's song ? COLLINS.

I believe that the knowledge of Dryden was gleaned from accidental intelligence and various conversation. by vigilance that permitted nothing to pass without notice. _JOHNSON.

To Attend, Wait On.

Attend (v. To attend to) is here employed in the improper sense for the devotion of the person to an object. To Wait on is the same as to wait for or expect the wishes of another.

Attendance is an act of obligation ; waiting on, that of choice. A physician attends his patient ; a member attends in parliament : one gentleman waits on another. We attend a person at the time and place appointed ; we wait on those with whom we wish to speak. Those who dance attendance on the great must expect every mortification ; it is wiser therefore only to wait on those by whom we can be received upon terms of equality.

Attend and wait on are likewise used for being about the person of anyone : to attend is

ATTENTION.

to bear company or be in readiness to serve ; to wait on is actually to perform some service. A nurse attends a patient in order to afford him assistance as occasion requires ; the servant waits on him to perform the menial duties. Attendants about the great are always near the person; but men and women in *waiting* are always at call. People of rank and fashion have a crowd of *attendants*; those of the middle classes have only those who *wait* on

At length her lord descends upon the plain In pomp, attended with a num'rous train.-DRYDEN.

One of Pope's constant demands was of coffee in the night; and to the woman that *waited on* him in his chamber he was very burdensome; but he was careful to recompense her want of sleep. -JOHNSON.

To Attend, Hearken, Listen.

Attend, v. To attend to.

Hearken, in German horchen, is an intensive of horen to hear.

Listen probably comes from the German listen to lust after, because listening springs from an eager desire to hear.

Attend is a mental action; hearken both cor-poreal and mental; listen simply corporeal. To attend is to have the mind engaged on what we hear; to hearken and listen are to strive to hear. People attend when they are addressed ; they hearken to what is said by others; they listen to what passes between others.

It is always proper to attend, and mostly of importance to hearken, but frequently improper The mind that is occupied with anto listen. other object cannot attend : we are not disposed to hearken when the thing does not appear interesting: curiosity often, impels to listening to what does not concern the listener.

Listen is sometimes used figuratively for hearing, so as to attend : it is necessary at all times to listen to the dictates of reason. It is of great importance for a learner to attend to the rules that are laid down : it is essential for young people in general to hearken to the coun-sels of their elders; and to listen to the admonitions of conscience.

Hush'd winds the topmast branches scarcely bend, As if thy tuneful song they did attend.-DRYDEN.

What a deluge of lust, and fraud and violence would in a little time overflow the whole nation, if these wise advocates for morality (the freethinkers) were universally hearkened to .- BERKELEY.

While Chaos hush'd stands *listening* to the noise, And wonders at confusion not his own.—DENNIS.

Attention, Application, Study.

These terms indicate a direction of the thoughts to an object, but differing in the degree of steadiness and force.

Attention (v. To attend to) marks the simple bending of the mind.

Application (v. To address) marks an envelopment or engagement of the powers; a bringing them into a state of close contact.

Study, from the Latin stude to desire eagerly, marks a degree of *application* that arises from a strong desire of attaining the object.

Attention is the first requisite for making a progress in the acquirement of knowledge ; is

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may be given in various degrees, and it rewards according to the proportion in which it is given ; a divided attention is however more hurtful than otherwise; it retards the progress of the learner while it injures his mind by improper exercise. Application is requisite for the attainment of perfection in any pursuit; it cannot be partial or variable, like attention : it must be the constant exercise of power or the regular and uniform use of means for the attainment of an end : youth is the period for application, when the powers of body and mind are in full vigour; no degree of it in after life will supply its deficiency in younger years. Study is that species of application which is most purely intellectual in its nature; it is the exercise of the mind for itself and in itself. its native effort to arrive at maturity; it em-braces both attention and application. The student attends to all he hears and sees; applies what he has learnt to the acquirement of what he wishes to learn, and digests the whole by the exercise of reflexion : as nothing is thoroughly understood or properly reduced to practice without *study*, the professional man must choose this road in order to reach the summit of excellence.

Those whom sorrow incapacitates to enjoy the pleasures of contemplation, may properly *apply* to such diversions, provided they are innocent, as lay strong hold on the *attention*—JOHNSON.

I could heartily wish there was the same application and endeavours to cultivate and improve our church music as have been lately bestowed upon that of the stage.—ADDISON.

Other things may be seized with might, or purchased with money, but knowledge is to be gained only with *study*.-JOHNSON.

Attention, v. Heed.

Attentive, Careful.

Attentive, marks a readiness to attend (v. To attend to).

Careful signifies full of care (v. Care, solicitude).

These epithets denote a fixedness of mind: we are *attentive* in order to understand and improve: we are *careful* to avoid mistakes. An *attentive* scholar profits by what is told him in learning his task: a *careful* scholar performs his exercises correctly.

Attention respects matters of judgment; care relates to mechanical action: we listen attentively; we read or write carefully. A servant must be attentive to the orders that are given him, and careful not to injure his master's property. A translator must be attentive; a transcriber careful. A tradesman ought to be attentive to the wishes of his customers, and careful in keeping his accounts.

The use of the passions is to stir up the soul, to awaken the understanding, and to make the whole man more vigorous and *attentive* in the prosecution of his designs.— ADDISON,

We should be as *careful* of our words as our actions, and as far from speaking as doing ill.—STEELE.

Attire, v. Apparel.

Attitude, v. Action, gesture.

ATTRACTIONS.

To Attract, Allure, Invite, Engage.

Attract, in Latin attractum, porticiple of attraho, compounded of at or ad and traho, signifies to draw towards.

Allure, v. To allure.

Invite, in French *inviter*, Latin *invito*, compounded of *in* privative and *vito* to avoid, signifies the contrary of avoiding, that is, to seek or ask.

Engage, compounded of *en* or *in* and the French *gage* a pledge, signifies to bind as by a pledge.

That is attractive which draws the thoughts towards itself; that is alluring which awakens desire; that is *inviting* which offers persuasion; that is *engaging* which takes possession of the mind. The attention is *attracted*; the senses are allured; the understanding is *invited*; the whole mind is *engaged*. A particular sound *attracts* the ear; the prospect of gratification allures; we are *engaged* by the advantages which offer; we are *engaged* by those which already accrue.

The person of a female is *attractive*; female beauty involum arily draws all eyes towards itself; it awakens admiration; the pleasures of society are *allwing*; they create in the receiver an eager desire for still farther enjoyment; but when too eagerly pursued they vanish in the pursuit, and leave the mind a prey to listless uneasiness; fine weather is *inviting*; it seems to persuade the reluctant to partake of its refreshments; the manners of a person are *engaging*; they not only occupy the attention, but they lay hold of the affections.

At this time of universal migration, when almost every one considerable enough to *attract* regard has retired into the country. I have often heen tempted to inquire what happiness is to be gained by this stated secession.— JOHNSON.

Sensen has attempted not only to pacify us in minortone, but almost to *allure* us to it by representing it as necessary to the pleasures of the mind. He *invites* has pupil to calamity as the Syrens *allured* the passengers to their coasts, by promising that he shall return with increase of knowledge...JOHNSON.

The present, whatever it be, seldom *engages* our attention so much as what is to come.-BLAIR.

Attractions, Allurements, Charms.

Attraction (v. To attract) signifies the thing that attracts.

Allurement (v. To allure) signifies the thing that allures.

Charm, from the Latin carmen a verse, signifies whatever acts by an irresistible influence, like poetry.

* Besides the synonymous idea which distinguishes these words, they are remarkable for the common property of being used only in the plural when denoting the thing that attracts, allares, and charms, as applied to female endowments, or the influence of person on the heart: it seems that in attractions there is something natural; in allarents something artificial; in charms something moral and intellectual.

Attractions lead or draw; allurements win or entice; charms seduce or captivate. The

^{*} Vide Abbé Girard and Rouband; "Attraits. annas. charmes."

human heart is always exposed to the power of female *attractions*; it is guarded with difficulty against the *allurements* of a coquette; it is incapable of resisting the united *charms* of body and mind.

Females are indebted for their attractions and charms to a happy conformation of features and figure; but they sometimes borrow their allurements from their toilet. Attractions consist of those ordinary graces which nature bestows on women with more or less liberality; they are the common property of the sex: allurements, of those cultivated graces formed by the aid of a faithful looking glass and the skilful hand of one anxious to please: charms, of those singular graces of nature which are granted as a rare and precious gift; they are the peculiar property of the individual possessor.

Defects unexpectedly discovered tend to the diminution of attractions; allurements vanish when their artifice is discovered; charms lose their effect when time or habit have rendered them too familiar, so transitory is the influence of mere person. Attractions assail the heart and awaken the tender passion; allurements serve to complete the conquest, which will however be but of short duration if there be not more solid though less brilliant charms to substitute affection in the place of passion.

When applied, as these terms may be, to other objects beside the personal endowments of the female sex, attractions and charms express whatever is very amiable in themselves; all areaments on the contrary whatever is hateful and congenial to the baser propensities of human nature. A courtesan who was never possessed of charms, and has lost all personal attractions, may by the all arements of dress and manners, aided by a thousand meretricious arts, still retain the wretched power of doing incalculable mischief.

An attraction springs from something remarkable and striking; it lies in the exterior aspect, and awakens an interest towards itself: a charm acts by a secret, all-powerful, and irresitible impulse on the soul; it springs from an accordance of the object with the affections of the heart; it takes hold of the imagination, and awakens an enthusiasm peculiar to itself: an elluvement acts on the senses; it flatters the passions; it enslaves the imagination. A musical society has attractions for one who is musically inclined; for music has charms to soothe the troubled soul : fashionable society has too many alluvements for youth, which are not easily withstood.

The music, the eloquence of the preacher, or the crowds of hearers, are attractions for the occasional attendants at a place of worship : the society of cultivated persons, whose character and manners have been attempered by the benign influence of Christianity, possess peculiar charms for those who have a congeniality of disposition ; the present lax and undisciplined age is however but illfitted for the formation of such society, or the susceptibility of such charms ; people are now more prone to yield to the allurements of pleasure and licentious gratification in their social intercourse. A military life has powerful attractions for adventurous minds; glory has *lurements* of wealth predominate in the minds of the great bulk of mankind.

This cestus was a fine party-coloured girdle, which, as Homer tells us, had all the *attractions* of the sex wrought into it.—ADDISON.

How justly do I fall a sacrifice to sloth and luxury in the place where I first yielded to those *alturements* which seduced me to deviate from temperance and innocence.— JOINSON,

Juno made a visit to Venus, the deity who presides over love, and begged of her as a particular favour that she would lend for a while those *charms* with which she subdued the hearts of gods and men.—ADDISON.

To Attribute, v. To ascribe.

Attribute, v. Quality.

Avail, Use, Service.

Avail, compounded of a or ad, and the French valoir, Latin valeo, to be strong, that is, to be strong for a purpose.

is, to be strong for a purpose. Use, in Latin usus, participle of utor to use, signifies the capacity to be used.

Service, in French service, Latin servitum, from servio, signifies the property or act of serving.

These terms are, properly speaking, epithets applied to things to characterise their fitness for being employed to advantage. Words are of no avail when they do not influence the person addressed; endeavours are of no use which do not effect the thing proposed; people are of no service who do not contribute their portion of assistance. When entreaties are found to be of no avail, females sometimes try the force of tears; prudence forbids us to destroy anything that can be turned to a use; economy enjoins that we should not throw aside a thing so long as it is fit for service. The intercession of a friend may be available

The intercession of a friend may be available to avert the resentment of one who is offended : *useful* lessons of experience may be drawn from all the events of life : whatever is of the best quality will be found most *serviceable*.

What does it avail, though Seneca had taught as good morality as Christ himself from the mount.—CUMBER-LAND.

A man with great talents, but void of discretion, is like Polyphemus in the fable, strong and blind, endued with an irresistible force, which for want of sight is of no use to him.—ADDISON.

The Greeks in the heroic age seem to have been unacquainted with the use of iron, the most *serviceable* of all the metals.-ROBERTSON.

To Avail, v. To signify.

Avaricious, Miserly, Parsimonious, Niggardly.

Avaricious, from the Latin aveo to desire, signifies in general longing for, but by distinction longing for money.

Miserly signifies like a miser or miserable man, for none are so miserable as the lovers of money.

Parsimonious, from the Latin parco to spare or save, signifies literally saving.

Niggardly is a frequentative of nigh or close, signifies very nigh.

The avaricious man and the miser are one and the same character, with this exception, that the miser carries his passion for money to a still greater excess. An avaricious man shows his love of money in his ordinary dealings; but the miser lives upon it, and suffers every deprivation rather than part with it. An avaricious man may sometimes be indulgent to himself, and generous to others ; the miser is dead to everything but the treasure which he has

Parsimonious and niggardly are the subordinate characteristics of avarice. The avaricious man indulges his passion for money by parsimony, that is, by saving out of himself, or by niggardly ways in his dealings with others. He who spends a farthing on himself, where others with the same means spend a shilling, does it from parsimony ; he who looks to every farthing in the bargains he makes, gets the name of a niggard. Avarice sometimes clokes itself under the name of prudence: it is, as Goldsmith says, often the only virtue which is left a man at the age of seventy-two. The miser is his own greatest enemy, and no man's friend; his ill-gotten wealth is generally a curse to him by whom it is inherited. A man is sometimes rendered parsimonious by circumstances; he who first saves from necessity but too often ends with saving from inclination. The *niggard* is an object of con-tempt, and sometimes hatred; every one fears to lose by a man who strives to gain from all.

Though the apprehensions of the aged may justify a cautious frugulity, they can by no means excuse a sordid avarice.—BLAIR.

As some lone *miscr* visiting his store, Bends at his treasure, counts, recounts it o'er; Hoards after hoards his rising raptures fill, Yet still he sighs, for hoards are wanting still; Thus to my breast alternate passions rise, Pleased with each bligs that Heav'n to man supplies. Yet o'th a sigh prevails and sorrows fall,

GOLDSMITH.

Armstrong died in September, 1779, and to the surprise of his friends left a considerable sum of money, saved by great parsimony out of a very moderate income.-JOHN-SON.

I have heard Dodsley, by whom Akenside's "*Pleasures* of the *imagination*" was published, relate, that when the co y was offered him, he carried the work to Pope, who, having looked into it, advised him not to make a niggardly offer, for this was no every day writer.- JOHNSON.

Avaricious, v. Covetous.

Audacity, Effrontery, Hardihood or Hardiness, Boldness.

Audacity, from audacious, in French audacieux, Latin audax, from audeo to dare, signifies literally the quality of daring.

Effrontery, compounded of ef, en, or in, and frons, a face, signifies the standing face to face

Hardihood or Hardiness, from hardy or hard, signifies a capacity to endure or stand the brunt of difficulties, opposition, or shame. Boldness, from bold, in Saxon bald, is in

all probability changed from bald, that is, uncovered, open-fronted, without disguise, which are the characteristics of boldness.

The idea of disregarding what others regard is common to all these terms. Audacity ex-presses more than effrontery: the first has something of vehemence or defiance in it; the latter that of cool unconcern; hardihood expresses less than boldness; the first has more of determination, and the second more

of spirit and enterprise. Audacity and effrontery are always taken in a bad sense ; hardihood in an indifferent, if not a bad sense ; boldness in a good, bad, or indifferent sense.

* Audacity marks haughtiness and temerity effrontery the want of all modesty, a total shamelessness; hardihood indicates a firm resolution to meet consequences; boldness a spirit and courage to commence action. An audacious man speaks with a lofty tone, without respect and without reflection; his haughty demeanour makes him forget what is due to his superiors. Effrontery discovers itself by an insolent air; a total unconcern for the opinions of those present, and a disregard of all the forms of civil society. A hardy man speaks with a resolute tone, which seems to brave the utmost evil that can result from what he says. A bold man speaks without reserve, undaunted by the quality, rank, or haughtiness of those whom he addresses.

It requires audacity to assert false claims, or vindicate a lawless conduct in the presence of accusers and judges; it requires $e \partial rontery$ to ask a favour of the man whom one has basely injured, or to assume a placid unconcerned air in the presence of those by whom one has been convicted of flagrant atrocities; it requires hardihood to assert as a positive fact what is dubious or suspected to be false; it requires boldness to maintain the truth in spite of every danger with which one is threatened.

Audacity makes a man to be hated; but it is not always such a base metal in the estimation of the world as it ought to be; it frequently passes current for boldness when it is practised with success. Effrontery makes a man despised; it is of too mean and vulgar a stamp to meet with general sanction : it is odious to all but those by whom it is practised, as it seems to run counter to every principle and feeling of common honesty. Hardihood is a die on which a man stakes his character for veracity ; it serves the purpose of disputants, and frequently brings a man through difficulties which, with more deliberation and caation, might have proved his ruin. Boldness makes a man universally respected though not al-ways beloved: a *bold* man is a particular favourite with the fair sex, with whom timi-dity passes for folly, and *boldness* of course for event talout. great talent.

Audacity is the characteristic of rebels; effrontery that of villains; handihood is serviceable to gentlemen of the bar; boldness is indispensable in every great undertaking.

As knowledge without justice ought to be called canning rather than wisdom, so a mind prepared to meet danger, if excited by its own eagerness and not the public good, deserves the name of *audacity* rather than of fortitude,—

I could never forbear to wish that while vice is every day multiplying seducements, and stalking forth with more hardened *effrontery*, wirtne would not withdraw the influence of her presence.—JOHNSON.

I do not find any one so hardy at present as to deny that there are very great advantages in the enjoyment of a plentiful fortune.—BUDGELL.

A *bold* tongue and a feeble arm are the qualifications of Drances in Virgil.—ADDISON.

Bold in the council board, But cautious in the field, he shunn'd the sword. DRYDEN.

* Vide Girard ; "Hardiesse, audace, effronterie."

To Avenge, Revenge, Vindicate.

Avenge, Revenge, and Vindicate, all spring from the same source, namely, the Latin vindico, the Greek ενδικεω, compounded of εν in and δικη justice, signifying to pronounce justice or put justice in force.

The idea common to these terms is that of taking up some one's cause.

To avenge is to punish in behalf of another; to revenge is to punish for one's self ; to vindicate is to defend another.

The wrongs of a person are avenged or rerenged ; his rights are vindicated.

The act of avenging, though attended with the infliction of pain, is oftentimes an act of humanity, and always an act of justice; none are the sufferers but such as merit it for their oppression; whilst those are benefited who are dependent for support: this is the act of God himself, who always avenges the oppressed who look up to him for support; and it ought to be the act of all his creatures, who are invested with the power of purishing offenders and protecting the helpless. Revenge is the basest of all actions, and the spirit of revenge the most diametrically opposed to the Christian principles of forgiving injuries, and returning good for evil; it is gratified only with inflicting pain without any prospect of advan-Vinducation is an act of generosity and tage. humanity; it is the production of good with-out the infliction of pain: the claims of the widow and orphan call for *vindication* from those who have the time, talent, or ability, to take their cause into their own hands: England can boast of many noble vindicators of the rights of humanity, not excepting those which concern the brute creation.

The day shall come, that great avenging day, When Troy's proud glories in the dust shall lay

By a continued series of loose, though apparently trivial gratifications, the heart is often as thoroughly corrupted, as by the commission of any one of those enormous crimes which spring from great ambition, or great revenge.— BLAIR.

To Aver, v. To asseverate. Averse, v. Adverse.

Averse, Unwilling, Backward, Loath. Reluctant.

Averse, in Latin aversus, participle of averto, compounded of verto to turn, and a from, signifies the state of having the mind turned from a thing.

Unwilling literally signifies not willing. Backward signifies having the will in a backward direction.

Loath, from to loath, denotes the quality of loathing.

Reluctant, from the Latin *re* and *lucto* to struggle, signifies struggling with the will against a thing.

Averse is positive, it marks an actual sentiment of dislike; unwilling is negative, it marks the absence of the will; backward is a sentiment betwixt the two, it marks a leaning of the will against a thing; loath and re-

AVERSION.

luctant mark strong feelings of aversion. Aversion is an habitual sentiment; unwillingness and backwardness are mostly occasional; loath and reluctant always occasional.

Aversion must be conquered ; unwillingness must be removed; backwardness must be counteracted, or urged forward; *loathing* and *reluctance* must be overpowered. One who is averse to study will never have recourse to books; but a child may be unwilling or backward to attend to bis lessons from partial motives, which the authority of the parent or master may correct; he who is loath to receive instruction will always remain ignorant ; he who is reluctant in doing his duty will always do it as a task.

A miser is averse to nothing so much as to parting with his money : he is even unwilling to provide himself with necessaries, but he is not *backward* in disposing of his money when he has the prospect of getting more; friends are loath to part who have had many years' enjoyment in each other's society ; we are *reluctant* in giving unpleasant advice. Lazy people are *averse* to labour: those who are not paid are unwilling to work ; and those who are paid less than others are backward in giving their services: every one is *loath* to give up a favourite pursuit, and when compelled to it by circumstances they do it with

Of all the race of animals, alone. The bees have common cities of their own ; But (what's more strange) their modest appetites. Averse from Venus, fly the nuptial rites.—DRYDEN. I part with thee, As wretches that are doubtful of hereafter Part with their lives, unwilling, loath, and fearful, And trembling at futurity.—RowE.

All men wen the most depraved, are subject more or less to computctions of conscience; but *backward* at the same time to resign the gains of dishonesty, or the plea-sures of vice.—BLAIR.

es of vice.—BEATHS E'en thus two friends condemn'd Embrace, and kiss, and take ten thousand leaves, *Loather* a hundred times to part than die. SHAKSPEARE.

From better habitations spurn'd, Reluctant dost thou rove, Or grieve for friendship unreturn'd, Or unregarded love?-GOLDSMITH.

Aversion, Antipathy, Dislike, Hatred, Repugnance.

Aversion denotes the quality of being averse (v. Averse).

Antipathy, in French antipathie, Latin antipathia, Greek arumaleta, compounded of arri against, and $\pi a \theta \epsilon a$ feeling, signifies a feeling against.

Dislike, compounded of the privative dis and like, signifies not to like or be attached to.

Hatred, in German hass, is supposed by Adelung to be connected with heiss hot, signifying heat of temper.

Repugnance, in French repugnance, Latin repugnantia and repugno, compounded of re and pugno, signifies the resistance of the feelings to an object.

Aversion is in its most general sense the generic term to these and many other similar expressions, in which case it is opposed to attachment : the former denoting an alienation of the mind from an object; the latter a knitting or binding of the mind to objects: it has, however, more commonly a partial acceptation, in which it is justly comparable with the above words. *Aversion* and *antipathy* apply more properly to things; *disike* and *hatred* to persons; *repugnance* to actions, that is, such actions as one is called upon to perform.

Aversion and antipathy seem to be less dependent on the will, and to have their origin in the temperament or natural taste, particularly the latter, which springs from causes that are not always visible; it lies in the physical organization. Antipathy is in fact a natural aversion opposed to sympathy : dislike and hatred are on the contrary voluntary, and seem to have their root in the angry passions of the heart; the former is less deep-rooted than the latter, and is commonly awakened by slighter causes repugnance is not an habitual and lasting sentiment, like the rest; it is a transitory but strong dislike to what one is obliged to do.

An unfitness in the temper to harmonize with an object produces *averians*: a contrariety in the nature of particular persons and things occasions *antipathies*, although some pretend that there are no such mysterious incongruities in nature, and that all *antipathies* are but *aversions* early engendered by the influence of fear and the workings of imagination; but under this supposition we are still at a loss to account for those singular effects of fear and imagination in some persons which do not discover themselves in others: a difference in the character, habits, and manners, produces *dislike*: injuries, quarrels, or more commonly the influence of malignant passions, occasion *hatred*: a contrariety to one's moral sense, or one's humours, awakens *repuganace*.

People of a quiet temper have an *aversion* to disputing or argumentation; those of a gloomy temper have an *aversion* to society; *antipathies* mostly discover themselves in early life, and as soon as the object comes within the view of the person affected: men of different sentiments in religion or politics, if not of amiable temper, are apt to contract *dislikes* to each other by frequent irritation in discourse : when men of malignant tempers come in collision, nothing but a deadly *hatred* can ensue from their repeated and complicated aggressions towards each other : any one who is under the influence of a misplaced pride is apt to feel a *repugnance* to acknowledge himself in an error.

Aversions produce an anxious desire for the removal of the object disitiked: antipathies produce the most violent physical revulsion of the frame, and vehement recoiling from the object; persons have not unfrequently been known to faint away at the sight of insects for whom this antipathy has been conceived: disitives too often betray themselves by distant and uncourteous behaviour: hatred assumes every form which is black and horrid: repugnance does not make its appearance until called forth by the necessity of the occasion.

Aversions will never be so strong in a well regulated mind, that they cannot be overcome when their cause is removed, or they are found to be ill-grounded; sometimes they lie in a vicious temperament formed by nature or

habit, in which case they will not easily be destroyed; a slothful man will find a difficulty in overcoming his *aversion* to labour, or an idle man his *aversion* to steady application. Antipathies may be indulged or resisted: people of irritable temperaments, particularly females, are liable to them in the most violent degree; but those who are fully persuaded of their fallacy may do much by the force of conviction to diminish their violence. Dislikes are often groundless, or have their origin in trifles, owing to the influence of caprice or humour ; people of sense will be ashamed of them, and the true Christian will stifle them in their birth, lest they grow into the formidable passion of hatred, which strikes at the root of all peace; which is a mental poison that influes its venom into all the sinuosities of the heart, and pollutes the sources of human affection. Repugnance ought always to be resisted whenever it prevents us from doing what either reason, honour, or duty require.

Aversions are applicable to animals as well as men: dogs have a particular aversion to beggars, most probably from their suspicious appearance; in certain cases likewise we may speak of their antipathies, as in the instance of the dog and the cat: according to the schoolmen there existed also antipathies between certain plants and vegetables; but these are not borne out by facts sufficiently strong to warrant a belief of their existence. Distike and hatred are sometimes applied to things, but in a sense less exceptionable than in the former case: distike does not express so much as aversion, and aversion not so much as hatred: we ought to have a hatred for vice and sin, an aversion to gossipping and idle talking, and a dislike to the frivolities of fashionable life.

I cannot forbear mentioning a tribe of egotists, for whom I have always had a mortal *aversion*; I mean the authors of memoirs who are never mentioned in any works but their own.—ADDISON.

There is one species of ferror which those wheave unwilling to unifor the represent of convariate have wheely during the uniform the number of *antipathy*. A reach has indeed no dread of therm from an insect or a worm, but his *axtipathy* turns him pale whenever they approach him.— JOHNSON.

Every man whom business or curiosity has thrown at large into the world, will recollect many instauces of foulness and distike, which have forced themselves upon him without the intervention of his judgment.— JOHNSON.

One punishment that attends the lying and deceitful person is the *hatred* of all those whom he either has, or would have deceived. I do not say that a Christian can lawfully hate any one, and yet I affirm that some may very worthily deserve to be hated.—SOUTH.

In this dilemma Aristophanes conquered his *repug*nance, and determined upon presenting himself on the stage for the first time in his life.—CUMBERLAND.

Augmentation, v. Increase.

To Augur, Presage, Forebode, Betoken, Portend.

Augur, in French angurer, Latin augurium, comes from avis a bird, as an augury, was originally, and at all times, principally drawn from the song, the flight, or other actions of birds.

Presage, in French présage, from the

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Latin præ and sagio to be instinctively wise. signifies to be thus wise about what is to

Forebode is compounded of fore and the Saxon bodian to declare, signifying to pro-

Betoken signifies to serve as a token.

Portend, in Latin portendo, compounded of por for pro and tendo, signifies to set or show forth.

Augur signifies either to serve or make use of as an augury ; to forebode, and presage is to form a conclusion in one's own mind: to betoken or portend is to serve as a sign. Persons or things augur; persons only forebode or presage; things only betoken or portend. Augur-ing is a calculation of some future event, in which the imagination seems to be as much concerned as the understanding : presaging is rather a conclusion or deduction of what may be from what is; it lies in the understanding more than in the imagination : foreboding lies altogether in the imagination. Things are said to betoken, which present natural signs; those are said to portend, which present extraordinary or supernatural signs.

It augurs ill for the prosperity of a country or a state when its wealth has increased so as to take away the ordinary stimulus to industry, and to introduce an inordinate love of pleasure. We *presage* the future greatness of a man from the indications which he gives of possessing an elevated character. A distempered mind is apt to forebode every ill from the most trivial circumstances. We see with pleasure those actions in a child which betoken an ingenuous temper : a mariner sees with pain the darkness of the sky which portends a storm: the moralist *augurs* no good to the morals of a nation from the lax discipline which prevails in the education of youth; he presages the loss of independence to the minds of men in whom proper principles of subordination have not been early engendered. Men sometimes *forebode* the misfortunes which happen to them, but they oftener forebode evils which never come.

There is always an *augury* to be taken of what a peace is likely to be, from the preliminary steps that are made to bring it about.-BURKE.

An opinion has been long conceived, that quickness of invention, accuracy of judgment, or extent of knowledge, appearing before the usual time, presage a short life,— JOHNSON.

What conscience *forebodes*, revelation verifies, assuring us that a day is appointed when God will render to every man according to his works.—BLAIR.

Skill'd in the wing'd inhabitants of the air, What auspices their notes and flights declare ! O ! say—for all religious rites portend A happy voyage and a prosp'rous end .- DRYDEN.

All more than common menaces an end; A blaze betokens brevity of life, As if bright embers should emit a flame,—YOUNG.

August, v. Magisterial.

Avidity, Greediness, Eagerness,

Are epithets expressive of a strong desire. Avidity, in Latin aviditas, from aveo to desire, expresses very strong desire.

Greediness, from the German gierig, and begehren to desire, signifies the same.

Eagerness, from eager, and the Latin acer sharp, signifies acuteness of feeling.

Avidity is in mental desires what greediness is in animal appetites : eagerness is not so ve-Is in animal appendes; eagerness is not so ve-hemant, but more impatient than availity or greediness. Availity and greediness respect simply the desire of attaining an object. An op-portunity is seized with availity: the miser grasps at money with greediness: or the glutton devours with greediness: or person runs with eagerness in order to get to the place of destination : a soldier fights with eagerness in order to conquer: a lover looks with eager impatience for a letter from the object of his affection.

Avidity is employed in an adverbial form to qualify an action; we seize with avidity; greediness marks the abstract quality or habit of the mind; greediness is the characteristic of low and brutal minds: eagerness denotes the transitory state of feeling; a person discovers his eagerness in his looks.

I have heard that Addison's avidity did not satisfy itself with the air of renown, but that with great eager-ness he laid hold on his proportion of the profits,-JOINSON.

Bid the sea listen, when the *greedy* merchant To gorge its ravenous jaws, hurls all his wealth, And stands himself upon the splitting deck For the last plunge.—LEE.

Avocation, v. Business, occupation.

To Avoid, Eschew, Shun, Elude.

Avoid, in French eviter, Latin evito, compounded of e and vito, probably from viduus void, signifies to make one's self void or free from a thing.

Eschew and Shun both come from the German scheuen, Swedish sky, &c., when it signifies to fly.

Elude, in French eluder, Latin eludo, compounded of e and ludo, signifies to get one's self out of a thing by a trick.

Avoid is both generic and specific; we avoid in eschewing or shunning, or we avoid without eschewing or shunning. Various contrivances are requisite for avoiding; eschewing and shunning consist only of going out of the way, of not coming in contact; eluding, as its derivation denotes, has more of artifice in it than any of the former. We avoid a trouble-some visitor under real or feigned pretences of ill-health, prior engagement, and the like; we eschew evil company by not going into any but what we know to be good : we shun the sight of an offensive object by turning into another road ; we elude a punishment by getting out of the way of those who have the power of inflicting it.

Prudence enables us to avoid many of the evils to which we are daily exposed : nothing but a fixed principle of religion can enable a man to eschew the temptations to evil which lie in his path: fear will lead us to shun a madman, whom it is not in our power to bind: a want of all principle leads a man to elude his creditors whom he wishes to defraud.

The best means of avoiding quarrels is to avoid giving offence. The surest preservative of our innocence is to eschew evil company, and the surest preservative of our health is to shun every intemperate practice. Those who have no evil design in view will have no occasion to elude the vigilance of the law.

We speak of *woiding* a danger, and *shunning* a danger: but to *avoid* it is in general not to fall into it; to shun it is with care to keep out of the way of it.

Having thoroughly considered the nature of this passion, I have made it my study how to *avoid* the envy that may accrue to me from these my speculations.—STEELE.

Thus Brute this realm into his rule subdued And reigned long in great felicity, Lov'd of his friends, and of his foes eschewed. SPENSER,

Of many things, some few I shall explain; Teach thee to shum the dangers of the main. And how at length the promis'd shore to gain. DRYDEN,

The wary Trojan, bending from the blow, Eludes the death, and disappoints his foe.—POPE.

To Avow, v. To acknowledge.

Auspicious, Propitious.

Auspicious, from auspice, in Latin auspicium and auspez, compounded of avis and spicio to behold, signifies favourable according to the inspection of birds.

Propitious, in Latin *propitius*, probably from *prope* near, because the heathens always solicited their deities to be near or present to give their aid in favour of their designs; hence *propitious* is figuratively applied in the sense of favourable.

Auspicious is said only of things; propitious is said only of persons or things personified. Those things are avspicious which are casual, or only indicative of good; persons are propitious to the wishes of another who listen to their requests and contribute to their satisfaction. A journey is undertaken under auspicious circumstances, where every thing favours the attainment of the object for which it was begun. Whoever has any request to make ought to seize the auspicious moment when the person of whom it is asked is in a pleasant frame of mind; a poet in his invocation requests the muse to be propitous to him, or the lover conjures his beloved to be propitious to his yows.

Still follow where *auspicious* fates invite, Caress the happy, and the wretched slight. Sooner shall jarring elements unite, Than truth with gain, than interest with right. LEWIS,

Who loves a garden loves a greenhouse too; Unconscious of a less *propitious* clime, There blooms exotic beauty.—COWPER.

Austere, Rigid, Severe, Rigorous, Stern.

Austere, in Latin *austerus* sour or rough, from the Greek ave to dry, signifies rough or harsh, from drought.

Rigid and Rigorous, from rigeo, Greek $\rho_{i}\gamma_{e\omega}$, Hebrew reg to be stiff, signifies stiffness or unbendingness.

Severe, in Latin severus, comes from sævus

Stern, in Saxon sterne, German streng strong, has the sense of strictness.

has the sense of surceness. Austere applies to ourselves as well as to others; rigid applies to ourselves only; secere, rigorous, stern, apply to others only. We are austere in our manner of living; rigid in our mode of thinking; austere, severe, rigorous, and stern, in our mode of dealing with others. Effeminacy is opposed to austority, pliability to rigidity.

The assister man mortifies himself; the rigid man binds himself to a rule; the assterities formerly practised among the Roman Catholies were in many instances the consequence of rigid piet; the manners of a man are asstere when he refuses to take part in any social enjoyments; his probity is rigid, that is, inaccessible to the allurements of gain, or the urgency of necessity: an austere life consists not only in the privation of every pleasure, but in the infliction of every pain; rigid justice is unbiassed, no less by the fear of loss than by the desire of gain; the present age affords no examples of austering, but too many of its opposite extreme, effeminacy; and the rigidity of former times, in modes of thinking, has been succeeded by a culpable laxity.

Austere, when taken with relation to others, is said of the behaviour ; seere of the conduct; a parent is *austere* in his looks, his manner, and his words to his child ; he is severe in the restraints he imposes, and the punishments he inflicts : an austere master speaks but to command, and commands so as to be obeyed; a severe master punishes every fault, and punishes in an undue measure : an austere temper is never softened; the countenance of such an one never relaxes into a smile, nor is he pleased to witness smiles : a severe temper is ready to catch at the imperfections of others, and to wound the offender : a judge should be a rigid administrator of justice between man and man. and severe in the punishment of offences as occasion requires; but never austere towards those who appear before him; austerity of manner would ill become him who sits as a protector of either the innocent or the injured.

Rigor is a species of great scverity, namely, in the infliction of punishment; towards enormous offenders, or on particular occasions where an example is requisite, *rigor* may be adopted, but otherwise it marks a cruel temper. A man is *austere* in his manners, *severe* in his remarks, and *rigorous* in his discipline.

Austerity, rigidizes in its discrime. Austerity, rigidize, and scerity, may be habitual; rigor and sternness are occasional. Sternness is a species of severity, more in manner than in direct action; a commander may issue his commands sternity, or a despot may issue his stern decrees.

Austerity is the proper antidote to indulgence; the diseases of the mind as well as body are cured by contraries.-JOHNSON.

In things which are not immediately subject to religious or moral consideration, it is dangerous to be too long, or too *rigidly* in the right.—JOHNSON.

If you are hard or contracted in your judgments, senere in your censures, and oppressive in your dealings; then conclude with estiairy that what you had termed piety was but an empty name.—BLAIR.

It is not by *rigorous* discipline and unrelaxing *austerity* that the aged can maintain an ascendant over youthful minds,-BLAIR,

AWAIT.

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intensive syllables ex and cito, in Hebrew sut to move, signifies to move out of a state of rest.

Provoke, v. To aggravate. To Rouse is to cause to rise.

Stir, in German stören to move, signifies to

make to move upwards.

To excite and provoke convey the idea of producing something; rouse and stir up that of only calling into action that which previously exists; to awaken is used in either sense.

To awaken is a gentler action than to excite, and this is gentler than to provoke. We awaken by a simple effort; we excite by repeated efforts or forcible means; we provoke by words, looks, or actions. The tender feelings are awakened; affections or the passions in general are excited; the angry passions are commonly provoked. Objects of distress awaken a sentiment of pity; competition among scholars excites a spirit of enulation; i taunting words provoke anger.

Awaken is applied only to the individual and what passes within him; excite is applicable to the outward circumstances of one or many; provoke is applicable to the conduct or temper of one or many. The attention is awakened by interesting sounds that strike upon the ear; the conscience is awakened by the voice of the preacher, or by passing events : a commotion, a tumult, or a rebellion, is excited among the people by the active efforts of individuals; laughter or contempt is provoked by preposterous conduct.

To awaken is in the moral, as in the physical sense, to call into consciousness from a state of unconsciousness ; to rouse is forcibly to bring into action that which is in a state of inaction ; and stir up is to bring into a state of agitati n or commotion. We are awakened from an ordinary state by ordinary means; we are roused from an extraordinary state by extraordinary means; we are *stirred up* from an ordinary to an extraordinary state. The mind of a child is awakened by the action on its senses as soon as it is born ; there are some persons who are not roused from the stupor in which they were by anything but the most awful events; and there are others whose passions, particularly of anger, are stirred up by trifling circumstances.

The conscience is sometimes awakened for a time, but the sinner is not roused to a sense of his danger, or to any exertions for his own safety, until an intemperate zeal is *stirred up* in him by means of enthusiastic preaching, in which case the vulgar proverb is verified, that the remedy is as bad as the disease. Death is a scene calculated to awaken some feeling in the most obdurate breast : the tears and sighs of the afflicted excite a sentiment of commiseration; the most equitable administration of justice may excite murmurs among the discontented : a harsh and unreasonable reproof will provoke a reply : oppression and tyranny mostly rouse the sufferens to a sense of their injuries ; nothing is so calculated to stir up the rebellious spirits of men as the harangues of political demagogues.

The soul has its curiosity more than ordinarily anedened when it turns its thoughts upon the counted of such who have behaved themselves with an equal, a resigned, a cheerful, a generous, or heroic temper in the extremity of death.-STELE.

In our Saviour was no form of comeliness that men

A man severe he was, and stern to view, I knew him well, and every truant knew; Yet he was kind, or if severe in aught, The love he bore to learning was in fault. GOLDSMITH.

It is stern criticism to say that Mr. Pope's is not a translation of Homer.-CUMBERLAND.

Author, v. Writer.

Authoritative, v. Commanding.

Authority, v. Influence.

Authority, v. Power, strength.

To Authorize, v. To Commission.

To Await, Wait for, Look for, Expect.

Await and Wait, in German warten, comes from währen to see or look after.

Expect, in Latin *expecto* or *exspecto*, compounded of *ex* and *specto*, signifies to look out after.

All these terms have a reference to futurity, and our actions with regard to it.

Avail, would for, and look for, mark a calculation of consequences and a preparation for them; and expect simply a calculation: we often expect without awaiting, waiting, or looking for, but never the reverse.

Await is said of serious things; wait and look for are terms in familiar use; expect is employed either seriously or otherwise. A person expects to die, or awaits the hour of his dissolution; he expects a letter, waits for its coming, and looks for it when the post is arrived.

Await indicates the disposition of the mind ; wait for, the regulation of the outward conduct as well as that of the mind ; look for is a species of waiting drawn from the physical action of the eye, and may be figuratively applied to the mind's eye, in which latter sense it is the same as expect. It is our duty, as well as our interest, to await the severest trials without a murmur: prudence requires us to wait patiently for a suitable opportunity, rather than be premature in our attempts to obtain any object : when children are too much indulged and caressed they are apt to look for a repetition of caresses at inconvenient seasons : it is in vain to look for or expect happiness from the conjugal state, which is not founded on a cordial and mutual regard.

This said, he sat, and expectation held His looks suspense, *awaiting* who appeared To second or oppose, or undertake The perilous attempt.—MILTON.

Not less resolv'd, Antenor's valiant heir Confronts Achilles, and *awaiis* the war.—POPE.

Wait till thy being shall be unfolded .- BLAIR.

If you look for a friend, in whose temper there is not to be found the least inequality, you look for a pleasing phantom,-BLAIR.

We are not to *expect*, from our intercourse with others, all that satisfaction which we fondly wish.-BLAIR.

To Awaken, Excite, Provoke, Rouse, Stir up.

To Awaken is to make awake or alive. Excite, in Latin excito, compounded of the should desire, no artifice or trick to catch applause, or to excite surprise.-CUMBERLAND.

See, mercy ! see with pure and loaded hands See, mercy I see with pure and loadon names Before thy shrine my country's genius stands. When he whom e'en our joys provoke, The fiend of nature join d'his yoke, And rush'd in wrath to make our isles his prey ; Thy form from out thy sweet abode. O'ertook him on the blasted road.—COLLINS.

Go study virtue, rugged ancient worth; Rouse up that flame our great forefathers felt

The turbulent and dangerous are for embroiling councils, st wing up seditions, and subverting constitutions, out of a mere restlessness of temper.—STEELE.

Aware, On One's Guard, Apprized, Conscious.

Aware, compounded of a or on and ware, signifies to be on the look out, from the Saxon waerd, German, &c., wilkren, Greek opaw to see. Guard, in French garder, is connected with

ward, in Saxon waerd, German, &c., gewährt, participle of wdhren to see, as above.

Apprized, in French appros, from apprendre to apprehend, learn, or understand.

Conscious, in Latin conscius, of con and scio to know, signifies knowing within one's

The idea of having the expectation or knowledge of a thing is common to all these terms. We are aware of a thing when we calculate upon it; we are on our guard against it when we are prepared for it; we are apprized of that of which we have had an intimation, and are conscious of that in which we have ourselves

To be aware, and on one's guard, respect the future: to be apprized, either the past or present; to be conscious, only the past. Ex-perience enables a man to be aware of consequences; prudence and caution dictate to him the necessity of being on his guard against evils. Whoever is fully aware of the precarious tenure by which he holds all his goods in this world, will be on his guard to prevent any calamities, as far as depends upon the use of means in his control.

We are apprized of events, or what passes outwardly, through the medium of external circumstances ; we are conscious only through the medium of ourselves, of what passes with-in. We are *apprized* of what has happened from indications that attract our notice; we are conscious of our guilt from the recollection of what we have done. A commander who is not aware of all the contingencies that influence the fate of a battle, who is not on his guard against the stratagens of the enemy, who is not fully apprized of their intentions, and conscious of his own strength to frustrate them, has no grounds to expect a victory ; the chances of defeat are greatly against him.

The first steps in the breach of a man's integrity are more important than men are *aware* of.-STEELE.

What establishment of religion more friendly to public What establishments of religion more friendly to public happiness could be desired or framed (than our own). How zealous ought we to be for its preservation ; how much on our guard against every danger which threatens to trouble it.—BLAR:

In play the chance of loss and gain ought always to be equal, at least each party should be *apprized* of the force employed against him.—STEELE.

I know nothing so hard for a generous mind to get

over as calumny and reproach, and cannot find any method of quieting the soul under them, besides this single one, of our being conscious to ourselves that we do not deserve them.-ADDISON.

Awe, Reverence, Dread.

Awe, prolably from the German achten,

Awe, protably from the German action, conveys the idea of regarding. **Reverence**, in French reverence, Latin reverentia, comes from revereor to fear strongly. Dread, in Saxon dread, comes from the Latin territo to frighten, and Greek Tapagow

to trouble.

Awe and reverence both denote a strong sentiment of respect, mingled with some emotions of fear; but the former marks the much stronger sentiment of the two; *dread* is an unmingled septiment of fear for one's personal security. Awe may be awakened by the help of the senses and understanding; recerence by that of the understanding only; and dread principally by that of the imagination.

Sublime, sacred, and solemn objects awaken awe . they cause the beholder to stop and consider whether he is worthy to approach them any nearer; they rivet his mind and body to a spot, and make him cautious, lest by his presence he should contaminate that which is hallowed: exalted and noble objects produce reverence; they lead to every outward mark of obeisance and humiliation which it is possible for him to express : terrific objects excite dread ; they cause a shuddering of the animal frame, and a revulsion of the mind which is attended with nothing but pain.

When the creature places himself in the pre-sence of the Creator ; when he contemplates the immeasurable distance which separates himself, a frail and finite mortal, from his infinitely perfect Maker; he approaches with awe: even the sanctuary where he is accustomed thus to bow before the Almighiy acquires the power of awakening the same emotions in his mind. Age, wisdom, and virtue, when combined in one person, are never approached without reverence ; the possessor has a dignity in himself that checks the haughtiness of the arrogant, that silences the petulance of pride and self-conceit, that stills the noise and giddy mirth of the young, and communicates to all around a sobriety of mien and aspect. A grievous offender is seldom without dread ; his guilty conscience pictures every thing as the instrument of vengeance, and every person as denouncing his merited sentence

The solemn stillness of the tomb will inspire awe, even in the breast of him who has no dread of death. Children should be early taught to have a certain degree of reverence for the Bible as a book, in distinction from all other books.

It were endiess to enumerate all the passages, both in the sacred and profane writers, which establish the general sentiment of mankind concerning the inseparable union of a sacred and reverential *awe* with our ideas of the Divinity-BURKE.

If the voice of universal nature, the experience of all ages, the light of reason, and the immediate evidence of my senses, cannot awake me to a dependance upon my God, a reverence for his religion, and an humble opinion of myself, what a lost creature am I.-CUMBERLAND.

To Phœbus next my trembling steps be led, Full of religious doubts and awful dread.-DRYDEN.

Awkward, Clumsy.

Awkward, in Saxon awerd, compounded of æ or a adversative and ward, from the Teutonic währen to see or look, that is, looking the opposite way, or being in an opposite direction, as toward signifies looking the same way, or being in the same direction.

Clumsy, from the same source as clump and lump, in German lumpisch, denotes the quality of heaviness and unseemliness

These epithets denote what is contrary to rule and order, in form or manner. Awkward outward deportment; clumsy the respects shape and make of the object : a person has an

awkward gait, is clumsy in his whole person. Awkwardness is the consequence of bad education ; *clumsiness* is mostly a natural defect. Young recruits are *awkward* in marching, and clumsy in their manual labour.

They may be both employed figuratively in the same sense, and sometimes in relation to the same objects : when speaking of awkward contrivances, or *clumsy* contrivances, the latter expresses the idea more strongly than the

Montaigne had many *anekward* imitators, who, under the notion of writing with the fire and freedom of this lively old Gascon, had fallen into coofused rhapsodues and uninteresting egotisms.—WARTON.

All the operations of the Greeks in sailing were elumsy and unskilful.-ROBERTSON.

Awkward, Cross, Untoward, Crooked. Froward, Perverse.

Awkward, v. Awkward.

Cross. from the noun cross, implies the quality of being like a cross.

Untoward signifies the reverse of toward Awkward

Crooked signifies the quality of resembling a crool

Froward, that is, from ward, signifies running a contrary direction. Perverse, Latin perversus, participle of per-

verto, compounded of per and verto, signifies turned aside.

Awkward, cross, untoward, and crooked, are used as epithets in relation to the events of life or the disposition of the mind; froward and perverse respect only the disposition of the mind. Awkward circumstances are apt to embarrass ; cross circumstances to pain ; crooked and untoward circumstances to defeat. What is crooked springs from a perverted judgment ; what is untoward is independent of human control. In our intercourse with the world there are always little awkward incidents arising, which a person's good sense and good nature will enable him to pass over without disturbing the harmony of society. It is the lot of every one in his passage through life to meet with cross accidents that are calculated to ruffle the tempe"; but he proves himself to be the wisest whose serenity is not so easily disturbed. A crooked policy obstructs the prosperity of individuals, as well as of states. Many men are destined to meet with severe trials in the frustration of their dearest hopes, by numberless untoward events which call for the exercise of patience; in this

case the Christian can prove to himself and others the infinite value of his faith and

When used with regard to the disposition of the mind, awkward expresses less than froward, and froward less than perverse. Awkwardness is an habitual frailty of temper; it includes certain weaknesses and particulari-ties, pertinaciously adhered to: crossness is a partial irritation resulting from the state of the humours, physical and mental. *Froward* ness and *perversity* lie in the will : a froward temper is capricious; it wills or wills not to please itself without regard to others. Perversity lies deeper; taking root in the heart, it assumes the shape of malignity : a perverse temper is really wicked ; it likes or dislikes by the rule of contradiction to another's will. Untowardness lies in the principles ; it runs counter to the wishes and counsels of another.

An awkward temper is connected with selfsufficiency ; it shelters itself under the sanction of what is apparently reasonable ; it requires management and indulgence in dealing with it. Crossness and frowardness are peculiar to children; indiscriminate indul-gence of the rising will engenders those diseases of the mind, which if fostered too long in the breast become incorrigible by any thing but a powerful sense of religion. versity is, however, but too commonly the result of a vicious habit, which embitters the happiness of all who have the misfortune of coming in collision with it. Untowardness is also another fruit of these evil tempers. froward child becomes an untoward youth, who turns a deaf ear to all the admonitions of an afflicted parent.

It is an awkward thing for a man to print in defence of his own work against a chimæra: you know not who or what you fight against. -POPE.

Some are indeed stopped in their career by a sudden shock of calamity, or diverted to a different direction by the cross impulse of some violent passion.—JOHNSON.

Christ had to deal with a most untoward and stubborn generation.-BLAIR,

There are who can, by potent magic spells, Bend to their crooked purpose nature's laws.-MILTON.

To fret and repine at every disappointment of our wishes is to discover the temper of *froward* children.-

Interference of interest, or *perversity* of disposition, may occasionally lead individuals to oppose, even to hate, the upright and the good.—BLAIR.

Awry, v. Bent.

Axiom, Maxim, Aphorism, Apophthegm, Saying, Adage, Proverb, Bye-Word, Saw.

Axiom, in French axiome, Latin axioma, comes from the Greek aξιοω to think worthy, signifying the thing valued.

Maxim, in French maxime, in Latin maximus the greatest, signifies that which is most

Aphorism, from the Greek adoptopuos a short sentence, and apopuço to distinguish, signifies that which is set apart.

Apophthegm, in Greek anoobeyua from anoperyoual to speak pointedly, signifies a pointed saying. Saying signifies literally what is said, that is, said habitually.

Adage, in Latin adagium, probably compounded of ad and ago, signifies that which is fit to be acted upon.

Proverb, in French proverbe, Latin pro-verbium, compounded of pro and verbum signifies that expression which stands for something particular.

Bye-Word signifies a word by the bye,

or by the way, in the course of conversation. Saw is but a variation of say, put for say-

A given sentiment conveyed in a specific sentence, or form of expression, is the common idea included in the signification of these terms. The axiom is a truth of the first value; a self-evident proposition which is the basis of other truths. A maxim is the truth of the first moral importance for all practical purposes. An aphorism is a truth set apart for its pointedness and excellence. Apophthegm is, in respect to the ancients, what saying is in regard to the moderns : it is a pointed sentiment pronounced by an individual, and adopted by others. Adage and proverb are adopted by others. Adapt and provide and vulgar sayings, the former among the ancients, the latter among the moderns. The bye-word the latter among the moderns. The bye-word is a casual saying, originating in some local circumstance. The saw, which is a barbarous corruption of saying, is the saying formerly current among the ignorant.

Axioms are in science what maxims are in morals; self-evidence is an essential characteristic in both; the axiom presents itself in so simple and undeniable a form to the understanding as to exclude doubt, and the necessity for reasoning. The maxim, though not so definite in its expression as the axiom, is at the same time equally parallel to the mind of man, and of such general application, that it is acknowledged by all moral agents who are susceptible of moral truth; it comes home to the common sense of all mankind.* "Things that are equal to one and the same thing are equal to each other,"-"Two bodies cannot occupy the same space at the same time," are occupy the same space at the same time, are axioms in mathematics and metaphysics. "Virtue is the true source of happiness,"— "The happiness of man is the end of civil government," are axioms in ethics and politics. "To err is human, to forgive divine,"—" When our vices leave us, we flatter ourselves that we leave them," are among the number of maxims. Betwixt axioms and maxims there is this obvious difference to be observed; that the former are unchangeable both in matter and number ; but the latter may vary with the circumstances of human life, and admit of

An Aphorism is a speculative principle, either in science or morals, which is presented in a few words to the understanding; it is the substance of a doctrine, and many aphorisms may contain the abstract of a science. Of this description are the aphorisms of Hippocrates, and those of Lavater in physiognomy.

Sayings and apophthegms differ from the

* Vide Roubaud: "Axiome, maxime, apophthègme, aphorisme.

proceeding, in as much as they always carry the mind back to the person speaking; there is always one who says when there is a saying or an apophthegm, and both acquire a value as much from the person who utters them as from the thing that is uttered : when Leonidas was asked why brave men prefer honour to life, his answer became an *apoplikegm*; namely, that they hold life by fortune, and honour by virtue; of this description are the apophtheams comprised by Plutarch, the say-ings of Franklin's Old Richard, or those of Dr. Johnson: they are happy effusions of the mind which men are fond of treasuring. The adage and proverb are habitual, as well as general sayings, not repeated as the sayings of one, but of all; not adopted for the sake of the person, but for the sake of the thing ; and they have been used in all ages for the purpose of conveying the sense of mankind on ordinary subjects.

The adage of former times is the proverb of the present times ; if there be any difference between them, it lies in this, that the former are the fruit of knowledge and long experience, the latter of vulgar observations; the adage is therefore more refined than the pro-Adversity is our best teacher, according to the Greek adage, "What hurts us instructs us."-" Old birds are not to be caught with

chaff " is a vulgar proverb. Bye-words rarely contain any important sentiment; they mostly consist of familiar similes, nick-names, and the like, as the Cambridge bye-word of "Hobson's choice," signifying that or none: the name of Nazarene was a bye-word among the Jews, for a Christian. A saw is vulgar in form and vulgar in matter ; it is the partial saying of particular neighbourhoods, originating in ignorance and superstition : of this description are the savings which attribute particular properties to animals or to plants, termed old women's sayings.

Those authors are to be read at schools, that supply most axioms of prudence, most principles of moral truth. -JOHNSON.

It was my grandfather's maxim, that a young man seldom makes much money, who is out of his time before two and twenty.-JOHNSON.

As this one aphorism, Jesus Christ is the son of God, is virtually and eminently the whole Gospel; so to confess or deny it is virtually to embrace or reject the whole round and series of Gospel truths.—SOUTH.

It is remarkable that so near his time so much should It is remarkable that so near his time so much should be known of what Pope has written, and so little of what he has said. One *apophthegm* only stands upon record, When an objection rulsed against his inscription for Shakspeare was defended by the authority of Patrick, he replied, "hat he would allow the publisher of a dictionary to know the meaning of a single word, but not of two words together.—JOHNON.

The little and short *sayings* of wise and excellent men are of great value, like the dust of gold, or the least sparks of diamonds,-TILLOTSON.

It is in praise and commendation of men, as it is in gettings and gains; the *proverb* is true that light gains make heavy purses; for light gains come thick, whereas great owne now and then.—BACON.

Quoth Hudibras, thou offer'st much, But art not able to keep touch, Mira de lente, as 'tis i' the adage, Id est, to make a leek a cabbage.—BUTLER.

I knew a pretty young girl in a country village, who, overfond of her own praise, became a property to a poor rogue in the parish, who was ignorant of all things but

B.

fawning .- Thus Isaac extols her out of a quartern of cut Tawning.-Inus Isaac exists her out a dual relief of car and dry every day she lives, and though the young woman is really handsome, she and her beauty are become a bye-word, and all the country round, she is called nothing but *Isaac's best Virginia*.-ARBUTINOT.

If we meet this dreadful and portentous energy with It we meet this dreadful and portentous energy with poor common-place proceedings, with trivial maxims, paltry old saws, with doubts, fears, and suspicions; down we go to the bottom of the abyss, and nothing short of ommipotence can save us,-BURKE,

To Babble, Chatter, Chat, Prattle, Prate.

Babble, in French babiller, probably receives its origin from the tower of Babel, when the confusion of tongues took place, and men talked unintelligibly to each other.

Chatter, Chat, is in French caquet, low German tatern, high German schnattern, Latin blatero, Hebrew bata.

Prattle, Prate, in low German *praten*, is probably connected with the Greek $\phi \rho a \zeta \omega$ to speak.

All these terms mark a superfluous or improper use of speech; babble and chatter are proper use of speech couble and chatter are commatopeias drawn from the noise or ac-tion of speaking; babbling denotes rapidity of speech, which renders it unintelligible; hence the term is applied to all who make use of many words to no purpose; chatter is an imitation of the noise of speech properly applied to magnice, or partots, and figuratively to a corresponding vicious mode of speech in human beings. The vice of *babbling* is most commonly attached to men, that of *chattering* to women : the *babbler* talks much to impress others with his self-importance; the chatterer is actuated by self-conceit, and a desire to display her volubility: the former cares not whether he is understood; the latter cares not if she be but heard.

Chatting is harmless, if not respectable : the winter's fire-side invites neighbours to assemble and *chat* away many an hour which might otherwise hang heavy on hand, or be spent less inoffensively: *chatting* is the practice of adults; prattling and prating that of children, the one innocently, the other imper-tinently: the prattling of babes has an interest for every feeling mind, but for parents it is for every feeling mind, but for parents it is one of their highest enjoyments; prating, on the contrary, is the consequence of ignorance and childish assumption; a prattler has all the unaffected gaiety of an uncontaminated mind; a prater is forward, obtrusive, and ridiculous.

To stand up and *babble* to a crowd in an ale-house, till silence is commanded by the stroke of a hammer, is as low an armbition as can tain the human mind.—HAWKES-WORTH.

Some birds there are who, prone to noise, Are hir'd to silence wisdom's voice; And skill'd to *chatter* out the hour, Rise by their emptiness to power.—MOORE.

Sometimes I dress, with women sit, And chat away the gloomy fit,-GREEN.

Now blows the surly north, and chills throughout The stiffning regions: while by stronger charms Than Circe eer, or fell Medea hrew'd. Each brook that wont to *prattle* to its banks Lies all bestil'd.-ALMSTRONG.

My prudent counsels prop the state, Magpies were never known to prate,-MOORE.

Back, Backward, Behind,

Back and Backward are used only as adverbs: Behind either as an adverb or a preposition. To go back or backward, to go behind or behind the wall.

Back denotes the situation of being, and the direction of going; *backward* simply the manner of going; a person stands *back* who does not wish to be in the way; he goes *back-ward*, when he does not wish to turn his *back* to an object.

Back marks simply the situation of a place, behind the situation of one object with regard to another: a person stands hack, who stands in the back part of any place; he stands behind, who has any one in the front of him : the back is opposed to the front, behind to before

So rag'd Tydides, boundless in his ire. Drove armies back, and made all Troy retire.-POPE.

Whence many wearied e'er they had o'erpast The middle stream (for they in vain have tried) Again return'd astounded and aghast. No one regardful look would ever *backward* cast. GHLBERT WEST.

Forth flew this hated flend, the child of Rome, Driv'n to the verge of Albion, lingered there : Then, with her James receding. cast *behind* One angry frown, and sought more servile climes SHENSTONE ON CRUELTY.

Backward, v. Back.

Backward, v. Averse.

Bad, Wicked, Evil.

Bad. in Saxon bad, baed. in German bös, probably connected with the Latin pejus worse and the Hebrew bosch

Wicked is probably changed from witched or bewitched, that is, possessed with an evil spirit.

Bad respects moral and physical qualities in

general; wicked only moral qualities. Evil, in German üebel, from the Hebrew chebel pain, signifies that which is the prime cause of pain; evil therefore, in its full extent comprehends both badness and wickedness.

Whatever offends the taste and sentiments of a rational being is *bad* : food is *bad* when it disagrees with the constitution ; the air is bad disagrees with the constitution; the air is data which has any thing in it disagreeable to the senses or hurtful to the body; books are bad which only inflame the imagination or the passions. Whatever is wicked offends the moral principles of a rational agent; any violation of the law is wicked, as law is the support of human society; an act of injustice or cruelty is *wicked*, as it opposes the will of God and the feelings of humanity. *Evil* is either moral or natural, and may be applied to every object that is contrary to good; but the term is employed only for that which is in the highest degree bad or wicked.

When used in relation to persons, both refer to the morals, but bad is more general than wicked; a bad man is one who is generally wanting in the performance of his duty; a wicked man is one who is chargeable with actual violations of the law, human or Divine; such an one has an evil mind. A bad character is the consequence of immoral conduct; but no man has the character of being wickel who has not been guilty of some known and flagrant vices; the inclinations of the best are evil at certain times.

Whatever we may pretend, as to our belief, it is the strain of our actions that must show whether our principles have been good or *bad.*—BLAIR.

For when th' impenitent and wicked die, Loaded with crimes and infamy : If any sense at that sad time remains, They feel amazing terror, mighty pains.—POMFRET.

And what your bounded view, which only saw A little part, deem'd *evil*, is no more; The storms of wintry time will quickly pass, And one unbounded spring encircle all. THOMSON.

Badge, v. Mark.

Badly, Ill.

Badly, in the manner of bad (v. Bad).

III, in Swedish *ill*, Icelandic *illur*, Danish *ill*, &c. is supposed by Adelung, and with some degree of justice, not to be a contraction of evil, but to spring from the Greek ουλος destructive, and ολλυω to destroy,

These terms are both employed to modify the actions or qualities of things, but badly is always annexed to the action, and ill to the quality: as to do any thing badly, the thing is badly done; an *ill*-judged scheme, an *ill*-contrived measure, an *ill*-disposed person.

To Baffle, Defeat, Disconcert, Confound.

Baffle, in French *baffler*, from *buffle* an ox, signifies to lead by the nose as an ox, that is, to amuse or disappoint.

to amuse or disappoint. Defeat, in French defait, participle of defairs, is compounded of the privative de and fairs to do, signifying to undo.

Disconcert, is compounded of the privative dis and concert, signifying to throw out of concert or harmony, to put into disorder.

concert or harmony, to put into disorder. Confound, in French confondre, is compounded of con and fondre to melt or mix together in general disorder.

When applied to the derangement of the mind or rational faculties, bafte and defeat respect the powers of argument, disconcert and confound the thoughts and feelings; bafte expresses less than defeat; disconcert less than confound: a person is bafted in argument who is for the time eiscomposed and silenced by the superior address of his opponent; he is defeated in argument if his opponent has altogether the advantage of him in strength of reasoning and justness of sentiment; a person is disconcerted who loses his presence of mind for a moment, or has his feelings any way

discomposed; he is *confounded* when the powers of thought and consciousness become torpid or vanish.

A superior command of language or a particular degree of effrontery will frequently enable one person to bafte another who is advocating the cause of truth : ignorance of the subject, or a want of ability, may occasion a man to be defeated by his adversary, even when he is supporting a good cause : assurance is requisite to prevent any one from being disconcerted who is suddenly detected in any disgraceful proceeding : hardened effrontery sometimes keeps the daring villain from being confounded by any events, however awful.

When applied to the derangement of plans. baffle expresses less than defeat; defeat les than confound; and disconcert less than all. Obstinacy, perseverance, skill, or art baffles; force or violence defeats; awkward chroum stances disconcert; the visitation of God confounds. When wicked men strive to obtain their ends, it is a happy thing if their advor saries have sufficient skill and address to baffle all their arts, and sufficient power to defeat all their projects; but sometimes when our best endeavours fail in our own behalf, the devices of men are confounded by the interposition of heaven.

It frequently happens even in the common transactions of life that the best schemes are disconcerted, by the trival casualties of wind and weather. The obstinacy of a disorder may baffle the skill of the physician; the imprudence of the patient may defeat the object of his prescriptions: the unexpected arrival of a superior may disconcert the unauthorised plan of those who are subordinate: the miraculous destruction of his army conjourned the project of the King of Assyria.

> Now shepherds 1 To your helpless charge be kind, Baffle the raging year, and fill their pens With food at will.—THOMSON.

She looked in the glass while she was speaking to me, and without any confusion adjusted her tacker: she seemed rather pleased than *disconcerted* at being regarded with earnestness.—HAWEESWORTH.

I could not help inquiring of the clerks if they knew this lady, and was greatly *confounded* when they told me with an air of secrecy that she was my cousin's mistress, -HAWKESWORTH.

Balance, v. Poise. .

Ball, v. Globe.

Band, Company, Crew, Gang.

Band, in French bande, in German, &c. band, from binden to bind, signifies the thing bound.

Company, v. To accompany.

Crew, from the French crew, participle of credite, and the Latin cresso to grow or gather, signifies the thing grown or formed into a mass.

Gang, in Saxon, German, &c., gang a walk, from gehen to go, signifies a body going the same way.

All these terms denote a small association for a particular object: a band is an essociation where men are bound together by some strong obligation, whether taken in a good or bad sense, as a band of soldiers, a band of robbers. A company marks an association for convenience without any particular obligation, as a company of travellers, a company of strolling players. Crew marks an association collected together by some external power, or by coincidence of plan and motive ; in the former case it is used for a ship's crew ; in the latter and bad sense of the word it is employed for any number of evil-minded persons met to-gether from different quarters, and co-operating for some bad purpose.

Gang is always used in a bad sense for an association of thieves, murderers, and depre-dators in general; for such an association is rather a casual meeting from the similarity of pursuits, than an organized body under any leader; it is more in common use than band : the robbers in Germany used to form themselves into bands that set the government of the country at defiance : housebreakers and pickpockets commonly associate now in gangs.

Behold a ghastly band, Each a torch in his hand ! These are Greeian ghosts that in battle were slain, And unbury'd remain, Inglorious in the plain.-DRYDEN.

Chaucer supposes in his prologue to his tales that a com-pany of pilgrims going to Canterbury assemble at an lim is Southwark, and agree that for their common amuse-ment on the road each of them shall tell at least one tale is going to Canterbury, and another in coming Gack from

The clowns, a boist'rous, rude, ungovern'd crew, With furious haste to the loud summons flew.

Others again who form a gang. Yet take due measures not to hang ; In magazines their forces join, By legal methods to purloin.—MALLET.

Band, v. Chain.

Bane. Pest. Ruin.

Bane, in its proper sense, is the name of a poisonous plant.

Pest, in French peste, Latin pestis a plague, from pastum participle of pasco to feed upon or consume.

Ruin, in French ruine, Latin ruina, from ruo to rush, signifies the falling into a ruin, or the cause of ruin.

These terms borrow their figurative signification from three of the greatest evils in the world; namely, poison, plague, and destruc-tion. Bane is said of things only; pest of persons only: whatever produces a deadly corruption is the bane; wheever is as obnoxious as the plague is a pest : luxury is the bane of civil society; gaming is the bane of all

youth; sycophants are the pests of society. Bane when compared with ruin does not convey so strong a meaning; the former in its positive sense is that which tends to mischief; ruin is that which actually causes ruin: a love of pleasure is the bane of all young men whose fortune depends on the excreise of their talents; drinking is the ruin of all who indulge themselves in it to excess.

Piere'd thro' the dauntless heart then tumbles slain, And from his fatal courage finds his bane.-POPE. First dire Chimæra's conquest was enjoin'd, This pest be slaughter'd (for he read the skies And trusted heaven's informing prodigies, -POPE.

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Be this, O mother I your religious care, I go to rouse earl Paris to the war. Oh I would kind earth the bateful wretch embrace, That peet of Troy, that ruin of our race Deep to the dark says a might he descend,

Troy yet should flourish, and my sorrows end .- POPE.

To Banish, Exile, Expel.

Banish, in French bannir, German bannen, signified to put out of a community by a ban or civil interdict, which was formerly either ecclesiastical or civil.

Exile, in French exiler, from the Latin exilum banishment, and exul an exile, compounded of ertra and solum the soil, signifies to put away from one's native soil or country. Expel, in Latin expello, compounded of ex

and pello to drive, signifies to drive out.

The idea of exclusion, or of a coercive removal from a place, is common to these terms : banishment includes the removal from any place, or the prohibition of access to any place, where one has been, or whither one is in the habit of going; *exile* signifies the removal from one's home: to *exile*, therefore, is to banish, but to banish, is not always to exile : * the Tarquins were banished from Rome; Coriolanus was exiled.

Banishment follows from a decree of justice ; exile either by the necessity of circumstances or an order of authority *banishment* is a disgraceful punishment inflicted by tribunals upon delinquents ; exile is a disgrace incurred without dishonour : exile removes us from our country ; banishment drives us from it igno-miniously : it is the custom in Russia to bansh offenders to Siberia; Ovid was exiled by an order of Augustus.

Banishment is an action, a compulsory exercise of power over another, which must be submitted to; *exile* is a state into which we may go voluntarily : many Romans chose to go into exile rather than await the judgment of the people, by whom they might have been banished. Banishment and expulsion both mark a disgraceful and coercive exclusion, but bonishment is authoritative; it is a public act of government: expulsion is simply coercive; it is the act of a private individual, or a small community. Banishment always supposes a removal to a distant spot, to another land; expulsion never reaches beyond a particular house or society: *expulsion* from the university, or any public school, is the necessary consequence of discovering a refractory

temper. or a propensity to insubordination. Banishment and expulsion are likewise used in a figurative sense, although cxile is not : in this sense, banishment marks a distant and entire removal; *expulsion* a violent removal : we banish that which it is not prudent to re-tain; we *expel* that which is noxious. Hopes tain; we expet that which is noxious. Hopes are banished from the mind when every pros-pect of success has disappeared; fears are banished when they are altogether groundles; envy, harred, and every evil passion, should be expetited from the mind as disturbers of its promoted by banishing from conversation all whisets of difference in relief on are whilt for subjects of difference in religion and politics;

Roubaud; "Exiler, bannir,"

good morals require that every unseemly word should be *expelled*.

O banishment ! Eternal banishment ! Ne'er to return ! Must we ne'er meet again ! My heart will break.—OTWAY.

Arms, and the man I sing, who fore'd by fate, And haughty Juno's unrelenting hate, Expell'd and exil'd, left the Trojan shore.—DRYDEN.

The exputsion and escape of Hippias at length set Athens free.-CUMBERLAND.

If sweet content is *banish'd* from my soul, Life grows a burden and a weight of woe,-GENTLEMAN.

In all the tottering imbecility of a new government and with a parliament totally unmanageable, his Majesty (King William III.) persevered. He persevered to expet the fears of his people by his fortitude; to steady their fickleness by his constancy -BURKE.

Bankruptcy, v. Insolvency.

Banquet, v. Feast.

To Banter, v. To deride.

Barbarous, v. Cruel.

Bare, Naked, Uncovered.

Bare, in Saxon bare, German bar, Hebrew parah to lay bare, and bar pure.

Naked, in Saxon naced, German nacket or nakt, low German nackt, Swedish nakot, Danish nogen, &c. comes from the Latin nuclus, compounded of ne not and dutus or indutus clothed, and the Greek sous to clothe.

Bare marks the condition of being without some necessary appendage; naked simply the absence of an external covering; bare is therefore often substituted for naked, although not vice versd; we speak of bare-headed, barefoot, to expose the bare arm; but a figure is naked, or the body is naked.

When applied to other objects, bare conveys the idea of want in general; naked simply the want of something exterior: when we speak of sitting upon the bare ground, of laying any place bare, of bare walls, a bare house, the idea of want in essentials is strongly conveyed; but naked walls, naked fields, a naked appearance, all denote something wanting to the eye: bare in this sense is frequently followed by the object that is wanted; naked is mostly employed as an adjunct; a tree is bare of leaves; this constitutes it a naked tree.

They preserve the same analogy in their figurative application; a bare sufficiency is that which scarcely suffices; the naked truth is that which has nothing about it to intercept the view of it from the mind.

Noted and unconcred bear a strong resemblance to each other; to be naked is in fact to have the body uncovered, but many things are uncovered which are not naked. In othing is said to be naked but what in the nature of things, or according to the usages of men, ought to be covered; everything is uncovered from which the covering is removed. According to our natural sentiments of propriety, we expect to see the naked body covered with clothing, the naked tree covered with leaves; the naked walls covered with paper or paint; and the naked country covered with verdure or habitations; on the other hand, plants are left

uncovered to receive the benefit of the sun or rain; furniture or articles of use or necessity are left uncovered to suit the convenience of the user: or a person may be uncovered, in the sense of bare-headed, on certain occasions.

The story of Æneas, on which Virgil founded his poem, was very bare of circumstances.-ADDISON.

Why turn'st thou from me ? I'm alone already ; Methinks I stand upon a *naked* beach, Sighing to winds, and to the seas complaining. OTWAY,

In the eye of that Supreme Being to whom our whole internal frame is *uncovered*, dispositions hold the place of actions.—BLAIR.

Bare, Scanty, Destitute.

Bare, v. Bare, naked.

Scanty, from to scant, signifies the quality of scanting scant is most probably changed from the Latin scindo to clip or cut.

Destitute, in Latin *destitutus*, participle of *destituo*, compounded of *de* privative and *statuo* to appoint or provide for, signifies unprovided for or wanting.

² All these terms denote the absence or deprivation of some necessary. Bare and scanty have a relative sense : bare respects what serves for ourselves; scanty that which is provided by others. A subsistence is bare, a supply is scanty. An improdent person will estimate as a bare competence what would supply an economist with superfluities. A hungry person will consider as a scanty allowance what would more than suffice for a moderate eater.

Bare is said of those things which belong to our corporeal sustenance; destitute is said of one's outward circumstances in general. A person is bare of clothes or money; he is desticute of friends, of resources, or of comforts.

Christ and the Apostles did most earnestly inculcate the belief of his Godhead, and accepted men upon the bare acknowledgment of this.-SOUTH.

So scanty is our present allowance of happiness, that in many situations life could scarcely be supported, if hope were not allowed to relieve the present hour, by pleasures borrowed from the future.—JOHNSON.

Destitute of that faithful guide, the compass, the ancients had no other method of regulating their course than by observing the sun and stars,-ROBERTSON.

Bare, Mere.

Bare, v. Bare, naked.

Mere, in Latin merus mere, properly solus alone, from the Greek μειρω to divide, signifies separated from others.

Bare is used in a positive sense : mere, negatively. The bare recital of some events brings tears. The mere circumstance of receiving favours ought not to bind any person to the opinions of another.

The bare idea of being in the company of a murderer is apt to awaken horror in the mhd. The mere attendance at a place of worship is the smallest part of a Christian's duty.

He who goes no farther than bare justice stops at the beginning of virtue.—BLAIR.

I would advise every man, who would not appear in the world a mere scholar or philosopher, to make himself master of the social virtue of complaisance,-ADDISON.

Barefaced v. Glaring.

Bargain, v. Agreement.

To Bargain, v. To buy.

To Barter, v. To change.

To Barter, v. To exchange.

Base, Vile, Mean.

Base, in French bas low, from the Latin basis the foundation or lowest part.

Vile, in French vil, Latin vilis, Greek paulos, worthless, of no account.

Mean and Middle both come from the Latin medius, which signifies moderate, not elevated, of little value.

Base is a stronger term than vile, and vile than mean. Base marks a high degree of moral turpitude: vile and mean denote in different degrees the want of all value or esteem. What is base excites our abhorrence, what is vile provokes disgust, what is mean awakens contempt. Base is opposed to magnanimous ; vile to noble mean to generous. Ingratitude is base. It does violence to the best affections of our nature; flattery is vile; it violates truth in the grossest manner for the lowest purposes of gain ; compliances are mean which are derogatory to the rank or dignity of the individual.

The base character violates the strongest moral obligations; the vile character blends low and despicable arts with his vices; the mean character acts inconsistently with his honour or respectability. Depravity of mind dictates base conduct; lowness of sentiment or disposition leads to vileness; a selfish temper engenders meanness. The schoolmaster of Falerii was guilty of the basest treachery in surrendering his helpless charge to the enemy; the Roman general, therefore, with true nobleness of mind treated him as a vile malefactor : sycophants are in the habit of practising every mean artifice to obtain favour.

The more elevated a person's rank, the greater is his baseness who abuses his influence to the injury of those who repose confidence in him. The lower the rank of the individual, and the more atvocious his conduct, the *viler* is his character. The more respectable the station of the person, and the more extended his wealth, the greater is his *meanness* when he descends to practices fitted only for his inferiors.

Scorns the base earth and crowd below. And with a soaring wing still mounts on high.-CREECH.

That all the petty kings him envy'd. And worshipp'd be like him and deify'd, Of courtly sycophants and caitiffs *vie.* GHBERT WEST.

There is hardly a spirit upon earth so mean and contracted as to centre all regards on its own interest exclusive of the rest of mankind.-BERKELEY.

Basis, v. Foundation.

Bashful, v. Modest.

Battle, Combat, Engagement.

Battle, in French bataille, comes from the Latin batuo, Hebrew abat to beat, signifying a beating.

Combat signifies literally a *battle* one with the other.

Engagement signifies the act of being engaged or occupied in a contest.

* *Battle* is a general action requiring some preparation: combat is only particular, and sometimes unexpected. Thus the action which took place between the Carthaginians and the Romans, or Cassar and Pompey, were battles; but the action in which the Horatii and the Curiatii, decided the fate of Rome, as also many of the actions in which Hercules was engaged, were combats. The battle of Almanza, was a decisive action between Philip of France and Charles of Austria, in their contest for the throne of S1 ain; in the combat between Menehus and Paris, Homer very artfully describes the seasonable interference of Venus to save her favourite from destruction.

The word combat has more relation to the act of fighting than that of battle, which is used with more propriety simply to denominate the action. In the battle between the Romans and Pyrrhus, King of Epire, the combat was obstinate and bloody; the Romans seven times repulsed the enemy, and were as often repulsed in their turn. In this latter sense engagement and combat are analogous, but the former has a specific relation to the agents and parties engagement; wounded in an engagement; or having fought desperately in an engagement; or the other hand we say, to engage a combat, to challenge to single combat; combats are sometimes begun by the accidental meeting of avowed opponents; in such engagements nothing is thought of but the gratification of revenge.

Battles are fought between armies only; they are gained or lost: combats are entered into between individuals, whether of the brute or human species, in which they seek to destroy or excel: engagements are confined to no particular member, only to such as are engaged; a general engagement is said of an army when the whole body is engaged: partial engagements respect only such as are fought by small parties or companies of an army. History is mostly occupied with the details of battles; in the history of the Greeks and Romans, we have likewise an account of the combats between men or wild beasts, which formed their principal amusement. It is reported of the German women, that whenever their husbands went to battle they used to go into the thickset of the combat to carry them provisions, or dress their wounds; and that sometimes they would take part in the engagement.

A battle bloody fought, Where darkness and surprise made conquest cheap

This brave man, with long resistance, Held the combat doubtful.-RowE.

The relation of events becomes a moral lecture, when the *combat* of honour is rewarded with virtue,—HAWKES-WORTH.

The Emperor of Morocco commanded his principal officers, that if he died during the *engagement*, they should conceal his death from the army,-ADDISON.

· Girard : "Bataille. combat."

Be, with its inflections, is to be traced through the northern and Oriental languages to the Hebrew horah.

Exist, in French exister, Latin existo, compounded of e or ex and sisto, signifies to place or stand by itself or of itself. From this derivation of the latter verb arises the dis-tinction in the use of the two words. The former is applicable either to the accidents of things, or to the substances or things them-selves; the latter only to substances or things that stand or exist of themselves.

* We say of qualities, of forms, of actions, of arrangement, of movement, and of every different relation, whether real, ideal, or qualificative, that they are: we say of matter, of spirit, of body, and of all substances, that they exist. Man is man and will be man under all circumstances and changes of hie: he exists under every known climate and variety of heat or cold in the atmosphere.

Being and existence as nouns have this farther distinction, that the former is employed not only to designate the abstract action of being, but is metaphorically employed for the sensible object that is ; the latter is confined altogether to the abstract sense. Hence we speak of human beings, beings animate or inanimate; the Supreme Being : but the existence of a God ; existence of innumerable worlds ; the existence of evil. Being may in some cases be in-differently employed for existence, particularly in the grave style; when speaking of animate objects, as the being of a God ; our frail being ; and when qualified in a compound form is preferable, as our well-being.

Subsist is properly a species of existing ; from the Latin prepositive sub, signifying for a time, it denotes temporary or partial exist-ence. Every thing exists by the creative and preservative power of the Almighty; that which subsists depends for its existence upon the chances and changes of this mortal life. To exist therefore designates simply the event of being or existing; to subsist conveys the accessory ideas of the mode and duration of existing. Man exists while the vital or spiritual part of him remains; he subsists by what he obtains to support life. Friendships exist in the world, notwithstanding the prevalence of selfishness; but it cannot subsist for any length of time between individuals in whom this base temper prevails.

He does not understand either vice or virtue, who will not allow that life without the rules of morality is a wayward uneasy being -STELL.

When the soul is freed from all corporeal alliance, then it truly *exists.*—HUGHES after XENOPHON.

Forlorn of thee, Whither shall I betake me? where subsist !-- MILTON.

To Be, Become, Grow.

Be, v. To be, exist.

Become signifies to come to be, that is, to be in course of time.

Grow is in all probability changed from the Latin crevi, perfect of cresco to increase or grow.

Vide Abbé Girard : "Etre. exister, subsister."

Be is positive; become is relative; a person is what he is without regard to what he was; he becomes that which he was not before. We judge of a man by what he is, but we cannot judge of him by what he will become : this year he is immoral and irreligious, but by the force of reflection on himself he may become the contrary in another year.

To become includes no idea of the mode or circumstance of its becoming ; to grow is to become by a gradual process : a man may be come a good man from a vicious one, in consequence of a sudden action on his mind ; but he grows in wisdom and virtue by means of an increase in knowledge and experience.

To be or not to be ? that is the question .- SHAKSPEARE.

About this time Savage's nurse, who had always treated him as her own son, died; and it was natural for him to take care of those effects which by her death were, as he imagined, become his own. \rightarrow OHNSON.

Authors, like coins, grow dear, as they grow old .- POPE.

To be Acquainted With, v. To know.

Beam, v. Gleam.

Beam, v. Ray.

To Bear, Yield.

Bear, in Saxon baran, old German beran, Latin pario, and Hebrew bara to create.

Yield, v. 10 afford

Bear conveys the idea of creating within itself; yield that of giving from itself. Ani-mals bear their young; inanimate objects yield their produce. An apple-tree bears apples ; the earth yields fruits.

Bear marks properly the natural power of bringing forth something of its own kind; yield is said of the result or quantum brought forth : shrubs *bear* leaves, flowers, or berries, according to their natural properties ; flowers *yield* seeds plentifully or otherwise as they are favoured by circumstances.

No keel shall cut the waves for foreign ware, For every soil shall ev'ry product bear.-DRYDEN,

Nor Bactria, nor the richer Indian fields, Nor all the gummy stores Arabia yields, Nor any foreign earth of greater name, Can with sweet Italy contend in fame.-DRYDEN.

To Bear, Carry, Convey, Transport.

Bear, from the sense of generating (v. To bear, yueld), has derived that of retaining. Carry, in French charaer, probably from the Latin currus, Greek kappe or rpsym to run, or Kupw, in Hebrew kerah to meet, signifies to move a thing from one place to another.

Convey, in Latin conveke, is probably com-pounded of con and veho to carry with one. Transport, in French transporter, Latin

transporto, compounded of trans over, and porto to carry, signifies to carry to a distance.

To bear is simply to take the weight of any substance upon one's self; to carry is to remove that weight from the spot where it was; we always bear in carrying, but we do not always carry when we bear. Both may be applied to things as well as persons : whatever receives the weight of any thing bears it; whatever is caused to move with any thing

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carries it. That which cannot be easily borne must be burdensome to *carry*: in extremely hot weather it is sometimes irksome to *bear* the weight even of one's clothing ; Virgil praises the pious Æneas for having carried his father on his shoulders in order to save him from the sacking of Troy. Weak people or weak things are not fit to bear heavy burdens : lazy people prefer to be carried rather than to carry any thing.

Since bear is confined to personal service it may be used in the sense of carry, when the latter implies the removal of any thing by means of any other body. The *bearer* of any letter or parcel is he who carries it in his hand ; the carrier of parcels is he who employs a conveyance. Hence the word bear is often very appropriately substituted for carry, as Virgil praises Æneas for bearing his father on his shoulders. Convey and transport are species of carrying.

Carry in its particular sense is employed either for personal exertions or actions per-formed by the help of other means; convey and transport are employed for such actions as are performed not by immediate personal intervention or exertion: a porter carries goods on his knot; goods are conveyed in a waggon or a cart; they are transported in a vessel.

Convey expresses simply the mode of removing; transport annexes to this the idea of the place and the distance. Merchants get the goods conveyed into their warehouses which they have had transported from distant countries. Pedestrians take no more with them than what they can conveniently carry : could armies do the same, one of the greatest obstacles to the indulgence of human ambiinto a peaceful country is defeated for the want of means to convey provisions sufficient for such numbers; and when mountains or deserts are to be traversed, another great difficulty presents itself in the transportation of artillery.

It is customary at funerals for some to bear the pall and others to carry wands or staves; the body itself is conveyed in a hearse, unless it has to cross the ocean, in which case it is transported in a vessel.

In hollow wood they floating armies bear .- DRYDEN.

A whale, besides those seas and oceans in the several vessels of his body which are filled with innumerable shoals of little animals, *carries* about him a whole world of inhabitants,-ADDISON,

Love cannot, like the wind, itself *convey* To fill two sails, though both are spread one way. HOWARD.

It is to navigation that men are indebted for the power of *transporting* the superfluous stock of one part of the earth to supply the wants of another.—ROBERTSON.

To Bear, v. To suffer.

To Bear Down, v. To overbear.

Beast, v. Animal.

To Beat, Strike, Hit.

Beat, in French battre, Latin batuo, comes from the Hebrew habat to beat.

Strike, in Saxon strican, Danish stricker, &c. from strictum, participle of stringo to bind.

Hit, in Latin ictus, participle of ico, comes from the Hebrew necat to strike.

To beat is to redouble blows; to strike is to give one single blow; but the bare touching in consequence of an effort constitutes hitting. We never beat but with design, nor hit with-No never start but we may strike by accident. It is the part of the strong to *beat*; of the most vehement to *strike*; of the most suresighted to hit.

Notwithstanding the declamations of philosophers as they please to style themselves, the practice of *beating* cannot altogether be discarded from the military or scholastic discipline. The master who strikes his pupil hastily is oftener impelled by the force of passion than of conviction. *Hitting* is the object and delight of the marksman; it is the utmost exertion of his skill to hit the exact point at which he aims.

Young Sylvia beats her breast, and cries aloud For succour from the clownish neighbourhood

Send thy arrows forth,

Strike, strike these tyrants and avenge my tears. CUMBERLAND.

No man is thought to become vicious by sacrificing the life of an animal to the pleasure of *hitting* a mark. It is however certain that by this act more happiness is des-troyed than produced.—HAWKESWORTH.

To Beat, Defeat, Overpower, Rout, Overthrow.

Beat is here figuratively employed in the sense of the former section.

Defeat, from the French defaire, implies to undo; and Overpower to have the power over any one.

To Rout from the French mettre en déroute is to turn from one's route, and Overthrow to throw over or upside down.

Beat respects personal contests between individuals or parties : defad, roat, overpower, and overthrow, are employed mostly for con-tests between numbers. A general is beaten in important engagements ; he is defeated and may be routed in partial attacks ; he is overpowered by numbers, and overthrown in set engagements. The English pride themselves on beating their enemies by land as well as by sea, whenever they come to fair engagements, but the English are sometimes dejeated when they make too desperate attempts, and sometimes they are in danger of being overpowered : they are very seldom routed or overthrown.

To beat is an indefinite term expressive of no particular degree : the being beaten may be attended with greater or less damage. To be defeated is a specific disadvantage, it is a failure in a particular object of more or less importance. To be overpowered is a positive loss; it is a loss of the power of acting which may be of longer or shorter duration: to be routed is a temporary disadvantage; a rout alters the route or course of proceeding, but does not disable : to be overthrown is the greatest of all mischiefs, and is applicable only to great armies and great concerns: an overthrow commonly decides a contest.

Beat is a term which reflects more or less dishonour on the general or the army, or on both : defeat is an indifferent term ; the best generals may sometimes be defeated by circumstances which are above human control; overpowering is coupled with no particular honour to the winner, nor disgrace to the loser; superior power is oftener the result of good fortune than of skill. The bravest and finest troops may be overpowered in cases which exceed human power; a rout is always disgraceful, particularly to the army; it always arises from want of firmness; an overthrow is fatal rather than dishonourable; it excites pity rather than contempt.

Turnus, I know you think me not your friend, Nor will I much with your belief contend; I beg your greatness not to give the law

In other realms, but beaten to withdraw.-DRYDEN.

Satan frequently confesses the omnipotence of the Supreme Being, that being the perfection he was forced to allow him, and the only consideration which could support his pride under the shame of his *defeat*,—ADDISON.

The veterans who defended the walls were soon overpowered by numbers,-ROBERTSON,

The rout (at the battle of Pavia) now became universal, and resistance ceased in almost every part but where the king was in person.—ROBERTSON.

Milton's subject is rebellion against the Supreme Being; raised by the highest order of created beings; the overthrow of their host is the punishment of their crime,--JOHNSON.

*Beatification, Canonization.

These are two acts emanating from the pontifical authority, by which the Pope declares a person, whose life has been exemplary and accompanied with miracles, as entitled to enjoy eternal happiness after his death, and determines in consequence the sort of worship which should be poid to him. In the act of Beatification the Pope

In the act of Beatification the Pope pronounces only as a private person, and uses his own authority only in granting to certain persons, or to a religious order, the privilege of paying a particular worship to a *beatified* object.

In the act of **Canonization**, the Pope speaks as a judge after a judicial eximination on the state, and decides the sort of worship which ought to be paid by the whole church.

Beatitude, v. Happiness.

Beau, v. Gallant.

Beautiful, Fine, Handsome, Pretty.

Beautiful, or full of beauty, in French beauté, comes from beau, belle, in Latin bellus fair and beaus or beaus good

fair, and benus or bonus good. Fine, in French fin, German fein, &c., not improbably comes from the Greek dauco bright, splendid, and dauco to appear, because what is fine is by distinction clear.

Handsome, from the word hand, denotes a species of *beauty* in the body, as *handy* denotes its agility and skill.

Pretty, in Saxon practe adorned, German präcktig, Swedish präktig splendid, which is connected with our words, parade and pride.

Of these epithets, which denote what is pleasing to the eye, *beautiful* conveys the strongest meaning; it marks the possession

* Girard : " Beatification, canonization,"

BEAUTIFUL.

of that in its fullest extent, of which the other terms denote the possession in partonly. *Fineness, handsomeness, and pretimess,* are to beauty as parts to a whole. When taken in relation to persons, a woman is beautiful who in feature and complexion possesses a grand assemblage of graces; a woman is *fine*, who with a striking figure unites shape and symmetry; a woman is *handsome*, who has good features, and *pretly* if with symmetry of feature be united delicacy.

The beautiful is determined by fixed rules; it admits of no excess or defect; it comprehends regularity, proportion, and a due distribution of colour, and every particular which can engage the attention: the *jine* must be coupled with grandeur, majesty, and strength of figure; it is incompatible with that which is small; a little woman can never be *jine*: the handsome is a general assemblage of what is agreeable; it is marked by no particular characteristic, but the absence of all deformity; *prettimess* is always coupled with simplicity, it is incompatible with that which is large: a tall woman with masculine features eannot be *pretty*.

Beauty will always have its charms; they are, however, but attractions for the eye; they please and awaken ardent sentiments for a while; but the possessor must have something else to give her claims to asting regard: this is, however, seldom the case: Providence has dealt out his gifts with a more even hand. Neither the *beautiful*, nor the *fine* woman has in general those durable attractions which belong either to the *handsome* or the *pretty*, who with a less inimitable tint of complexion, a less unerring proportion in the limbs, a less precise symmetry of feature, are frequently possessed of a sweetness of countenance, a vivacity in the eye, and a grace in the manner, that wins the beholder and inspires affection.

Beauty is peculiarly a female perfection, in the male sex it is rather a defect : a *beautiful* man will not be respected, because he cannot be respectable; the possession of *beauty* deprives him of his manly characteristics, beldness and energy of mind, strength and robustness of limb : but though a man may not be *beautiful* or *pretty*, he may be *fine* or *headsone*.

beautiful or pretty, he may be fine or handsome. When relating to other objects, beautiful, fine, pretty, have a strong analogy. With respect to the objects of nature, the becutiful is displayed in the works of creation, and wherever it appears it is marked by elegance, variety, harmony, proportion; but above all, that softness which is peculiar to female beauty: the fine, on the contrary, is associated with the grand, and the pretty with the simple. The sky presents either a beautiful aspect, or a fine aspect; but not a pretty aspect. A rural scene is beautiful when it unites richness and diversity of natural objects with superior cultivation; it is fine when it presents the bolder and more impressive features of nature, consisting of rocks and mountains; it is pretty when divested of all that is extraordinary, it presents a smiling view of nature in the gay attire of shrubs, and many coloured flowers, and verdant meadows, and luxuriant fields.

Beautiful sentiments have much in them to interest the affections, as well as the understanding; they make a vivid impression : fine sentiments mark an elevated mind and a loftiness of conception; they occupy the understanding, and afford scope for reflection; they make a strong impression: *pretly* ideas are but pleasing associations or combinations that only amuse for the time being, without producing any lasting impression. We may speak of a *becatiful* poem, although not a *becattiful* tragedy; but a *fine* tragedy, and a *pretly* comedy. Imagery may be *becatiful* and *fine*, but seldom *pretly*.

The celestial bodies revolving with so much regularity in their orbits, and displaying so much brilliancy of light, are becautiful objects. The display of an army drawn up in battle array; the neatness of the men; the order, complexity, and variety of their movements, and the precision in their discipline, afford a *fine* spectacle. An assemblage of children imitatiog in their amusements the system and regularity of more serious employments, and preserving at the same time the playfulness of childhood, is a *pretty* sight.

Beautiful, fine, and pretty, are indifferently applied to works of nature and art; handsome to works of art only, as a beautiful picture, a fine drawing, and a pretty cap, handsome furniture; but in such cases handsome has mostly a reference to the make or construction of a thing: but beautiful, fine, and pretty, simply denote the impression which the appearance of things makes on the observer. Hence it is that handsome is applied to moral actions, which reflect credit on the agent; and hence the proverb of "handsome is that handsome does."

There is nothing that makes its way more directly to the soul than *beauty*, which immediately diffuses a secret satisfaction and complacency through the imagination,— ADDISON,

It is observed among birds that nature has lavished all her ornaments upon the male, who very often appears in a most *beautiful* head dress.—ADDISON.

When in ordinary discourse, we say a man has a fine head, a long head, or a good head, we express ourselves metaphordeally, and speak in relation to his understanding; whereas, when we say of a woman, she has a fine, a long, or a good head, we speak only in relation to her pommode.—ADDISON.

A handsome fellow immediately alarms jealous husbands, and every thing that looks young or gay turns their thoughts upon their wives.—ADDISON.

A letter dated Sept. acquaints me that the writer, being resolved to try his fortune, had fasted all that day, and, that he night be sure of dreaming upon something at night, procured a *handsome* slice of bride cake.—SPECTA-TOR.

"Indeed, my dear," says she, "you make me mad sometimes, so you do, with the silly way you have of treating me like a *pretty* idiot."-STEELE.

An innocent creature, who would start at the name of strumpet, may think it *pretty* to be called a mistress.—SPECTATOR.

To Become, v. To be, become.

Becoming, Decent, Fit, Suitable.

Becoming, from become, compounded of be and come, signifies coming in its place.

Decent, in French decent, in Latin decens, participle of dece, from the Greek Sore, and the Chaldre deca to beseem, signifies the quality of beseeming and befitting.

Fit, in French fait, Latin factum, participle of facio to do, signifies done as it ought to be.

Suitable, from to suit, signifies able to suit; and suit, in French suite, Latin secutus, comes from sequer to follow, signifying to follow as it ought.

What is *becoming* respects the manner of being in society, such as it ought, as to person, time, and place. *Decency* regards the manner of displaying one's self, so as to be approved and respected. *Filmess* and suitableness relate to the disposition, arrangement, and order of either being or doing, according to persons, things, or circumstances.

The becoming consists of an exterior that is pleasing to the view: decency involves moral propriety ; it is regulated by the fixed rules of good breeding: fitness is regulated by local circumstances, and suitableness by the established customs and usages of society. dress of a woman is becoming that renders her person more agreeable to the eye; it is decent if it in no wise offend modesty; it is $\Re t$ if it be what the occasion requires; it is *suitable* if it be according to the rank and character of the wearer. What is becoming varies for every individual; the age, the complexion, the stature, and the habits of the person must be consulted in order to obtain the appearance which is becoming; what becomes a young female, or one of fair complexion, may not become one who is farther advanced in life, or who has dark features : decency is one and the same for all : all civilized nations have drawn the exact line between the decent and the indecent, although fashion may sometimes draw females aside from this line : fitness varies with the seasons, or the circumstances of persons; what is fit for the winter is unfit for the summer, or what is fit for dry weather is unfit for the wet; what it fit for town is not fit for the country; what is fit for a healthy person is not fit for one that is infirm : suitableness accommodates itself to the external circumstances and conditions of persons; the house, the furniture, the equipage of a prince, must be suitable to his rank; the retinue of an ambassador must be suitable to the character which he has to maintain, and to the wealth, dignity, and importance of the nation, whose monarch he represents.

Gravity becomes a judge, or a elergyman, at all times : an unassuming tone is becoming in a child when he addresses his superiors. Decency requires a more than ordinary gravity when we are in the house of mourning or prayer; it is *indecent* for a child on the commission of a fault to affect a careless unconcern in the presence of those whom he has offended. There is a *filness or unfilness* in persons for each other's society: education *fils* a person for the society of the noble, the wealthy, the polite, and the learned. There is a *suitableness* in people's tempers for each other; such a *suitability* is particularly requisite for those who are destined to live together: selfish people, with opposite tastes and habits, can never be *suitable* companions.

Nothing ought to be held laudable or becoming, but what nature itself should prompt us to think so.-STEELE.

A Gothic bishop, perhaps, thought it proper to repeat such a form in such particular shoes or slippers; another

fancied it would be very decent if such a part of public devotions were performed with a mitre on his head.-ADDISON.

To the wiser judgment of God it must be left to deter-mine what is *fit* to be bestowed, and what to be withheld. --BLAIR.

Raphael, amidst his tenderness and friendship for man, ADDISON.

Becoming, Comely, Graceful.

Becoming, v. Becoming, decent.

Comely, or *come like*, signifies coming or appearing as one would have it.

Graceful, signifies full of grace.

These epithets are employed to mark in general what is agreeable to the eye. Becoming d+ notes less than comely, and this less than graceful: nothing can be comely or graceful which is unbecoming : although many things ar becoming which are neither comely or grace-

Becoming respects the decorations of the person, and the exterior deportment; comely respects natural embellishments; graceful natural or artificial accomplishments : manuer is becoming ; figure is comely , sir, figure, or

Becoming is relative ; it depends on taste and opinion ' on accordance with the prevailing sertiments or particular circumstances of society : comely and graceful are absolute ; they are qualities felt and acknowledged by all.

What is becoming is confined to no rank ; the highest and the lowest have, alike, the opportunity of doing or being that which becomes their station : what is comely is seldom assoclated with great refinement and culture; what is *graceful* is rarely to be discovered apart from high rank, noble birth, or elevation of character.

The care of doing nothing unbecoming has accompanied the greatest minds to their last moments. Thus Cesar gathered his robe about hun that he might not fall in a manner unbecoming of himself.—SPECTATOR.

The comeliness of person, and the decency of behaviour, add infinite weight to what is pronounced by any one.-SPECTATOR.

To make the acknowledgment of a fault in the highest manner graceful, it is lucky when the circumstances of the offender place hum above any ill consequences from the resentment of the person offended.-STELLE,

To Be Conscious, v. To feel.

To Be Deficient, v. To fail.

To Bedew, v. To sprinkle.

To Beg, Desire.

Beg, v. To ask, beg.

Desire. in French desirer, Latin desidero, comes from desido to fix the mind on an ob-

To beg, marks the wish; to desire, the will

Beg is the act of an inferior, or one in a subordinate condition ; desire is the act of a superior: we beg a thing as a favour; we desire it as a right: children beg their parents

to grant th m an indulgence ; parents desire their children to attend to their business.

She'll hang upon his lips and beg him tell The story of my passion o'er again, -SOUTHERN,

Once when he was without lodging, meat, or clothes, one of his friends left a message, that he derived to see him about nine in the norming. Savage knew that it was his intention to assist him; but was very much disgusted that he should presume to prescribe the hour of his attend-ance, and I believe refused to see him.-JOHNSON.

To Beg, Beseech, Solicit, Entreat, Supplicate, Implore, Crave.

Beg, v. To ask, beg. Beseech, compounded of be and seech, or seek is an intensive verb, signifying to seek strongly

Solicit, in French soliciter, Latin solicito, is probably compounded of solum or totum, and cito to cite, summon, appeal to, signifying to rouse altogether.

Entreat, compounded of en or in and treat, in French traiter, Latin tracto to manage, signifies to act upon.

Supplicate, in Latin supplicatus, parti-ciple of supplico. compounded of sup or sub and plico to fold, signifies to bend the body down in token of submission or distress, in order to awaken notice.

Implore, in French implorer, Latin imploro, compounded of im or in and ploro to weep or lament, signifies to act upon by weeping.

Crave, in Saxon cravian, signifies to long for earnestly.

All these terms denote a species of asking $(v. To \ ask, \ beg)$, varied as to the person, the object and the manner; the first four do not mark such a state of dependance in the agent as the last three: to beg denotes a state of want; to beseech, entred, and solicit, a state of urgent necessity; supplicate and implore a state of abject distress; craze, the lowest state of physical want: one begs with impor-tunity; beseeches with earnestness; entreals by the force of reasoning and strong representation: one solicits by virtue of one's interest; supplicates by an humble address; implores by every mark of dejection and humiliation.

Begging is the act of the poor when they need assistance: beseeching and entreating are resorted to by friends and equals, when they want to influence or persuade, but besceching is more urgent : entreating more argument .tive: solicitations are employed to obtain favours, which have more respect to the circumstances than the rank of the solicitor : supplicating and imploring are resorted to by sufferers for the relief of their misery, and are addressed to those who have the power of averting or increasing the calamity: craving is the consequence of longing; it marks an earnestness of supplication; an abject state of suffering dependance.

Those who are too idle to work commonly have recourse to *begging*: a kind parent will sometimes rather beseech an undutiful child to lay aside his wicked courses, than plunge him deeper into guilt by an ill-timed exercise of authority : when we are entreated to do an act of civility, it is a mark of unkindness to be

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heedless to the wishes of our friends : gentlemen in office are perpetually exposed to the solicitations of their friends, to procure for themselves, or their connexions, places of trust and emolument: a slave supplicates his master for pardon, when he has offended, and implores his mercy to mitigate, if not to remit the punishment: a poor wretch, suffering with hunger, craves a morsel of bread.

What more advance can mortals make in sin, So near perfection, who with blood begin? Deaf to the calf that lies beneath the knife : Looks up, and from the butcher begs her life?

Modesty never rages, never murmurs, never pouts, when it is ill-treated; it pines, it *beseeches*, it languishes.--STEELE.

As money collected by subscription is necessarily re-ceived in small sums, Savage was never able to send his poems to the press, but for many years continued his *solicitation*, and squandered whatever he obtained,—

For whom the merchant spread his silken stores. Can she *entreat* for bread, and want the needful raiment? —ROWE'S JANE SHORE.

Savage wrote to Lord Tyrconnel, not in a style of *supplication* and respect; but of reproach, menace, and contempt.—JOHNSON.

Is't then so hard, Monimia, to forgive A fault, where humble love, like mine, *implores* thee ? OTWAY.

For my past crimes, my forfeit life receive. No pity for my sufferings here I crave, And only hope forgiveness in the grave. ROWE'S JANE SHORE.

To Beg, v. To ask.

To Begin, Commence, Enter upon.

Begin, in German beginnen, is compounded

of be and ginner, probably a frequentative of gehen to go, signifying to go first to a thing. Commence, in French commencer, is not improbably derived from the Latin commendo, signifying to betake one's self to a thing.

Enter, in Latin *intro* within, signifies with the preposition **Upon**, to go into a thing.

Begin and commence are so strictly allied in signification, that it is not easy to discover the difference in their application ; although a minute difference does exist. To begin respects the order of time; to commence, the exertion of setting about a thing: whoever begins a dispute is termed the aggressor ; no one should commence a dispute unless he can calculate the consequences, and as this is impracticable, it is better never to commence disputes, particularly such as are to be decided by law. Begin is opposed to end; commence to complete: a person begins a thing with a view of ending it; he commences a thing with a view of completing

To begin is either transitive or intransitive; to commence is mostly transitive : a speaker begins by apologising; he commences his speech with an apology: happiness frequently ends where prosperity begins; whoever commences any undertaking, without estimating his own power, must not expect to succeed.

To begin is used either for things or persons; to commence for persons only : all things have their beginning; in order to effect anything, we must make a commencement: a word begins with a particular letter, or a line begins with a

particular word ; a person commences his career. Lastly, begin is more colloquial than commence: thus we say, to begin the work; to commence the operation: to begin one's play; to commence the pursuit ; to begin to write ; to commence the

To commence and enter upon are as closely allied in sense as the former words; they differ principally in application : to commence seems rather to denote the making an experiment; to enter upon, that of first doing what has not been tried before: we commence an undertaking; we enter upon an employment: speculating people are very ready to commence schemes; considerate people are always averse to entering upon any office, until they feel themselves fully adequate to discharge its

When beginning to act your part, what can be of greater moment than to regulate your plan of conduct with the most serious attention?-BLAIR.

By the destination of his Creator, and the necessities of his nature, man commences at once an active, not merely a contemplative being.—BLAIR.

If any man has a mind to enter upon such a voluntary abstinence, it might not be improper to give him the caution of Pythagoras, in particular: *Abstine a fabilis*, that is, say the interpreters, "meddle not with elections."— ADDESON.

Beginning, v. Origin.

To Beguile, v. To amuse.

Behaviour, Conduct, Carriage, Deportment, Demeanour.

Behaviour comes from behave, com-pounded of be and have, signifying to have one's self, or have self-possession.

Conduct, in Latin conductus, participle of conduco, compounded of con or cum and duco to lead along, signifies leading one's self along

Carriage, the abstract of carry (v. To bear, carry), signifies the act of carrying one's body, or one's self.

Deportment, from the Latin deporto to carry; and Deme anour, from the French demener to lead, have the same original sense as the preceding.

Behaviour respects corporeal or mental ac-*Behaviour* respects corpored of mental ac-tions; conduct, mental actions; corriage, de-portment, and demeanour, are different species of behaviour. Behaviour respects all actions exposed to the notice of others; conduct the general line of a person's moral proceedings: we speak of a person's behaviour at table, or in company, in a ball room, in the street, or in public; of his *conduct* in the management of his private concerns, in the direction of his family, or in his different relations with his fellow creatures. *Behaviour* applies to the minor morals of society; conduct to those of the first moment: in our intercourse with others we may adopt a civil or polite, a rude or boisterous, *behaviour*; in our serious transactions we may adopt a peaceable, discreet, or conduct. Our behaviour is good or bad; our conduct is wise or foolish: by our behaviour we may render ourselves agreeable, or other-wise; by our conduct we may command esteem, or provoke contempt: the behaviour of young people in society is of particular importance;

it should, above all things, be marked with propriety in the presence of superiors and elders; the youth who does not learn betimes a seemly behaviour in company, will scarcely know how to-conduct himself indiciously on

Carriage respects simply the manner of carrying the body : deportment includes both the action and the carriage of the body in performing the action ; demeanour respects only the moral character or tendency of the action : *deportment* is said only of those extefor actions that have an immediate reference to others ; demeanour of the general behaviour as it relates to the circumstances and situation of the individual : the carriage is that part of behaviour, which is of the first importance to attend to in young persons. A *carrage* should neither be haughty nor servile; to be graceful it ought to have a due mixture of dignity and condescension : the deportment of a man should be suited to his station : a humble deportment is becoming in inferiors ; a stately and forbidding *deportment* is very unbecoming in superiors: the *demeanour* of a man should be suited to his situation; the suitable demeanour of a judge on the bench, or of a clergyman in the pupit, or when performing his derical functions, adds much to the dignity and solemnity of the office itself.

The carriage marks the birth and education : an awkward carriage stamps a man as vulgar; a graceful carriage evinces refinement and colture. The *deportment* marks the existing temper of the mind; whoever is really impressed with the solemnity and importance of public worship will evince his impressions by a gravity of deportment ; females should guard egainst a light deportment, as highly prejudi-cial to their reputation : the demensiour marks the habitual temper of the mind, or in fact, the real character: we are often led to judge favourably of an individual from the first glance, whose *demeanour* on close examination does not leave such favourable impressions.

The circumstance of life is not that which gives us place, but our *behaviour* in that circumstance is what should be our solid distinction.—STEELE.

Wisdom is no less necessary in religious and moral than in civil conduct.-BLAIR.

He that will look back mon all the acquaintances he has had in his whole life will find he has seen more men expable of the greatest employments and performances, than such as could in the general bent of their carriage act otherrise than according to their own complexion and humour.—STEELE.

The unlid demeanour, the modest deportment, are valued not only as they denote internal purity and imnocence, but as forming in themselves the most aminble and engaging part of the female character --MACKEXYIE.

I have been told the same even of Mahometans, with relation to the propriety of their *demeanour* in the con ventions of their erroneous worship -STEELE.

Behind. v. After.

Behind, v. Back.

To Behold, v. To look, see.

Beholder, v. Looker on.

Belief. Credit, Trust, Faith.

Belief, from believe, in Saxon gelyfan, geleavan, in German glauben, comes, in all possi-

bility, from *lief*, in German, *belieben* to please, and the Latin *libet* it pleaseth, signifying the pleasure or assent of the mind.

Credit. in French credit, Latin creditus, participle of credo, compounded of cor the heart, and do to give, signifies also giving the

Trust is connected with the old word trow. in Saxon treowian, German trauen, old German thravaha, thraven, &c. to hold true, and prob-ably from the Greek θ_{appear} to have confidence, signifying to depend upon as true.

Faith. in Latin fides, from fide to confide, signifies also dependance upon as true.

Belief is the generic term, the others specific : we believe when we credit and trust, but not always vice-versa. Belief rests on no particular person or thing ; but credit and trust rest on the authority of one or more individuals. Every thing is the subject of *belief* which produces one s assent: the events of human life are *credited* upon the authority of the narrator: the words, promises, or the integrity of indi-viduals are *trusted* · the power of persons and the virtue of things are objects of *faith*.

Belief and credit are particular actions, or sentiments : trust and faith are permanent dispositions of the mind. Things are entitled to our belief ; persons are entitled to our credit : but people repose a trust in others ; or have a jaith in others.

Our belief or unbelief is not always regulated by our reasoning faculties or the truth of things: we often *believe*, from prejudice and ignorance, things to be true which are very false. With the bulk of mankind, assurance goes further than any thing else in obtaining credit; gross falsehoods, pronounced with con-fidence, will be credited sooner than plain truths told in an unvarnished style. There are no disappointments more severe than those which we feel on finding that we have trusted to men of base principles. Ignorant people have commonly a r. ore implicit faith in any nostrum recommended to them by persons of their own class, than in the prescriptions of professional men regularly educated.

Oh! I've heard him talk Like the first-born shid of love, when every word Spoke In his eyes, ud.-ept to be believ'd, And all to ruin me...SOUTHERN

Oh ! I will credit my Scamandra's tears ! Nor think them drops of chance like other women's.

Capricious man ! To good or ill inconstant. Too much to fear or trust is equal weakness

For faith repos'd on seas and on the flat ring sky, Thy naked corpse is doom'd on shores unknown to lie, DRYDEN,

Belief, trust, and faith, have a religious ap-plication which credit has not. Belief is simply an act of the understanding : trust and faith are active moving principles of the mind in which the heart is concerned. Belief does not extend beyond an assent of the mind to any given proposition; trust and faith are lively sentiments which impel to action. Belief is to trust and faith as cause to effect: there may be belief without either trust or faith; but there can be no trust or faith without belief: we believe that there is a God, who is the creator and preserver of all his creatures; we

therefore *trust* in him for his protection of ourselves; we *believe* that Jesus Christ died for the sins of men ; we have therefore faith in his redeeming grace to save us from our sins.

Belief is common to all religions: trust is peculiar to the believers in Divine revelation: peculiar to the believers in Divine revelation: rath is employed by distinction for the Chris-tian faith. Belief is purely speculative; and trust and faith are operative; the former operates on the mind; the latter on the out-ward conduct. Trust in God serves to dispel all anxious concern about the furture. "Faith," says the Apostle, " is dead without works." Theorists substitute belief for faith, enthu-siasts mistake passion for faith. True faith must be grounded on a right belief, and accom-nanied with a right practice. panied with a right practice.

The Epicureans contented themselves with the denial of a Providence, asserting at the same time the existence of gods in general; because they would not shock the com-mon *belief* of mankind,—ADDISON.

What can be a stronger motive to a firm *trust* and re-liance on the mercies of our Maker, than the giving us his Son to suffer for us.—ADDISON.

The *faith* or persuasion of a Divine revelation is a divine faith, not only with respect to the object of it, but likewise in respect of the author of it, which is the Divine Spirit, -TLOTSON.

To Believe, v. To think.

Beloved, v. Amiable.

Below, v. Under.

To Bemoan, v. To bewail.

Bend, Bent.

Both abstract nouns from the verb to bend : the one to express its proper, and the other its moral application: a stick has a **Bend**; the mind has a Bent.

A bend in any thing that should be straight is a defect; a bent of the inclination that is not sanctioned by religion is detrimental to a person's moral character and peace of mind. For a vicious *bend* in a natural body there are various remedies ; but nothing will cure a cor-rupt *bent* except religion.

His coward lips did from their colour fly, And that same eye whose *bend* does awe the world, Did lose its lustre.—SHAKSPEARE.

The soul does not always care to be in the same bent. The faculties relieve one another by turns, and receive an additional pleasure from the novelty of those objects about which they are conversant.-ADDISON.

To Bend, v. To learn.

To Bend, v. To turn.

Beneath, v. Under.

Benefaction, Donation.

Benefaction, from the Latin benefacio, signifies the thing well done, or done for the good of others.

Donation, from dono to give or present, signifies the sum presented.

Both these terms denote an act of charity, but the former comprehends more than the latter: a benefaction comprehends acts of personal service in general towards the indigent :

BENEFICENT.

donation respects simply the act of giving and the thing given. Benefactions are for private use; donations are for public service. A benefactor to the poor does not confine himself to the distribution of money; he enters into all their necessities, consults their individual cases, and suits his *benefactions* to their exi-gencies; his influence, his counsel, his purse, and his property, are employed for their good : his donations form the smallest part of the good which he does.

The light and influence that the heavens bestow upon this lower world, though the lower world cannot equal their benefaction, yet with a kind of grateful return, it reflects those rays that it cannot recompense.—SOUTH.

Titles and lands given to God are never, and plates, vestments, and other sacred utensils, are seldom conser crated; yet certain it is that after the *donation* of them to the church, it is as really a sacrilege to steal them as it is to pull down a church.-SOUTH.

Benefice, v. Living.

Beneficence, v. Benevolence.

Beneficent, Bountiful, or Bounteous, Munificent, Generous, Liberal.

Beneficent, from benefacio (v. Benefaction).

Bountiful signifies full of boundy or good-ness, from the French bonts, Latin bonits. Munificent, in Latin munificus, from munus and facio, signifies the quality of making presents.

Generous, in French genereux, Latin generosus, (f high blood, noble extraction, and

consequently of a noble character. Liberal, in French *liberal*, Latin *liberalis* from *liber* free, signifies the quality of being like a free man in distinction from a bondman, and by a natural association being of a free disposition, ready to communicate.

Beneficent respects every thing done for the good of others : bounty, munificence, and genegood of out is obtained where the second sec well-wisher to his fellow-creatures is beneficent according to his mean; he is bountiful in providing for the comfort and happiness of others; he is munificent in dispensing favours; he is generous in imparting his property ; he is liberal in all he does.

Beneficence and bounty are characteristics of the Deity as well as of his creatures ; munifithe Deity as well as of his creatures; manyl-cence, generosity, and liberality are mere human qualities. Beneficence and bounty are the peculiar characteristics of the Deity; with him the will and the act of doing good are commensurate only with the power; he was beneficent to us as our Creator, and continues his beneficence to us by his daily preservation and protection; to some, however, he has been more *bountiful* than to others, by pro-viding them with an unequal share of the good things of this life.

good things of this life. The beneficence of man is regulated by the bounty of Providence: to whom much is given, from him will much be required. In-structed by his word, and illumined by that spark of benevolence which was infused into their souls with the breath of life, good men

BENEFIT.

are ready to believe that they are but stewards of all God's gifts, holden for the use of such as are less *bountifully* provided. They will desire, as far as their powers extend, to imitate this feature of the Deity by bettering with their beneficent counsel and essistance the condition of all who require it, and by gladdening the hearts of many with their bountiful provisions

Princes are munificent, friends are generous, patrons liberal. Munificence is measured by the quality and quantity of the thing bestowed; generosity by the extent of the sacrifice made; liberality by the warmth of the spirit dis-covered. A monarch displays his munificence in the presents which he sends by his am-bassadors to another monarch. A generous man will wave his claims, however powerful they may be, when the accommodation or relief of another is in question. A liberal spirit does not stop to inquire the reason for giving, but gives when the occasion offers.

Munificence may spring either from ostentation or a becoming sense of dignity; generosity may spring either from a generous temper, or an easy unconcern about property; liberality of conduct is dictated by nothing but a warm heart and an expanded mind. Munificence is confined simply to giving, but we may be generous in assisting, and liberal in rewarding.

The most *beneficent* of all beings is he who hath an absolute fulness of perfection in himself, who gave existence to the universe, and so cannot be supposed to want that which he communitated.—GROVE.

Hail ! Universal Lord, he bounteous still To give us only good.-MILTON.

I esteem a habit of benignity greatly preferable to munificence.-STRELE after CICERO.

We may with great confidence and equal truth affirm we may with great condence and equal truth amm, that since there was such a thing as mankind in the world, there never was any heart truly great and gene-rous, that was not also tender and compassionate.—

The citizen, above all other men, has opportunities of arriving at the highest fruit of wealth, to be *liberal* without the least expense of a man's own fortune,-

Benefit, Favour, Kindness, Civility.

Benefit signifies here that which benefits

Favour, in French faveur, Latin favor and faveo to bear good will, signifies the act flowing from good will.

Kindness signifies an action that is kind

Civility signifies that which is civil (v.

The idea of an action gratuitously performed for the advantage of another is common to

Benefits and favours are granted by superiors ; kindnesses and civilities pass between equals.

Benefits serve to relieve actual wants : the power of conferring and the necessity of re-ceiving them, constitute the relative difference in station between the giver and the receiver : favours tend to promote the interest or con-venience: the power of giving and the advantage of receiving are dependant on local circumstances, more than on difference of station. Kindnesses and civilities serve to afford mutual accommodation by a reciprocity of kind offices

BENEFIT.

on the many and various occasions which offer in human life: they are not so important as either *benefits* or *favours*, but they carry a charm with them which is not possessed by the former. Kindnesses are more endearing than civilities, and pass mostly between those who are known to each other : civilities may pass between strangers.

Dependance affords an opportunity for conbependance abords an opportunity for con-ferring benefits; partiality gives rise to *favours*: *kindnesses* are the result of personal regard; *civilities*, of general benevolence. A master confers his *benefits* on such of his domestics as are entitled to encouragement for their deality. Man in ware distributed blait income fidelity. Men in power distribute their favours so as to increase their influence. Friends, in their intercourse with each other, are perpetually called upon to perform kindnesses for each other. There is no man so mean that he may not have it in his power to show civilities to those who are above him.

Benefits tend to draw those closer to each other who by station of life are set at the greatest distance from each other: affection is engendered in him who benefits ; and devoted attachment in him who is benefited : favours increase obligation beyond its due limits; if they are not asked and granted with discre-tion they may add the second tion, they may produce servility on the one hand, and haughtiness on the other. Kindnesses are the offsping and parent of affection; they convert our multiplied wants into so many enjoyments: civilities are the sweets which we gather in the way as we pass along the journey of life.

I think I have a right to conclude that there is such a I think I have a right to conclude that there is such a thing as generosity in the world. Though if I were under a nastake in this, I should say as Gierro in relation to the immortality of the soul, I willingly err; for the contrary notion naturally teaches people to be ungrateful by pos-sessing them with a persuasion concerning their bene-factors, that they have no regard to them in the *benefits* they bestow.-GROVE.

A *favour* well bestowed is almost as great an honour to A *factour* well bestowed is almost as great an hollour well bestowed is almost as great an hollour well best as to him who receives it. What, in-deed, makes for the superior reputation of the patron in this case is, that he is always surrounded with specious pretences of unworthy candidates.—STEELE.

Ingratitude is too base to return a kindness, and too proud to regard it.-SOUTH.

A common *civility* to an impertinent fellow often draws upon one a great many unforescen troubles.-STEELE.

Benefit, Service, Good Office.

Benefit, v. Benefit, favour.

Service, v. Advantage, benefit. Office, in French office, Latin officium duty, from officio, or ob and facio, signifies the thing

done on another's account. These terms, like the former (v. Benefit, favour), agree in denoting some action performed for the good of another, but they differ in the principle on which the action is per-

A benefit is perfectly gratuitous, it produces an obligation: a service is not altogether gratuitous; it is that at least which may be expected, though it cannot be demanded: a yood office is between the two; it is in part gratuitous, and in part such as one may

Benefits flow from superiors. and services from

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inferiors or equals; but good offices are performed by equals only.

Princes confer benefits on their subjects; subjects perform services for their princes: neighbours do good offices for each other.

Benefits are sometimes the reward of services : good offices produce a return from the receiver.

Benefits consist of such things as serve to relieve the difficulties, or advince the in-terests, of the receiver : services consist in those acts which tend to lessen the trouble, or increase the ease and convenience, of the person served : good offices consist in the employ of one's credit, influence, and mediation for the advantage of another; it is a species of voluntary service

Humanity leads to benefits; the zeal of devotion or friendship renders services; general

good will dictates good affices. It is a great benefit to assist an embarrassed tradesman out of his difficulty it is a great service for a soldier to save the life of his commander, or for a friend to open the eyes of another to see his danger : it is a good office for. anyone to interpose his mediation to settle disputes, and heal divisions.

It is possible to be loaded with benefits so as to affect one's independence of character. Services are sometimes a source of distatisfaction and disappointment when they do not meet with the remuneration or return which they are supposed to deserve. Good offices tend to nothing but the increase of good will. Those who perform them are too independent to expect a return, and those who receive them are too sensible of their value not to seek an opportunity for making a return.

I have often pleased myself with considering the two kinds of *benefits* which accrue to the public from these my speculations, and which, were I to speak after the manner of logicaus, I should distinguish into the material and formal.-ADDISON.

Cicero, whose learning and services to his country are so well known, was inflamed by a passion for glory to an extravagant degree,-HUGHES.

There are several persons who have many pleasures and entertainments in their possession which they do not enjoy. It is therefore a kind and *good office* to acquaint them with their own bappiness.—STEELE.

Benefit, v. Advantage.

Benefit, v. Good benefit.

Benevolence, Beneficence.

Beneficence is literally well willing. Beneficence is literally well doing. The former consists of intention, the latter of action: the former is the cause, the latter the result. Benevolence may exist without bene-Acence : but beneficence always supposes benevolence: a man is not said to be beneficent who does good from sinister views. The benerolent man enjoys but half his happiness if he canman enjoys out har his nappiness in he can-not be beneficent, yet there will still remain to him an ample store of enjoyment in the con-templation of others' happiness : that man who is gratified only with that happiness of which he himself is the instrument of produc-tion is not the day to the appendent of ing, is not entitled to the name of benevolent.

As benevolence is an affair of the heart, and beneficence of the outward conduct, the former is confined to no station, no rank, no degree of education or power : the poor may be benevolent as well as the rich the unlearned as the learned. the weak as well as the strong : the latter on the contrary is controlled by outward circumstances, and is therefore principally confined to the rich, the powerful, the wise, and the

The pity which arises on sight of persons in distress, and the satisfaction of mind which is the consequence of hav-ing removed them into a happier state, are instead of a thousand arguments to prove such a thing as a disinte-rected benevatore of GRVE.

He that banishes gratitude from among men, by so doing stops up the stream of *beneficence*: for though in contering kindness, a truly generous man doth not ann at a return, yet he looks to the qualities of the person obliged - GROYE.

Benevolence, Benignity, Humanity, Kindness, Tenderness.

Benevolence, v Benevolence. Benignity, in Latin benignitas, from bene and gigno, signifies the quality or disposition for producing good.

Humanity, in French humanité, Latin humanitas from humanus and homo, signifies the quality of belonging to a man, or having what is common to man.

Kindness from kind (w. Affectionate).

Tenderness, from tender, is in Latin tener, Greek TEPNV

Benevolence and benianity lie in the will : humanity lies in the heart, kindness and tenderness in the affections : benevolence indicates a general good-will to all markind ; benignity a particular good will flowing out of certain relations; hu-manity is a general tone of feeling; kindness and tenderness are particular modes of feeling.

Benevolence consists .n the wish or intention to do good ; it is confined to no station or object : the benevolent man may be rich or poor, and his benevolence will be exerted wherever there is an opportunity of doing good ; benignity is always associated with power, and accompanied with condescension.

Benevolence in its fullest sense is the sum of moral excellence, and comprehends every oth r virtue; when taken in this acceptation, benignity, humanity, kindness and tenderness, are but modes of benevolence.

Benevolence and benignity tend to the communicating of happiness; humanity is concerned in the removal of evil. Benevolence is common to the Creator and his creatures; it differs only in degree; the former has the knowledge and power as well as the will to do good ; man often has the will to do good without having the power to carry it into effect. Benignity is ascribed to the stars, to heaven, or to princes; ignorant and superstitious people are apt to ascribe their good fortune to the benign influence of the stars rather than to the gracious dispensations of Providence. Humaaily belongs to man only; it is his peculiar characteristic, and ought at all times to be his boast; when he throws off this his distinguishing badge, he loses everything valuable in him; it is a virtue that is indispensable in his present suffering condition: humanity is as universal in its application as benevolence; wherever there is distress, humanity flies to its Kindness and tenderness are partial

modes of affection, confined to those who know or are related to each other : we are kind to friends and acquaintances, tender towards those who are near and dear : kindness is a mode of affection most fitted for social beings; it is what every one can show, and every one is pleased to receive : tenderness is a state of feeling that is occasionally acceptable : the young and the weak demand tenderness from those who stand in the closest connexion with them, but this feeling may be carried to an excess so as to injure the object on which it is fixed.

There are no circumstances or situation in life which preclude the exercise of benevolence : next to the pleasure of making others happy, the benevolent men rejoices in seeing them so : the benign influence of a benevolent monarch extends to the remotest conner of his dominions: benignity is a becoming attribute for a vice by its impunity; it is highly to be ap-plauded in him as far as it renders him forgiving of minor offences, gracious to all who are deserving of his favours, and ready to afford gratification to all whom it is in his power to serve: the multiplied misfortunes to which all men are exposed afford ample scope for the exercise of humanity, which, in consepower, and talent, is peculiar to no situation of life even the profession of arms does not exclude humanity from the breasts of its followers ; and when we observe men's habits of thinking in various situations, we may remark that the soldier with arms by his side, is commonly more humane than the partisan without arms. Kindness is always an amiable feeling, and in a grateful mind always begets kindness but it is sometimes ill bestowed upon selfish people who requite it by making fresh exac-tions: tenderness is frequently little better than an amiable weakness, when directed to a wrong and, and fixed on an improper object; the false tenderness of parents has often been the ruin of children.

I have heard say, that Pope Clement XI, never passes through the people, who always kneel in crowds and ask his benediction, but the tears are seen to flow from his eyes. This must proceed from an imagination that he is the father of all these people, and that he is touched with so extensive a *beneolence*, that it breaks out into a passion of tears —STERTE.

A constant benignity in commerce with the rest of the world, which ought to run through all a man's actions, has effects more useful to those whom you oblige, and is less ostentations in yourself.—STELLE.

The greatest wits I have conversed with are men eminent for their humanity.-ADDISON.

Benefocues, would the followers of Epicurus say, is all founded in weakness; and whatever be pretended, the *kindness* that passeth between inen and men is by every man directed to binnself. This it must be confessed is of a piece with that hopeful philosophy which, having patched man up out of the four elements, attributes his since to charge. _______

Dependance is a perpetual call upon humanity and a greater incitement to tenderness and pity than any other motive whatsoever.-ADDISON.

Benignity, v. Benevolence.

Bent, Curved, Crooked, Awry.

Bent, from bend, in Saxon bendan, is a variation of wind, in the sea phraseology wend, in German winden, &c., from the Hebrew onad to wind or turn,

Curved is in Latin curvus, in Greek KOPTOS, Æolice KUPTOS.

Crooked, v. Awkward. Awry is a variation of writhed, v. To turn. Bent is here the generic term, all the rest are but modes of the bent: what is bent is oppresed to that which is straight; things may there-fore be bent to any degree, but when curved they are bent only to a small degree; when crooked they are bent to a great degree : a stick is bent any way; it is curved by being bent one specific way; it is crooked by being bent different ways.

Things may be bent by accident or design; they are curved by design, or according to some rule ; they are crooked by accident or in violation of some rule: a stick is bent by the force of the hand ; a line is curved so as to make a mathematical figure ; it is crooked so as to lose all figure : awry marks a species of crookedness, but crooked is applied as an epithet, and awry is employed to characterise the action; hence we speak of a crooked thing, and of sitting or standing awry.

And when too closely press'd, she quits the ground, From her *bent* bow she sends a backward wound. DRYDEN.

Another thing observable in and from the spots is that they describe various paths or lines over the sun, some-times straight, sometimes *curved* towards one pole of the sun.-DERHAM.

It is the ennobling office of the understanding to correct the fallacious and mistaken reports of the senses, and to assure us that the staff in the water is straight, though our eye would tell us it is *crooked*.—SOUTH.

Preventing fate directs the lance awry, Which glancing only mark'd Achates' thigh.

Bent, Bias, Inclination, Prepossession.

Bent, v. Bend, bent. Bias, in French biais, signifies a weight fixed on one side of a bowl in order to turn its course that way towards which the bias leans, from the Greek Bia force.

Inclination, in French inclination, Latin inclinatio, from inclino, Greek κλίνω, signifies a leaning towards.

Prepossession, compounded of pre and possession, signifies the taking possession of the mind previously, or beforehand.

All these terms denote a preponderating influence on the mind. Bent is applied to the will, affection, and power in general; bias solely to the judgment; inclination and pre-possession to the state of the feelings. The bent includes the general state of the mind, and the object on which it fixes a regard : bias, the particular influential power which sways the judging faculty : the one is abso-lutely considered with regard to itself ; the other relatively to its results and the object it acts upon.

Bent is sometimes with regard to bias, as cause is to effect; we may frequently trace in the particular bent of a person's likes and dislikes the principal bias which determines his opinions. Inclination is a faint kind of bent; prepossession is a weak species of bias; an inclination is a state of something, namely, a state of the feelings : *prepossession* is an actual something, namely, the thing that *prepossesses*.

We may discover the bent of a person's mind in his gay or serious moments; in his occupations, and in his pleasures ; in some persons it is so strong, that scarcely an action passes which is not more or less influenced by it, and even the exterior of a man will be under its control: in all disputed matters the support of a party will operate more or less to bias the minds of men for or against particular men, or particular measures : when we are attached to the party that espouses the cause of religion and good order, this bias is in some measure commendable and salutary : a mind without inclination would be a blank, and where inclination is, there is the ground-work for pre-possession. Strong minds will be strongly bent, and labour under a strong bias ; but there is no mind so weak and powerless as not to have its inclinations, and none so perfect as to be without its prepossessions : the mind that has virtuous inclinations will be prepossessed in favour of every thing that leans to virtue's side : it were well for mankind were this the only prepossession ; but in the present mixture of truth and error, it is necessary to guard against preposessions as dangerous anticipa-tions of the judgment; if their object be not perfectly pure, or their force be not qualified by the restrictive powers of the judgment, much evil springs from their abuse.

> Servile inclinations, and gross love, The guilty bent of vicious appetite.-HAVARD.

The choice of man's will is indeed uncertain, because in many things free; but yet there are certain habits and principles in the soul that have some kind of sway upon it, apt to bias it more one way than another.— SUCTH.

> Tis not indulging private *inclination*, The selfish passions, that sustains the world, And lends its ruler grace.—THOMSON.

I take it for a rule, that in marriage the chief business is to acquire a *prepossession* in favour of each other.— STEELE.

Bent, v. Bend.

Bent, v. Turn.

Benumb, v. Numb.

Bequeath, v. Devise.

To Bereave, Deprive, Strip.

Bereave, in Saxon bereaftan, German berauben, &c., is compounded of be and reave or rob, Saxon reaftan. German rauben, low German roofen, &c., Latin rapina and rapio to catch or seize, signifying to take away contrary to one's wishes.

Deprive, compounded of de and prive, French priver, Latin prive, from prives private, signifies to make that one's own which was another's.

Strip is in German streifen, low German streipen, streepen, Swedish ströjen, probably changed from the Latin surripio to snatch by stealth.

To bereave expresses more than deprive, but less than strip, which in this sense is figurative, and denotes a total bereavement: one is bereaved of children. deprived of pleasures,

and stripped of property: we are bereaved of that on which we set most value; the act of bereaving does violence to our inclination: we are deprived of the trainary comforts and conveniences of life; they cease to be ours: we are stripped of the things which we most want; we are thereby rendered as it were naked. Deprivations are preparatory to bereavements: if we cannot bear the one patiently, we may expect to sink under the other; common prudence should teach us to look with unconcern on our deprivations: Christian faith should enable us to consider every bereavement as a step to perfection; that when stripped of all worldly goods we may be invested with those mire oxaited and lasting honours which await the faithful disciple of Christ.

We are *bereased* of our dearest hopes and enjoyments by the dispensations of Providence: casualties *deprive* us of many little advantages or gratifications which fall in our way: men are active in *stripping* each other of their just rights and privileges.

of inst-rested Being, and thou great Word, Let there be light, and light was over all ! Why am I thus berear d thy prime decree? MILTON.

Too daring bard ! whose unsuccessful pride Th' immortal muses in their art defied; Th' avenging muses of the light of day *Depriv'a* his eyes, and snatch d his voice away.

From the uncertainty of life, moralists have endeavoured to sink the estimation of its pleasures, and if they could not strip the seductions of vice of their present enjoyment, at least to load them with the fear of their end,— MACKEXZE.

To be Responsible, v. To guarantee.

To be Security, v. To guarantee.

To be Sensible, v. To fear.

To Beseech, v. To beg.

Besides, Moreover.

Besides, that is, by the *side*, next to, marks simply the connexion which subsists between what goes before and what follows.

Moreover, that is, more than all else, marks the addition of something particular to what has already been said.

Thus in enumerating the good qualities of an individual, we may say, "he is *besides* of a peaceable disposition." On concluding any subject of question we may introduce a farther clause by a *moreover*. "*Moreover* we must not forget the claims of those who will suffer by such a change."

Now, the best way in the world for a man to seem to be anything, is really to be what he would seem to be. Besides, that it is many times as troublesome to make good the pretence of a good quality as to have it.—TILLOISON.

It being granted that God governs the world, it will follow also that he does it by means suitable to the natures of the things that he governs; and *morecore* man being by mature a free, moral agent, and so capable of deviating from his durty, as well as performing it, it is necessary that he should be governed by laws.—SOUTH.

Besides, Except.

Besides (v. Moreover), which is here taken as a preposition, expresses the idea of addition, Except expresses that of exclusion. Besides impiety, discontent carries along with it as its inseparable concomitants, several other simful passions. --BLAIR.

Neither jealousy nor envy can dwell with the Supreme Being. He is a rival to none, he is an enemy to none, *except* to such as, by rebellion against his laws seek en-mity with him.-BLAIR,

To Bestow, v. To allow, grant.

To Bestow, v. To confer.

To Bestow, v. To give.

Betimes, v. Soon.

To Betoken, v. To augur.

To Better, v. To amend.

To Bewail, Bemoan, Lament.

Bewail is compounded of be and wail. which is probably connected with the word woe, signifying to express sorrow.

Bemoan, compounded of be and moan, signifies to indicate grief with moans.

Lament, in French lamenter, Latin lamentor or lamentum, probably from the Greek κλαυμα and κλαιω to cry out with grief.

All these terms mark an expression of pain by some external sign. *Bevail* is not so strong as *bemoan*, but stronger than *lament*; *bewail* and *bemoan* are expressions of unrestrained grief or anguish : a wretched mother bewails the loss of her child; a person in deep dis-tress bemoans his hard fate : lamentation may arise from simple sorrow or even imaginary grievances : a sensualist *laments* the disap-pointment of some expected gratification.

Bewail and bemoan are always indecorous if not sinful expressions of grief, which are in-consistent with the profession of a Christian; they are common among the uncultivated, who have not a proper principle to restrain the intemperance of their feelings. There is no-thing temporal which is so dear to any one that he ought to bewail its loss : nor any condition of things so distressing or desperate as to make a man bemoan his lot. Lamentations are sometimes allowable: the miseries of others, or our own infirmities and sins, may justly be lamented.

> To Bewitch, v. To charm. Bevond. v. Above.

Bias, Frepossession, Prejudice.

Bias, v. Bent, bias.

Prepossession, v. Bent, bias. Prejudice, in French prejudice, Latin prejudicium, compounded of præ before, and judicium judgment, signifies a judgment before

hand, that is, before examination. Bias marks the state of the mind ; prepossession applies either to the general or particular state of the feelings; *prejudice* is employed only for opinions. Children may receive an early bias that influences their future character and destiny; prepossessions spring from casualties ; they do not exist in young minds :

prejudices are the fruits of a contracted education. Physical infirmities often give a strong bias to serious pursuits : prepossessions created by outward appearances are not lways falla-cious: it is at present the fashion to brand every thing with the name of *prejudice*, which does not coincide with the lax notions of the age. A bias may be overpowered, a preposses-sion overcome, and a prejudice corrected or

We may be biassed for or against; we are always prepossessed in favour, and mostly prejudiced against.

It should be the principal labour of moral writers to remove the *bias* which inclines the mind rather to prefer natural than moral endowments.—HAWKESWORTH.

A man in power, who can without the ordinary pre-postessions which stop the way to the true knowledge and service of mankind, overlook the little distinctions of fortune, raise obscure merit, and disconntenance success-ful indesert, has, in the minds of knowing men, the figure of an angel rather than a man,—STEELE.

It is the work of a philosopher to be every day sub-duing his passions, and laying aside his *prefudices*. Tendecyour at least to look upon meen and their actions only as an impartial spectator.-SFECTATOR.

Bias, v. Bent. To Bid, v. To call. To Bid, v. To offer. To Bid Adieu, v. To leave, take leave. To Bid Farewell, v. To leave, take leave.

Bill, v. Account.

Billow, v. Wave.

To Bind, Tie.

Bind, in Saxon binden, German, &c., binden, comes from Latin vincio, Greek σφιγγω, and is connected with the word wind.

Tie, in Saxon tian, is very probably con-nected with the low German tehen, high Ger-man ziehen to draw, the English tug or tow, and the Latin duco to draw.

The species of fastening denoted by these two words differ both in manner and degree. Binding is performed by circumvolution round a body; tying, by involution within itself. Some bodies are bound without being tied; others are tied without being bound: a wounded leg is bound but not tied; a stri g is tied but not bound; a ribband may son etimes be bound round the head, and tied under the chin. Binding therefore serves to keep several things in a compact form together; *tying* may serve to prevent one single body separating from another; a criminal is *bound* hand and foot; he is *tied* to a stake.

Binding and tying likewise differ in degree; binding serves to produce adhesion in all the parts of a body; *lying* only to produce contact in a single part: thus when the hair is *bound*, it is almost inclosed in an envelope : when it is tied with a string, the ends are left to hang

A similar distinction is preserved in the figurative use of the terms. A *bond* of union is applicable to a large body with many component parts; a *tie* of affection marks an adhesion between individual minds, Now are our brows bound with victorious wreaths, Our stern alarms are chang'd to merry meetings. SHAKSPEARE.

A fluttering dove upon the top they tie, The living mark at which their arrows fly,-DRYDEN.

As nature's ties decay; As duty, love, and honour fail to sway; Fictitious bonds, the bonds of wealth and law, Still gather strength, and force unwilling ave, GOLDSMITH.

To Bind, Oblige, Engage.

Bind, v. To bind, tie. Oblige, in French obliger, Latin obligo, compounded of ob and ligo, signifies to tie up.

Engage, in French engager, compounded of en or in and gage a pledge, signifies to bind by means of a pledge.

Bind is more forcible and coercive than oblige ; oblige than engage. We are bound by *n oath, obliged by circumstances, and engaged by promises.

Conscience binds, prudence or necessity oblige, honour and principle engage. A parent is *bound* no less by the law of his conscience, than by those of the community to which he belongs, to provide for his helpless offspring. Politeness obliges men of the world to preserve a friendly exterior towards those for whom they have no regard. When we are *engaged* in the service of our king and country, we cannot shrink from our duty without exposing our-selves to the infamy of all the world.

We bind a man by a fear of what may befall him; we oblige him by some immediately urgent motive; we engage him by alluring offers, and the prospect of gain. A debtor is bound to pay by virtue of a written instrument in law; he is obliged to pay in consequence of the importunate demands of the creditor; he is engaged to pay in consequence of a promise given. A bond is the strictest deed in law : an obligation binds under pain of a pecuniary loss; an *engagement* is mostly verbal, and rests entirely on the rectitude of the parties.

Who can be bound by any solemn vow, To do a murd'rous deed ?-SHAKSPEARE.

No man is commanded or obliged to obey beyond his power.-SOUTH.

While the Israelites were appearing in God's house, God himself engages to keep and defend theirs,-SOUTH.

Bishopric, Diocese.

Bishopric, compounded of bishop and rick or reich empire, signifies the empire or government of a bishop.

Diocese, in Greek διοκησις, compounded of dia and oikew, signifies an administration throughout.

Both these words describe the extent of an episcopal jurisdiction; the first with relation to the person who officiates, the second with relation to the charge. There may, therefore, be a bishopric, either where there are many dioceses or no diocese; but according to the import of the term, there is properly no *diocese* where there is no *bishopric*. When the jurisdiction is merely titular, as in countries where the catholic religion is not recognized, it is a bishopric, but not a diocese. On the other hand, the bishopric of Rome or that of an archbishop

comprends all the dioceses of the subordinate bishops. Hence it arises that when we speak of the ecclesiastical distribution of a country, we term the divisions bishoprics ; but when we speak of the actual office, we term it a diocese. England is divided into a certain number of bishoprics, not diocese. Every bishop visits his diocese, not his bishopric, at

To Blame, Reprove, Reproach, Upbraid. Censure. Condemn.

Blame, in French blamer, probably from the Greek $\beta\epsilon\beta\lambda\alpha\mu\mu\alpha$, perfect of the verb $\beta\lambda\alpha\pi\tau\omega$ to hurt, signifying to deal harshly with.

Reprove, comes from the Latin reprobo, which signifies the contrary of probo to approve.

Reproach, in French reprocher, combounded of re and proche, proximus near signi-fies to bring near or cast back upon a person. Upbraid, compounded of up or upon and

braid, or breed, signifies to hatch against one.

Censure, v. To accuse, censure. Condemn, in French condamner, Latin condemno, compounded of con and damno, from damnum a loss or penalty, signifies to sentence to some penalty

The expression of one's disapprobation of a person, or of that which he has done, is the common idea in the signification of these terms; but to blame expresses less than to reprove. We simply charge with a fault in blaming ; but in reproving severity is mixed with the charge. Reproach expresses more than either; it is to blame acrimoniously. We need not hesitate to blame as occasion may require; but it is proper to be cautious how we deal out *reproof* where the necessity of the case does not fully warrant it, and it is highly culpable to reproach without the most subs antial reason.

To blame and reprove are the acts of a superior; to reproach, upbraid, that of an equal: to censure and condemn leave the relative co... dition of the agent and the sufferer undefined. Masters blame or reprove their servants; parents, their children; friends and acquaintances reproach and upbraid each other; persons of all conditions may censure or be censured, condemn or be condemned, according to circumstances.

Blame and reproof are dealt out on every ordinary cceasion; reproach and upbraid re-spect personal matters, and always that which affects the moral character; censure and con-demnation are provoked by faults and misconduct of different descriptions. Every fault, however trivial, may expose a person to blame, particularly if he perform any office for the vulgar, who are never contented. Intentional errors, however small, seem necessarily to call for reproof, and yet it is a mark of an imperifor reproof, and yet it is a mark of all imper-ous temper to substitute reproof in the place of admonition, when the latter might possibly answer the purpose. There is nothing which provokes a reproach sooner than ingratitude, although the offender is not entitled to so much notice from the injured person. Mutual upbraidings commonly follow between those who have mutually contributed to their misfortunes. The defective execution of a work

is calculated to draw down censure upon its author, particularly if he betray a want of modesty. The mistakes of a general, or a minister of state, will provoke condemnation, particularly if his integrity be called in question.

Blame, reproof, and upbraiding, are always addressed directly to the individual in person; reproach, censure, and condemnation, are sometimes conveyed through an indirect channel, or not addressed at all to the party who is the object of them. When a master blames his servant, or a parent reproves his child, or one friend upbraids another, he directs his dis-course to him to express his disapprobation. A man will always be reproached by his neighbours for the vices he commits, however he may fancy himself screened from their observation writers censure each other in their publications : the conduct of individuals is sometimes condemned by the public at large.

Blame, reproach, upbraid, and condemn, may be applied to ourselves; reproof and censure are applied to others : we blame ourselves for acts of imprudence ; our consciences reproach us for our weaknesses, and upbraid or condemn

Chafe not thyself about the rabble's censure ; They blame or praise, but as one leads the other.

In all terms of reproof, when the sentence appears to arise from personal hatred or passion, it is not then made the cause of mankind, but a misunderstanding between

The prince replies: "Ah cease, divinely fair, Nor add *reproaches* to the wounds I bear."—POPE.

Though ten times worse themselves, you'll frequent view Those who with keenest rage will *censure* you.-PITT.

Thus they in mutual accusation spent The fruitless hours, but neither self-condemning. MILTON.

Have we not known thee slave! Of all the host, The man who acts the least *upbraids* the most. POPE.

To Blame, v. To find fault with.

Blameless, Irreproachable, Unblemished, Unspotted, or Spotless.

Blameless signifies literally void of blame

(v. To Blame). Irreproachable, that is, not able to be

Unblemished, that is, without blemish

(v. Blemish.) Unspotted, that is, without spot (v.

Blancless is less than irreproachable; what is blancless is simply free from blanc, but that which is irreproachable cannot be blanced, or have any reproach attached to it. It is good to say of a man that he leads a blameless but it is a high encomium to say that he leads an irreproachable life : the former is but the negative praise of one who is known only for his harmlessness; the latter is the positive commendation of a man who is well known for his integrity in the different relations of society.

Unblemished and unspotted are applicable to many objects, besides that of personal conduct ; and when applied to this, their original meaning sufficiently points out their use in

BLEMISH.

distinction from the two former. We may say of a man that he has an irreproachable or an unblemished reputation, and unspotted or spotless purity of life.

The sire of Gods, and all th' ethereal train, On the warm limits of the farthest main, Now mix with mortals, nor disdain to grace The feasts of *Æ*thiopia's *blameless* race. - POPE.

Take particular care that your amusements be of an irreproachable kind,-BLAIR.

But now those white unblemish'd manners, whence The fabling poets took their golden age, Are found no more amid these iron times.—THOMSON.

But the good man, whose scal is pure, Unnotted, regular, and free From all the ugly stams of lust and villany, Of mercy and of pardon sure, Looks through the darkness of the gloomy night. And sees the dawning of a glorious day, -POMFIER.

Hail, rev'rend priest! To Phoebus' awful dome A suppliant I from great Atrides come Unransom'd here, receive the spottess fair, Accept the hetacomb the Greeks prepare.-FOFE.

Blast, v. Breeze.

To Blaze, v. To flame.

Blemish, Stain, Spot, Speck, Flaw.

Blemish comes from the French blemir to grow pale.

Stain, in French teindre, old French desteindre, Latin tingo to die.

Spot, not improbably connected with the word spit, Latin sputum, and the Hebrew spad to adhere as something extraneous.

Speck, in Saxon specce, Hebrew sapach to unite, or to adhere as a tetter on the skin.

Flaw, in Saxon *flok*, *fliece*, German *fleck*, low German *flak* or *plakke* a spot or a fragment, a piece, most probably from the Latin plaga, Greek $\pi\lambda\eta\gamma\eta$ a strip of land, or a stripe, a wound in the body.

In the proper sense blemish is the generic, the rest specific; a stain, a spot, speck, and flaw, are blemishes, but there are likewise many blemishes, which are neither stains, spots, specks, nor flaws.

Whatever takes off from the seemliness of appearance is . blemish. In works of art the slightest dimness of colour, or want of proportion, is a *blemish*. A stain and spot suf-ficiently characterize themselves, as that which is superfluous and out of its place. - A speck is a small spot ; and a flaw, which is confined to hard substances, mostly consists of a faulty indenture on the outer surface. A blemish tarnishes; a stain spoils; a spot, speck, or flaw, disfigures. A blemish is rectified, a stain wiped out, a spot or speck removed

Biemish, stain, and spot, are employed figura-tively. Even an imputation of what is improper in our moral conduct is a blemish in our reputation : the failings of a good man are so many spots in the bright hemisphere of his virtue : there are some vices which affix a stain on the character of nations, as well as of the individuals who are guilty of them. A *blemish* or a *spot* may be removed by a course of good conduct, but a stain is mostly indelible : it is as great a privilege to have an unblemished reputation, cr a spotless character, as it is a misfortune to have the stain of bad actions affixed to our name.

It is impossible for authors to discover beauties in one another's works: they have eyes only for *spots* and *blemishes*,-ADDISON.

By length of time, The scurf is worn away of each committed crime; No speck is left of their habitual stains, But the pure acher of the soul remains.-DRYDEN.

There are many who applaud themselves for the singularity of their judgment, which has searched deeper than others, and found a *flaw* in what the generality of man-kind have admired.—ADDISON.

Blemish, Defect, Fault.

Blemish, v. Blemish, stain.

Defect, in Latin defectus, participle of de-ficio to fall short, signifies the thing falling

Fault, from fail, in French faute, from faillin, in German gefehlt, participle of fehlen, probably comes from the Latin falsus false, fallo to deceive or be wanting, and the II brew repair to fall or decay, signifying what is wanting to truth or propriety.

Blemish respects the exterior of an object: defect consists in the want of some specific propriety in an object; fault conveys the idea not only of something wrong, but also of its relation to the author. There is a blemish in fine china; a defect in the springs of a clock ; and a *fault* in the contrivance. An accident may cause a *blemish* in a fine painting; the course of nature may occasion a *defect* in a person's speech; but the carelessness of the workman is evinced by the faults in the workmanship. A blemish may be easier remedied than a defect is corrected, or a fault repaired.

There is another particular which may be reckoned among the *blemishes*, or rather the false beauties, of our English tragedy; I mean those particular speeches which are commonly known by the name of rants .- ADDISON.

It has been often remarked, though not without wonder, that a man is more jealous of his natural, than of his moral qualities ; perhaps it will no longer appear strange, if it be considered that natural defects are of necessity, and moral of choice .- HAWKESWORTH.

The resentment which the discovery a *fault* or folly produces must bear a certain proportion to our pride.— JOHNSON.

To blend, v. To mix.

Blessedness, v. Happiness.

Blind, v. Cloak.

Bliss, v. Happiness.

Bloody, v. Sanguinary.

Bloodthirsty, v. Sanguinary.

To Blot Out, Expunge, Rase or Erase, Efface, Cancel, Obliterate.

Blot is in all probability a variation of *spot*, signifying to cover over with a *blot*.

Expunge in Latin expunge, compounded of ex and pungo to prick, signifies to put out by pricking with the pen. Erase, in Latin erasus, participle of erado,

that is, e and rado to scratch out.

Efface, in French effacer, compounded of the Latin e and facio to make, signifies literally to make or put out.

Cancel, in French canceller, Latin cancello,

from cancelli lattice-work, signifies to strike out with cross lines.

Obliterate, in Latin obliteratus, participle of oblitero, compounded of ob and litera, signifies to cover over letters.

All these terms obviously refer to characters that are impressed on bodies; the first three apply in the proper sense only to that which is written with the hand, and bespeak the manner in which the action is performed. Letters are blotted out, so that they cannot be seen again; they are expunged, so as to signify that they cannot stand for anything ; they are erased, so that the space may be re-occupied with writing. The last three are extended in their application to other characters formed on other substances : efface is general, and does not designate either the manner or the object: inscriptions on stone may be effaced, which are rubbed off so as not to be visible; cancel is principally confined to written or printed characters; they are cancelled by striking through them with the pen; in this manner, leaves or pages of a book are cancelled which are no longer to be reckoned : obliterate is said of all characters, but without defining the mode in which they are put out; letters are obliterated, which are in any way made illegible.

Efface applies to images, or the representations of things; in this manner the likeness of a person may be effaced from the statue : cancel respects the subject which is written or printed. obliterate respects the single letters which constitute words.

Efface is the consequence of some direct action on the thing which is effaced ; in this manner writing may be effaced from a wall by the action of the elements : cancel is the act of a person, and always the fruit of design : obliterate is the fruit of accident and circumstances in general; time itself may obliterate characters on a wall or on paper.

The metaphorical use of these terms is easily deducible from the preceding explanation what is figuratively described as written in a book may be said to be blotted ; thus our sins are blotted out of the book by the atoning blood of Christ: when the contents of a book are in part rejected, they are aptly described as being expunged ; in this manner, the free-thinking sects expunge everything from the Bible which does not suit their purpose, or they expunge from their creed what does not humour their passions. When the memory is represented as having characters impressed, they are said to be *erased*, when they are, as it were, dire tly taken out and occupied by others; in this manner, the recollection of what a child has learned is easily *erased* by play; and with equal propriety sorrows may be sail to *efface* the recollection of a person's image from the mind. From the idea of striking out or cancelling a debt in an account book, a debt of gratitude, or an obligation, is said to be cancelled. As the lineaments of the face corresponded to written characters, we may say that all traces of his former greatness are

If virtue is of this amiable nature, what can we think of those who can look upon 1 with an eye of intred and ill-will, and can suffer themselves from their aversion for a party to *blot* out all the merit of the person who is en-gaged in if, $=\Delta DDISON$.

I believe that any person who was of age to take a part in public concerns forty years ago (if the intermediate gace were expanded from his memory) would hardly credit his senses when he should hear that an army of two hundred thousand men was kept up in this island.—

Yet the best blood by learning is refin'd, And virtue arms the solid mind ; Whilst vice will stain the noblest race,

And the paternal stamp efface .- OLDISWORTH.

Yet these are they the world pronounces wise; The world, which cancels nature's right and wrong, And casts new wisdom.—YOUNG.

The transferring of the scene from Sicily to the Court of King Arthur, must have had a very pleasing effect, before the fabulous majesty of that court was quite *obliterated*.—

Blow, Stroke.

Blow probably derives the meaning in which it is here taken from the action of the wind, which it resembles when it is vio-

Stroke, from the word strike, denotes the act of striking.

Blow is used abstractedly to denote the effect of violence; stroke is employed relatively to the person producing that effect. A blow may be received by the carelessness of the receiver A blow may or by a pure accident ; but strokes are dealt out according to the design of the giver. Children are always in the way of getting blows in the course of their play ; and of receiving strokes by way of chastisement.

A blow may be given with the hand, or with any flat substance; a stroke is rather a long drawn blow given with a long instrument, like a stick. Blows may be given with the flat part of a sword, and strokes with a stick.

Blow is seldom used but in the proper sense : stroke sometimes figuratively, as a stroke of death, or a stroke of fortune.

The advance of the human mind towards any object of laudable pursuit may be compared to the progress of e body driven by a *blow*.—JOHNSON.

Penetrated to the heart with the recollection of his be-haviour, and the unmerited parton he had net with, Thrasyppus was proceeding to execute vengeance on hum-sell, by reading on his sword, when Pisistratus again interposed, and seizing his hand, stopped the *stroke*.— CUMBERLAND.

This declaration was a stroke which Evander had neither skill to elude, nor force to resist.-HAWKESWORTH.

Blunder, v. Error, mistake.

To boast, v. To glory.

Boatman, v. Waterman.

Bodily, v. Corporeal.

Body, Corpse, Carcase.

Body is here taken in the improper sense for a dead body.

Corpse, from the Latin corpus a body, has also been turned from its derivation, to signify a dead body.

Carcase, in French carcasse, is compounded of caro and cassa vita, signifying flesh without

Body is applicable to either men or brutes,

corpse to men only, and carcase to brutes only, unless when taken in a contemptuous sense. When speaking of any particular person who is deceased, we should use the simple term body; the body was suffered to lie too long unburied when designating its condition as lifeless, the term corpse is preferable; he was taken up as a corpse: when designating the body as a lifeless lump separated from the soul, it may be characterized (though con-temptuously) as a carcase; the fowls devour

A groan, as of a troubled ghost, renew'd My fright, and then these dreadful words ensued : Why dost thou thus my buried body rend, O ! spare the corpse of thy unhappy friend. DRYDEN.

On the bleak shore now lies th' abandon'd king A headless carcase, and a nameless thing .-- DEYDEN.

Boisterous, v. Violent.

Bold, Fearless, Intrepid, Undaunted. Bold. v. Audacity.

Fearless signifies without fear (v. To

apprehend). Intrepid, compounded of in privative, and trepidus trembling, marks the total absence of

Undaunted, of un privative, and daunted, from the Latin domitatus, participle of domitare to impress with fear, signifies unimpressed or unmoved at the prospect of danger.

Boldness is positive; fearlessness is negative; we may therefore be fearless without being bold, or fearless through boldness; fearlessness is a temporary state: we may be fearless for danger at this, or at that time ; fearless of loss, and the like: boldness is a characteristic; it is associated with constant fearlessness. pidity and undauntedness denote a still high r degree of jearlessness than boldness: boldness is confident, it forgets the consequences; intrepidity is collected, it sees the danger, and faces it with composure ; undauntedness is associated with unconquerable firmness and resolution; it is awed by nothing: the *bold* man proceeds on his enterprise with spirit and vivacity ; the intrepid man calmly advances to the scene of death and destruction; the undaunted man keeps his countenance in the season of trial, in the midst of the most terrifying and overwhelming circumstances.

These good qualities may, without great care, degenerate into certain vices to which they are closely allied.

Of the three, boldness is the most questionable in its nature, unless justified by the absolute urgency of the case: in maintaining the cause of truth against the persecution of influence and power, it is an essential quality, but it may easily degenerate into insolent defiance and contempt of superiors; it may lead to the provoking of resolution and court-ing of persecution. Intrepidity may become rashness if the contempt of oarger lead to an unnecessary exposure of the life and person. Undauntedness, in the presence of a brutal tyrant, may serve to baffle all his malignant purposes of revenge; but the same spirit may be employed by the hardened villain to preserve himself from detection.

Such unheard of prodigies hang o'er us, As make the *boldest* tremble.-YOUNG.

The careful hen Calls all her chirping family around, Fed and defended by the *fearless* cock.-THOMSON,

A man who talks with *intrepidity* of the monsters of the wilderness, while they are out of sight, will readily confess his antipathy to a mole, a weasel, or a frog. Thus he goes on without any reproach from his own reflections.

His party, press'd with numbers, soon grew faint, And would have left their charge an easy prey; Whilst he alone, undaunted at the odds, Whilst he alone, undaunted at the ouus, Though hopeless to escape, fought well and bravely. ROWE.

Bold, v. Daring.

Bold, v. Strenuous.

Boldness, v. Audacity.

Bombastic, v. Turgid.

Bondage, v. Servitude.

Booty, Spoil, Prey.

These words mark a species of capture.

Booty, in French butin, Danish bytte, Dutch buyt, Teutonic beute, probably comes from the Teutonic bat a useful thing, denoting the thing taken for its use.

Spoil, in French depouille, Latin spolium, Greek σκυλον, signifying the things stripped off from the dead, from συλαω, Hebrew salal to spoil.

Prey, in French proie, Latin præda, is not improbably changed from prando, prendo, or prehendo to lay hold of, signifying the thing

The first two are used as military terms or in attacks on an enemy, the latter in cases of animal history, the factor in Cases of the second s serves to designate his triumph; prev includes whatever gratifies the appetite and is to be consumed. When a town is taken, soldiers are too busy in the work of destruction and mischief to carry away much *booty*; in every battle the arms and personal property of the slain enemy are the lawful spoils of the victor ; the hawk pounces on his prey, and carries him up to his nest.

Greediness stimulates to take booty ; ambition produces an eagerness for spoils ; a ferocious appetite impels to a search for prey. Among the ancients the prisoners of war who were made slaves constituted a part of their booty ; and even in later periods such a capture was good booty, when ransom was paid for those who could liberate themselves. Among some savages the head or limb of an enemy constituted part of their spoils. Among cannibals the prisoners of war are the prey of the conquerors.

Booty and prey are often used in an extended and figurative sense. Plunderers obtain a rich booty; the diligent bee returns loaded with its booty.* It is necessary that animals should become a prey to man, in order that man may not become a prey to them ; everything in nature becomes a prey to another thing, which

* Vide Roubaud ; " Proie, butin."

in its turn falls a *prey* to something else. All is change but order. Man is a *prey* to the diseases of his body or his mind, and after death to the worms.

When they (the French National Assembly) had finally determined on a state resource from church *booty*, they came on the *i*th of April, 1790, to a solemm resolution on the subject,-BURKE.

Twas in the dead of night, when sleep repairs Our bodies worn with toils, our minds with cares, When Hector's ghost before my sight appears : A bloody shroud he seen d, and bath'd in tears, Unlike that Hector who return'd from toils Of war, triumphant in Æacian spoils,—DEYDEN.

The wolf, who from the nightly ford Forth drags the bleating *prey*, ne'er drank her milk, Nor wore her warming fleece, --THOMSON.

Border, Edge, Rim or Brim, Brink, Margin, Verge.

Border, in French bord or bordure, Teutonic bord, is probably connected with bret, and the English board, from brytan, in Greek πριζειν to saw or split.

Edge, in Saxon ege, low German egge, high German ecke a point, Latin acies, Greek akn sharpness, signifies a sharp point.

Rim, in Saxon rima, high German rahmen a frame, riemen a thong, Greek pupa a tract, from puo to draw, signifies a line drawn round.

Brim, Brink, are but variations of rim. Margin, in French margin, Latin margo, probably comes from mare the sea, as it is mostly connected with water.

Verge, from the Latin virga, signifies a rod, but is here used in the improper sense for the extremity of an object.

Of these terms border is the least definite point, edge the most so ; rim and brink are species of edge; margin and verge are species of border. A border is a stripe, an edge is a line.

The border lies at a certain distance from the edge; the edge is the exterior termination of the surface of any substance. Whatever is wide enough to admit of any space round its circumference may have a *border*: whatever comes to a narrow extended surface has an *edge*. Many thiogs may have both a *border* and an edge ; of this description are caps, gowns, carpets, and the like ; others have a border but no edge, as lands ; and others have an edge but no border, as a knife or a table.

A rim is the edge of any vessel; the brim is the exterior edge of a cup; a brink is the edge of any precipice or deep place ; a margin is the border of a book or a piece of water ; a verge is the extreme border of a place.

So the pure limpid stream, when foul with stains. Of rushing torrents and descending rains, Works itself clear, and as it runs refnes, Till by degrees the crystal mirror shines, Reflects each flower that on its border grows.

Methought the shilling that lay upon the table reared itself upon its *edge*, and turning its face towards me opened its mouth —ADDISON.

But Merion's spear o'ertook him as he flew, Deep in the belly's *rim* an entrance found Where sharp the pang, and mortal is the wound

As I approach the precipice's *brink*. So steep, so terrible, appears the depth.—LANSDOWNE.

By the sea's margin on the watery strand Thy monument, Themistocles, shall stand. CUMBERLAND.

To the earth's utmost verge I will pursue him No place, though e'er so holy, shall protect him

Border, Boundary, Frontier, Confine, Precinct.

Border, v. Border, edge. Boundary, from to bound (v. To bound), expresses what bounds, binds, or confines.

Frontier, French frontière, from the Latin frons a forehead, signifies the forepart, or the

Confine, in Latin confinit, compounded of con or cum and finis an end, signifies an end Lext to an end.

Precinct, in Latin pracinctum, participle of pracingo, that is pray and cingo to enclose, signifies any enclosed place.

All these terms are applied to land, except the latter, which may apply to space in general. Border marks the extremities of one country in relation to another, as the *borders* of Scot-land; *boundary* respects the prescribed limits of any place, as the boundaries of a village frontiers denote the commencement of a country, as the frontiers of Germany r France; and confines those parts adjoining, or lying contiguous to any given place or district.

Borders and frontiers are said of a country only; boundary and confines of any smaller political division. The inhabitants who lived on the borders of England and Scotland were formerly called borderers, and distinguished themselves by their perpetual oroils and mutual animosities, which now happily exist nowhere but in the pages of the historian : the boundaries of kingdoms, countries, and provinces, are distinguished on general maps; those of towns and villages on particular maps: it is common on the *frontiers* of continental king-doms to require a pass from every one who wishes to enter the country : we may speak of the confines between Germany and Holland, but with more propriety of the confines between the different states of Germany, as also in former times of the confines betwixt the Sabines, the Æqui, Volsci, and other small communities which existed in Italy previous to the establishment of the Roman empire.

Menalcas, whom the larks with many a lay Had call'd from slumber at the dawn of day; By chance was roving through a *bordering* dale And heard the swains their youthful wees bewail SIR WM. JONES.

The Carthaginians discovered the fortunate islands now known by the name of the Canaries, the utmost boundary of ancient navigation,-ROBERTSON.

High on a rock fair Thryoessa stands, Our utmost *frontier* on the Pylian lands.—POPE.

You are old, Nature in you stands in the very verge Of her confines.—SHAKSPEARE.

And now, Through all restraint broke loose, he wings his way, Not far off heav'n in the *precincts* of light.—MILTOX.

To Bore, v. To penetrate.

To Bound, Limit, Confine, Circumscribe, Restrict.

Bound comes from the verb bind, signifying that which binds fast, or close to an object.

Limit, from the Latin limes a landmark, signifies to draw a line which is to be the exterior line or limit.

Confine signifies to bring within confines

Circumscribe, in Latin circumscribo, is compounded of circum and scribo to write round, that is, to describe a line round.

Restrict, in Latin restrictum, participle of restringo, compounded of re and stringo, signifies to keep fast back.

The first four of these terms are employed in the proper sense of parting off certain spaces.

Bound applies to the natural or political divisions of the earth : countries are bounded by mountains and seas; kingdoms are often bounded by each other; Spain is bounded on one side by Portugal, on the other side by the Mediterranean, and on a third side by the Pyrenees. Limit applies to any artificial boundary: as landmarks in fields serve to show the limits of one man's ground from another; so may walls, palings, hedges, or any other visible sign, be converted into a limit, to distinguish one spot from another, and in this manner a field is said to be *limited*, because it has *limits* assigned to it. To confine is to bring the limits close together ; to part off one space absolutely from another: in this manner we confine a garden by means of walls. To circumscribe is literally to surround: in this manner a circle may circumscribe a square : there is this difference however between confine and *circumscribe*, that the former may not only show the *limits*, but may also prevent egress and ingress; whereas the latter, which is only a line, is but a simple mark that limits.

From the proper acceptation of these terms we may easily perceive the ground on which their improper acceptation rests: to bound is an action suited to the nature of things, or to some given rule in this manner our views are bounded by the objects which intercept our sight: we bound our desires according to principles of propriety. To limit, confine, and circumscribe, all convey the idea of control which is more or less exercised. To limit, whether it be said of persons limiting things, or persons being limited by things, is an affair of discretion or necessity; we limit our ex-penses because we are limited by circumstances. Confine conveys the same idea to a still stronger degree : what is confined is not only brought within a *limit* but is kept to that limit which it cannot pass; in this manner a person confines himself to a diet which he finds absolutely necessary for his health, or he is confined in the size of his house, in the choice of his situation, or in other circumstances equally uncontrollable; hence the term con-fined expresses also the idea of the *limits* being made narrow as well as impassable or un-changeable. To *circumscribe* is figuratively to draw a line round ; in this manner we are circumscribed in our pecuniary circumstances when our sphere of action is brought within a line by the want of riches. In as much as all these terms convey the idea of being acted upon involuntarily, they become allied to the term restrict, which simply expresses the exercise of control on the will: we use restriction when we limit and confine, but we may

restrict without limiting or confining: to limit and confine are the acts of things upon persons, or persons upon persons; but restrict is only the act of persons upon persons; we are *limited* or *confined* only to a certain degree, but we may be restricted to an indefinite degree : the *limiting* and *confining* depend often on our-selves; the *restriction* depends upon the will of others : a person limits himself to so many hours' work in a day; an author confines him-self to a particular branch of a subject: a person is restricted by his physician to a certain portion of food in the day : to be confined to a certain spot is irksome to one who has always had his liberty ; b t to be restricted in all his ction would be intolerable.

Our greatest happiness consists in bounding our desires to our condition : it is prudent to limit our exertions, when we find them prejudicial to our health : it is necessary to confine our attention to one object at a time : it is unfortunate to be circumscribed in our means of doin & good : it is painful to be restricted in the enjoyment of innocent pleasure.

Bounded is opposed to unbounded, limited to extended, confined to expanded, circumscribed to ample, restricted to free, or specifically unrestricted.

The operations of the mind are not, like those of the hands, *limited* to one individual object, but at once extended to a whole species.—BARTELET.

Mechanical motions or operations are confined to a narrow circle of low and little things,-BARTELET.

My passion is too strong In reason's narrow bounds to be confin'd, WANDESFORD.

It is much to be lanented that among all denomina-tions of Christians, the uncharitable spirit has prevailed of unvarrantably *circumscribing* the terms of Divine grace within a narrow circle of their own drawing.

It is not necessary to teach men to thirst after power; but it is very expedient that by moral instructions they should be taught, and by their evil institutions they should be compelled to put many *restrictions* upon the immoderate exercise of it.—ELACKSTONE.

Boundary, v. Border. Boundary, v. Bounds.

Boundary, v. Term.

Boundless, Unbounded, Unlimited, Infinite.

Boundless, or without bounds, is applied to infinite objects which admit of no bounds to be made or conceived by us.

Unbounded, or not bounded, is applied to that which might be bounded.

Unlimited, or not limited, applies to that which might be limited.

Infinite, or not finite, applies to that which in its nature admits of no bounds.

The ocean is a boundless object so long as no bounds to it have been discovered ; desires are often unbounded which ought always to be bounded; and power is sometimes unlimited which is always better limited; nothing is infinite but that Being from whom all jinite beings proceed.

Aud see the country far diffus'd around One *boundless* blush, one white empurpled shower Of mingled blossoms.—THOMSON,

BRAVE.

The soul requires enjoyments more sublime, By space unbounded, undestroy'd by time.-JENYNS.

Gray's curiosity was unlimited, and his judgment cul-

In the wide fields of nature the sight wanders up and down without *confinement*, and is fed with an *infinite* variety of images,—ADDISON.

Bounds, Boundary.

Bounds and Boundary, from the verb bound (v. To bound), signify the line which sets a bound, or marks the extent to which any spot of ground reaches.

Bounds is employed to designate the whole space including the outer line that confines: boundary comprehends only this outer line. Bounds are made for a local purpose ; boundary for a political purp se : the master of a school prescribes the bounds beyond which the scholar is not to go; the parishes throughout England have their boundaries, which are distinguished by marks; fields have likewise their boundaries, which are commonly marked out by a hedge or a ditch.

Bounds are temporary and changeable; boundaries permanent and fixed : whoever has the authority of prescribing bounds for others, may in like manner contract or extend them at pleasure ; the *boundaries* of places are seldom altered, but in consequence of great political

In the figurative sense bound or bounds is even more frequently used than boundary : we speak of setting bounds or keeping within bounds: but to know a boundary: it is neces-sary occa-ionally to set bounds to the inordinate appetites of the best disposed children, who cannot be expected to know the exact boundary for indulgence.

So when the swelling Nile contemns her bounds, And with extended waste the valles drowns, At length her ebbing streams resign the field, And to the pregnant soil a tenfold harvest yield

Alexander did not in his progress towards the East advance beyond the banks of the rivers that fall into the Indus, which is now the Western *boundary* of the vast con-tinent of India.-ROBERTSON.

There are *bounds* within which our concern for worldly success must be confined —ELAIR.

It is the proper ambition of heroes in literature to en-large the *boundaries* of knowledge by discovering and conquering new regions of the intellectual world,--JOHN-SON.

Bounteous, v. Beneficent.

Bountiful, v. Beneficent.

Brace, v. Couple.

Brave, Gallant.

Brave, though the medium of the northern languages, comes from the Greek *BpaBiov* the reward of victory, denoting the ardour which a prospect of such rewards inspires.

Gallant, in French galant, comes from the Greek $\alpha_{\gamma}a\lambda\lambda\phi$ to adorn, signifying distinguished either by splendid dress or splendid qualities.

These epithete, whether applied to the person or the action, are alike honourable; but the latter is a much stronger expression than the former. Gallantry is extraordinary bravery, or bravery on extraordinary occasions: the brave man goes willingly where he is commanded; the gallant man leads on with vigour to the attack. Bravery is common to vast numbers and whole nations; gallantry is peculiar to individuals or particular bodies: the brave man bravely defends the post assigned him; the gallant man volunteers his services in cases of peculiar danger: and man may feel ashamed in not being considered brave, he feels a pride in being looking upon as gallant. To call a hero brave adds little or nothing to his character; but to entitle him gallant adds a lustre to the glory he has acquired.

We cannot speak of a British tar without thinking of *bravery*; of his exploits without thinking of *gallantry*.

The brave unfortunate are our best acquaintance.

Death is the worst; a fate which all must try, And for our country 'tis a bluss to due. The gallant man, though slam in fight he be, Yet leaves his nation safe, his children free.—POPE.

To Brave, Defy, Dare, Challenge.

Brave, from the epithet brave (v. Brave), signifies to act the brave.

Defy, in French defler, probably changed from defaire to undo, to make nothing, or set at nought.

Dare, in Saxon dearran, dyrran, Franconian, &c., odurren, thorren. Greek $\theta appeuv$, signifies to be bold, or have the confidence to do.

Challenge is probably changed from the Greek Kakew to call.

We brave things; we dare and challenge persons; we defy persons or their actions: the sailor braves the tempestuous ocean, and very often braves death itself in its most terrific form; he dares the enemy whom he meets to the engagement; he defles all his boastings and van threats.

Brave is sometimes used in a bad sense; defy and dare commonly so. There is much idle contempt and affected indifference in braving; much insolent resistance to authority in defying; much provocation and affront in daring; a bad man braves the scorn and reproach of all the world; he defies the threats of his superiors to punish him; he dares them to exert their power over him.

Brave and defy are dispositions of mind which display themselves in the conduct: dare and challenge are modes of action: we brave a storm by meeting its violence, and hearing it down with superior force: we defythe malice of our enemies by pursuing that line of conduct which is most calculated to increase its bitteness. To brave conveys the idea of a direct and personal application of force to force; defying is carried on by a more indirect and circuitous mode of procedure: men brave the dangers which threaten them with evil; they defy the angry will which opposes them.

To dare and challenge are both direct and personal; but the former consists either of actions, words, or looks; the latter of words only. We dare a number of persons indefinitely; we challenge an individual, and very frequently by name.

BRAVERY.

During arises from our contempt of others; challenging arises from a high opinion of ourselves; the former is mostly accompanied with unbecoming expressions of disrespect as well as aggravation; the latter is mostly divested of all angry personality. Metius the Tuscan daved Titus Manlius Torquatus, the son of the Roman consul, to engage with him in contradiction to his father's commands: Paris was persuaded to challenge Menelaus in order to terminate the Greeian war.

We dare only to acts of violence: we challenge to any kind of contest in which the skill or the power of the parties are to be tried. It is folly to dare one of superior strength if we are not prepared to meet with the just reward of our impertinence: wheever has a confidence in the justice of his cause, needs not fear to challenge his opponent to a trial of their respective merits.

Joining in proper union the amiable and the estimable qualities, in one part of our character we shall resemble the flower that smiles in spring; in another the firmlyrooted tree, that *braves* the winter storm.—BLAIR.

The soul, secur'd in her existence, smiles At the drawn dagger, and *defies* its point.—ADDISON.

Troy sunk in flames I saw (nor could prevent). And lium from its old foundations rent-Rent like a mountain ash, which dav? d the winds, And stood the sturdy strokes of lab'ring hinds. DRYDEN.

The Platos and Ciceros among the ancients; the Bacons, Boyles, and Lockes, among our own countrymen, are all instances of what I have been saying, manely, that the greatest persons in all ages have conformed to the estabhisted religion of their country; not to mention any of the divines. however celebrated, since our adversaries *challenge* all those as me who have too much interest in this case to be impartial evidence.—BUDGELL,

Bravery, Courage, Valour.

Bravery denotes the abstract quality of brave (v. Brave).

Courage, in French *courage*, comes from *coura*, in Latin *cor* the heart, which is the seat of *courage*.

of courage. **Valour,** in French valew, Latin valor, from valeo to be strong, signifies by distinction strength of mind.

Bravery lies in the blood; courage lies in the mind: the latter depends on the reason; the former on the physical temperament: the first is a species of instinct; the second is a virtue : a man is *brave* in proportion as he is without thought; he has *courage* in proportion as he reasons or reflects.

Bravery seems to be something involuntary, a mechanical movement that does not depend on one's self; courage requires conviction, and gathers strength by delay; it is a noble and lofty sentiment: the force of example, the charms of music, the fury and tumult of battle, the desperation of the conflict, will make cowards brave, the courageous man wants no other incentives than what his own mind suggests.

Bravery is of utility only in the hour of attack or contest; courage is of service at all times and under all circumstances: bravery is of avail in overcoming the obstacle of the moment; courage seeks to avert the distant evil that may possibly arrive. Bravery is a thing of the moment that is or is not, as circumstances may favour; it varies with the time and season: courage exists at all times and on all occasions. The brave man who fearlessly rushes to the mouth of the cannon may tremble at his own shadow as he passes through a churchyard, or turn pale at the sight of blood : the courageous man smiles at imaginary dangers, and prepares to meet

It is as possible for a man to have courage without bravery, as to have bravery without courage: Cicero betrayed his want of bravery when he sought to shelter himself against the attacks of Cataline; he displayed his courage when he laid open the treasonable purposes of this conspirator to the whole senate, and charge 1 him to his face with the crimes of which he knew him to be guilty.

Valour is a higher quality than either bravery or courage, and seems to partake of the grand characteristics of both ; it combines the fire of bravery with the determination and firm-ness of courage; bravery is most fitted for the soldier and all who receive orders; courage is most adapted for the general and all who give commands; valour for the leader and framer of enterprises, and all who carry great projects into execution: bravery requires to be guided ; courage is equally fitted to command or obey; valour directs and executes. Bravery has most relation to danger; courage and valour include in them a particular reference to action : the brave man exposes himself ; the courageous man advances to the scene of action which is before him; the valiant man seeks for occasions to act.

Courage may be exercised in ordinary cases ; valour displays itself most effectually in the achievement of heroic exploits. A consciousness of duty, a love of one's country, a zeal for the cause in which one is engaged, an over-ruling sense of religion, the dictates of a pure conscience, always inspire courage : an ardent thirst for glory, and an insatiable am-bition, render men valiant. The brave man, when he is wounded, is

proud of being so, and boasts of his wounds ; the courageous man collects the strength which his wounds have left him, to pursue the object which he has in view; the valiant man thinks less of the life he is about to lose, than of the glory which has escaped him. The *brace* man, in the hour of victory, exults and triumphs; he discovers his joy in boisterous war shouts. The courageous man forgets his success in order to profit by its advantages. The valiant man is stimulated by success to seek atter new trophies. Bravery sinks after a defeat : courage may be damped for a moment, but is never destroyed; it is ever ready to seize the first opportunity which offers to regain the lost advantage : valour, when defeated on any occasion, seeks another in which more glory is to be acquired.

The three hundred Spartans who defended the Straits of Thermopylæ were brave. Socrates drinking the hemlock, Regulus returning to Carthage, Titus tearing himself from the arms of the weeping Berenice, Alfred the Great going into the camp of the Danes, were Hercules destroying monsters, Perseus delivering Andromeda, Achilles run-ning to the ramparts of Troy, and the knights of more modern date who have gone in quest

of extraordinary adventures, are all entitled to the peculiar appellation of *valiant*.

This brave man, with long resistance, Held the combat doubtful.-ROWE.

Oh ! When I see him arming for his honour, His country, and his gods, that martial fire That mounts his courage, kindles even me !

True valour, friends, on virtue founded strong, Meets all events alike,-MALLET.

Breach, Break, Gap, Chasm.

Breach and Break are both derived from the same verb break (v. To break), to denote what arises from being broken, in the figurative sense of the verb itself.

Gap, from the English gape, signifies the thing that gapes or stands open.

Chasm, in Greek xaoµa from xaıvw, and the Hebrew gahah to be open, signifies the thing that has opened itself.

The idea of an opening is common to these terms, but they differ in the nature of the opening. A breach and a gap are the conse-quence of a violent removal, which destroys the connexion ; a break and a chasm may arise from the absence of that which would form a connexion. A breach in a wall is made by means of cannon ; gaps in fences are commonly the effect of some violent effort to pass through ; a *break* is made in a page of printing by leaving off in the middle of a line : a *chasm* is left in writing when any words in the sentence are omitted.

A breach and a chasm always imply a larger opening than a break or gap. A gap may be made in a knife; a breach is always made in the walls of a building or fortification : the clouds sometimes separate so as to leave small breaks ; the ground is sometimes so convulsed by earthquakes as to leave frightful chasms.

Breach and chasm are used morally; break and gap seldom otherwise than in application to natural objects. Trifling circumstances too often occasion wide breaches in families. The death of relatives often produces a sad chasm in the enjoyments of individuals.

A mighty breach is made ; the rooms conceal'd Appear, and all the palace is reveal'd.-DRVDEN.

Considering, probably, how much Homer had been dis-figured by the arbitrary compilers of bis works, Virgil, by his will, obliged Tucca and Varius to add nothing, acr so much as fill up the *breaks* he had left in his poem.— WALSH.

Or if the order of the world below Will not the gap of one whole day allow, Give me that minute when she made her vow, DRYDEN.

The whole chasm in nature, from a plant to a man, is filled up with diverse kinds of creatures.-ADDISON.

When breach of faith join'd hearts does disengage, The calmest temper turns to wildest rage. -LEE.

To Break, Rack, Rend, Tear.

Break, in Saxon brecan, Danish and Low German breken, High German brechen, Latin frango, Greek βρηγνυμι, βρηχνυω, Chaldee perak to separate.

Rack, comes from the same source as break; it is properly the root of this word,

and an onomatopoeïa, conveying a sound cor-respondent with what is made by breaking: rak in Swedish, and racco in Icelandish, signifies a breaking of the ice.

Rend, is in Saxon hrendan, hreddan, low German ritan, high German reissen to split, Greek $\rho\eta\sigma\sigma\omega$, Hebrew rangnah to break in pieces.

Tear, in Saxon taeran, Low German tiren, high German zerren, is an intensive verb from ziehen to pull, Greek τρυω τειρω, to bruise, Hebrew tor to split, divide, or cleave. The forcible division of any substance is

the common characteristic of these terms.

Break is the generic term, the rest specific : every thing racked, rent, or torn, is broken, but not vice versa. Break has however a specific meaning, in which it is comparable with the others. Breaking requires less violence than either of the others : brittle things may be broken with the slightest touch. but nothing can be racked without intentional violence of an extraordinary kind. Glass is quickly broken ; a table is racked. Hard sub-stances only are broken or racked ; but every thing of a soft texture and composition may be rent or torn.

Breaking is performed by means of a blow; racking by that of a violent concussion ; but rending and tearing are the consequences of a pull. Any thing of wood or stone is broken any thing of a complicated structure, with hinges and joints, is *racked*; cloth is *rent*, paper is *torn*. *Rend* is sometimes used for what is done by design ; a tear is always faulty. Cloth is sometimes rent rather than cut when it is wanted to be divided; but when it is torn it is injured.

But out affection ! All bond and privilege of nature break.-SHAKSPEARE. bond and privilege of hards of some bond in this secret struggl'd in my breast; Long has it rack'd and rent my tortured bosom. SMITH.

The people *rend* the skies with loud applause, And heaven can hear no other name but yours. DRYDEN.

She sigh'd, she sobb'd, and furious with despair, She *rent* her garments, and she *tore* her hair. DRYDEN.

Who would not bleed with transport for his country. Tear every tender passion from his heart?-THOMSON.

To Break, Bruise, Squeeze, Pound, Crush.

Break, v. To break, rack. Bruise, in French briser, Saxon brysed, not improbably from the same source as press.

Squeeze, in Saxon cwysin, low German quietsen, quoesen, Swedish quasa, Latin qualio

to shake, or produce a concussion. Pound, in Saxon punian, is not improbably derived by a change of letters from the Latin tundo to bruise

Crush, in French ecraser is most probably only a variation of the word squeeze, like crash or squash.

Break always implies the separation of the component parts of a body; bruise denotes simply the destroying the continuity of the parts. Hard brittle substances, as glass, are broken : soft pulpy substances, as flesh or fruits, are bruised.

The operation of bruising is performed either The operation of braising is performed either by a violent blow or by pressure; that of squeezing by compression only. Metals, parti-cularly lead and silver, may be bruised; fruits may be either bruised or squeezed. In this latter sense bruise applies to the harder sub-transe or indicate a mident compression. stances, or indicates a violent compression; squeze is used for soft substances or a gentle compression. The kernels of nuts are bruised; oranges or apples are squeezed. To pound is properly to bruise in a mortar so as to produce a separation of parts; to crush is the most violent and destructive of all operations which amounts to the total dispersion of all the parts of a body.

What is broken may be made whole again ; what is bruised or squeezed may be restored to its former tone and consistency; what is *pounded* is only reduced to smaller parts for convenience ; but what is crushed is destroyed. When the wheel of a carriage passes over any body that yields to its weight it *crushes* it to powder: thus in the figurative sense it marks a total annihilation: if a conspiracy be not crushed in the bud, it will prove fatal to the power which has suffered it to grow.

Dash my devoted bark ! ye surges break it, 'Tis for my ruin that the tempest rises !-ROWE.

Yet labring well his little spot of ground, Some scatt ring pot-herbs here and there he found; Which cultivated with his daily care, And, bruis'd with vervain, were his daily fare. DRYDEN.

He therefore first among the swains was found, To reap the produce of his labour'd ground, And squeeze the combs with golden liquor crown'd. DRYDEN.

And where the rafters on the columns meet, We push them headlong with our arms and feet; Down goes the top at once; the Greeks beneath Are piece-meal torn, or *pounded* into death.

Such were the sufferings of our Lord, so great and so grievous as none of us are in any degree able to undergo. That weight under which he crouched, would crush us.-

To crush rebellion every way is just -DARCY.

To Break, Burst, Crack, Split.

Break, v. To break, rack.

Burst, in Saxon beorstan, bersten, byrsten, low German baisten, basten, high German bersten, old German bresten, Swedish brysta, is but a variation of break.

Crack, is in Saxon cearcian, French crac-quer, high German kracken, low German kraken, Danish krakke, Greek крекси, which are in all probability but variations of break, Sec

Split, in Dutch split, Danish splitten, low German splieten, high German spatten, old German spilten, Swedish splita, which are all connected with the German platzen to burst, from the Greek oralvoropai to tear or split, and the Hebrew pelah to separate, palect or palety to cut in pieces.

Break denotes a forcible separation of the constituent parts of a body. Burst and crack are onomatopeoïas or imitations of the sound which are made in bursting and cracking. Solitting is a species of cracking that takes place in some bodies in a similar manner without being accompanied with the noise.

Breaking is generally the consequence of

Some external violence: every thing that is exposed to violence may without distinction be broken. Bursting arises mostly from an extreme tension: hollow bodies when overfilled, burst. Cracking is caused by the application of excessive heat, or the defective texture of the substance: glass cracks; the earth eracks; leather cracks. Splitting may arise from a combination of external and internal causes: wood in particular is liable to split. A thing may be broken in any shape, form, and degree: bursting leaves a wide gap; cracking and epitting leave a long aperture; the latter of which is commonly wider than that of the former.

> Ambitious thence the manly river *breaks*, And gathering many a flood, and copious fed With all the mellowed treasures of the sky, Winds in progressivennajesty along,—THOMSOX.

> Off traitors ! Off ! or my distracted soul Will *burst* indignant from this jail of nature.

And let the weighty roller run the round, To smooth the surface of th' unequal ground; Lest *orack'd* with summer heats the flooring files, Or sinks, and through the crannies weeds arise. DRVDEN.

Should leave the helm and like a fearful lad, With tearful eyes, add water to the sea? While in his mean, the ship *polit* on the rock, While in his mean, the ship *polit* on the rock, While his mean, the ship *shift* on the rock. SHAKSPEARE.

Break, v. Breach.

Breaker, v. Wave.

To Breed, Engender.

Breed, in Saxon bredan, Teutonic breetan, is probably connected with braten to roast, being an operation principally performed by fire or heat.

Engender, compounded of en and gender, from genitus participle of gigno, signifies to lay or communicate the seeds for production.

These terms are figuratively employed for the act of procreation.

To breed is to bring into existence by a slow operation; to engender is to be the author or prime cause of existence. So in the metaphorical sense, frequent quarrels are apt to breed hatred and animosity: the leveling and inconsistent conduct of the higher classes in the present age serves to engender a spirit of insubordination and assumption in the inferior order.

Whatever breeds acts gradually; whatever engenders produces immediately as cause and effect. Uncleanliness breeds diseases of the body; want of occupation breeds those of the mind: playing at chance games engenders a love of money.

The strong desire of fame breeds several vicious habits in the mind.-ADDISON.

Eve's dream is full of those high conceits engendering pride, which, we are told, the Devil endeavoured to instil into her.-ADDISON.

Breed, v. Race.

Breeding, v. Education.

BREEZE.

Breeze, Gale, Blast, Gust, Storm, Tempest, Hurricane.

All these words express the action of the wind, in different degrees and under different circumstances.

Breeze, in Italian *brezza*, is in all probability an onomatopoeia for that kind of wind peculiar to southern climates.

Gale is probably connected with call and yell, denoting a sonorous wind.

Blast, in German *geblaset*, participle of *blasen*, signifies properly the act of blowing, but by distinction it is employed for any strong effort of blowing.

Gust, is immediately of Icelandish origin, and expresses the phenomena which are characteristic of the Northern climates; but in all probability it is a variation of *gush*, signifying a violent stream of wind.

Storm, in German sturm, from stören to put in commotion, like gust, describes the phenomenon of Northern climates.

Tempest, in Latin tempestas, or tempus a time or season, describes that season or sort of weather which is most remarkable, but at the same time most frequent, in Southern elimates.

Hurricane has been introduced by the Spaniards into European languages from the Caribee Islands; where it describes that species of *tempestuous* wind most frequent in tropical climates.

A breeze is gentle; a gale is brisk, but steady: we have breezes in a call summer's day; the mariner has favourable gales which keep the sails on the stretch. A blast is impotuous; the exhalations of a trumpet, the breath of bellows, the sweep of a violent wind, are blasts. A gust is sudden and vehement; gusts of wind are sometimes so violent as to sweep every thing before them while they last.

Storm, tempest, and hurricane, include other particulars besides wind.

A storm throws the whole atmosphere into commotion; it is a war of the elements, in which wind, rain, hail, and the like, conspire to disturb the heavens. *Tempest* is a species of storm which has also thunder and lightning to add to the confusion. *Hurricane* is a species of storm which exceeds all he rest in violence and duration.

Gust, storm, and tempest, which are applied figuratively, preserve their distinction in this sense. The passions are exposed to gusts and storms, to sudden bursts, or violent and continued agitations; the soul is exposed to tempests when agitated with violent and contending emotions.

Gradual sinks the breeze Into a perfect calm.—THOMSON.

What happy gale Blows you to Padua here from old Verona? SHAKSPEARE.

As when fierce Northern blasts from th' Alps descend, From his firm roots with struggling gusts to rend An aged sturdy oak, the rustling sound Grows loud.—DENHAM.

Through storms and tempests so the sailor drives, Whilst every element in combat strives : Loud roars the thunder, fierce the lightning flies, Winds wildly rage, and billows tear the skies.

SHIRLEY.

BRIGHTNESS.

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Stay these sudden gusts of passion That hurry you away.-ROWE.

I burn, I burn! The storm that's in my mind Kindles my heart, like fires provoked by wind. LANSDOWN.

All deaths, all tortures, in one pang combin'd, Are gentle, to the *tempest* of my mind.—THOMSON.

Brief, v. Short.

Bright, v. Clear.

Brightness, Lustre, Splendor, Brilliancy.

Brightness, from the English bright, Saxon breorht, probably comes, like the Ger-man pracht splendour, from the Hebrew berak

Lustre, in French lustre, Latin lustrum, a purgation, or cleansing, that is, to make clean

Splendor, in French splendeur, Latin splendor, from splendeo to shine, comes either from the Greek $\sigma \pi \lambda \eta \delta os$ embers, or $\sigma \pi i \nu \theta \eta \rho$ a spark.

Brilliancy, from brilliant, and briller to shine, comes from the German brille spectacles, and the Latin of the middle ages beryllus a crystal.

Brightness is the generic, the rest are specific terms: there cannot be *lustre*, splendor, and brilliancy, without brightness; but there may be brightness where these do not exist. These tero's rise in sense; lustre rises on brightness, splendor on lustre, and brilliancy on splendor.

Brightness and lustre are applied properly to natural lights; splendor and brilliancy have been more commonly applied to that which is artificial : there is always more or less brightness in the sun or moon ; there is an occasional lustre in all the heavenly bodies when they shine in their unclouded brightness ; there is splendor in the eruptions of flame from a volcano or an immense conflagration; there is *brilliancy* in a collection of diamonds. There may be both *splendor* and *brilliancy* in an illumination: the splendor arises from the mass and richness of light; the brilliancy from the variety and brightness of the lights and colours. Brightness may be obscured, lustre may be tarnished, splendor and brilliancy diminished.

The analogy is closely preserved in the figur-ative application. Brightness attaches to the moral character of men in ordinary cases, lustre attaches to extraordinary instances of virtue and greatness, splendor and brilliancy attach to the achievements of men.

Our Saviour is strikingly represented to us as the *brightness* of his Father's glory, and the express image of his person. The humanity of the English in the h ur of conquest adds a lustre to their victories which are either splendid or brilliant, according to the number and nature of the circumstances which render them

Earthly honours are both short-lived in their continu-ance, and while they last, tarnished with spots and stains. On some quarter or other their brightness is obscured. But the honour which proceeds from God and virtue is BRING.

unmixed and pure. It is a *lustre* which is derived from heaven.-BLAIR.

Thomson's duction is in the highest degree florid and luxurant, such as may be said to be to his images and thoughts "both their fusfre and their shade," such as invest them with *splendor* through which they are not easily discernible.-JOINSON.

There is an appearance of *brilliancy* in the pleasures of kigh life which naturally dazzles the young.—CRAIG.

Brilliancy, v. Radiance.

To Bring, Fetch, Carry.

Bring, in Saxon bringan, Teutonic, &c., bringen, old German briggan, pringan, bibringen, is most probably contracted from beringin, which from the simple ringen or regen to move, signifies to put in motion, or remove.

Fetch, in Saxon feecian, is not improbably connected with the word search, in French chercher, German suchen, Greek ζητειν, Hebrew zangnack to send for or go after.

Carry, v. To bear, carry. To bring is simply to take with one's self from the place where one is; to fetch is to go first to a place and then bring it; to jetch there-fore is a species of bringing: whatever is near at hand is brought ; whatever is at a distance must be *fetched*: the porter at an inn *brings* **a** parcel, a servant who is sent for it *fetches* it.

Bring always respects motion towards the place in which the speaker resides; *fields*, a motion both to and from; *carry*, always a motion directly from the place or at a distance from the place. A servant brings the parcel home which his master has sent him to fetch; he carries a parcel from home. A carrier carries parcels to and from a place, but he does not bring parcels to and from any place.

Bring is an action performed at the option bread is an action performed at the option of the agent; jetch and carry are mostly done at the command of another. Hence the old proverb, "He who will jetch will carry," to mark the character of the gossip and tale-bearer, who reports what he hears from two persons in order to please both parties.

What appeared to me wonderful was that none of the ants came home without bringing something.-ADDISON.

I have said before that those ants which I did so par-ticularly consider, *fetched* their corn out of a garret.-ADDISON.

How great is the hardship of a poor ant, when she carries a grain of corn to the second story, climbing up a wall with her head downwards, -ADDISON.

Brink, v. Border.

Brisk, v. Active.

Brittle, v. Fragile.

Broad, v. Large.

Broil, v. Quarrel.

To Bruise, v. To break, bruise.

Brutal. v. Cruel.

Brute, v. Animal.

Bud, v. Sprout.

Buffoon, v. Fool, idiot ...

To Build, Erect, Construct.

Build, in Saxon bytlian, French batir, German bauen, Gothic boa, bua, bygga, to erect houses, from the Hebrew bajith a habitation.

Erect, in French eriger, Latin erectus, participle of erigo, compounded of e and rego, from the Greek ορεγω to stretch or extend.

Construct, in Latin *constructus*, participle of *construc*, compounded of *con* together, and strue to put, in Greek *spervul*, *sopeo* to *shrew*, in Hebrew *ohrah* to dispose or put in order, signifies to form together into a mass. The word *build* by distinction expresses the

The word build by distinction expresses the purpose of the action ; evet indicates the mode of the action. construct indicates contrivance in the action. What is built is employed for the purpose of receiving, retaining, or conficing; what is evected is placed in an elevated situation; what is constructed is put together with ingenuity.

All that is *built* may be said to be *created* or *constructed*; but al: that is *created* or *constructed* is not said to be *built*; likewise what is *created* is mostly *constructed*, though not *vice versd*. We *build* from necessity; we creat for ornament; we *construct* for utility and convenience. Houses are *built*, monuments *created*, machines are *constructed*.

Montesquien wittily observes, that by building professed madhouses, men tacitly insinuate that all who are out of their senses are to be found only in those places,--WARTON.

It is as rational to live in caves till our own hands have erected a palace, as to reject all knowledge of architecture which our understandings will not supply.— JOHNSON.

From the raft or cance, which first served to carry a savage over the river, to the construction of a vessel capable of conveying a numerous crew with safety to a distant coast, the progress in improvement is homense.— ROBERTSON.

Build, v. To found.

Bulk, v. Size.

Bulky, Massive.

Bulky denotes having *bulk*, which is connected with our words, belly, body, bilge, bulge, &c., and the German *balg*.

Massive, in French massif from mass, signifies having a mass or being like a mass, which through the German masse, Latin massa, Greek $\mu a \zeta a$ dough, comes from $\mu a \sigma \omega$ to knad, signifying made into a solid substance.

Whatever is bulky has a prominence of figure ; what is massive has compactness of matter. The bulky therefore, though larger in size, is not so weighty as the massive.

Hollow bodies commonly have a bulk; none but solid bodies can be massive. A vessel is bulky in its form; lead, silver,

A vessel is *bulky* in its form; lead, silver, and gold, *massive*.

In Milton's time it was suspected that the whole creation languished, that neither trees nor animals had the height or bulk of their predecessors,—JOHNSON.

His pondrous shield, Ethereal temper, massy, large, and round, Behind him cast.-MILTON.

Burden, v. Encumbrance.

BUSINESS.

Burden, v. Freight. Burden, v. Weight. Burdensome, v. Heavy.

Burial, Interment, Sepulture.

Burial from bury, in Saxon birian, birigan, German bergen, signifies in the original sense to conceal.

Interment from *inter*, compounded of *in* and *terra*, signifies the putting into the ground.

Sepulture, in French sepulture, Latin sepultura, from sepultus, participle of sepelio to bury, comes from sepathus, participle of sepelio to enclosure, and probably likewise from the Hebrew sabat to put to test, or in a state of privacy.

Under burial is comprehended simply the purpose of the action; under interment and spullure, the manner as well as the motive of the action. We bury in order to conceal; interment and sepullure are accompanied with religious ceremonies.

* Bury is confined to no object or place; we bury whatever we deposit in the earth, and wherever we please; but *interment* and *sepulture* respect only the bodies of the deceased when deposited in a sacred place.

Burial requires that the object be concealed under ground ; *interment* may be used for depo-iting in vaults.

Self-murderers are *buried* in the highways; Christians in general are *buried* in the churchyard; but the kings of England wereformerly *interred* in Westminster Abbey.

Burial is a term in familiar use; interment serves frequently as a more elegant expression; sepulture is an abstract term confined to particular cases, as in speaking of the rights and privileges of sepulture.

² Interment and sepulture never depart from their religious import; bury is used figures. A man is said to bury himself alive who shuts himself out from the world; he is said to bury the talent of which he makes no use, or to bury in oblivion what he does not wish to call to mind.

Let my pale corse the rights of *burial* know, And give me entrance in the realms below.—POPE.

But good Æneas ordered on the shore A stately tomb, whose top a trumpet bore; Thus was his friend *inter*?d, and deathless fame, Still to the lofty cape consigns his name —DRYDEN.

Ah 1 leave me not for Grecian dogs to tear; The common rises of *sepalture* lestow To soothe a father's and a moth r's wo :; Let their large gifts procure au urn a. least, And Hector's ashes in his country rest.-POFE,

Burlesque, v. Wit.

Burning, v. Hot.

Burst, v. Break.

Business, Occupation, Employment, Engagement, Avocation.

Business signifies what makes busy (v. Active, busy).

* Vide Trusler ; "To bury, inter,"

Occupation from *occupy*, in French *occuper*, Latin *occupo*, that is, *ob* and *capio*, signifies that which serves or takes possession of a person or thing to the exclusion of other things.

Employment from *employ*, in French *emploi*, Latin *implico*, Greek $\epsilon \mu \pi \lambda \epsilon \kappa \omega$, signifies that which engages or fixes a person.

Engagement, v. To attract.

Avocation, in Latin avocatio, from a and roco, signifies the thing that calls off from another thing,

Business occupies all a person's thoughts as well as his time and powers; occupation and employment occupy only his time and strength: the first is mostly regular, it is the object of our choice; the second is caual, it depends on the will of another. Engagement is a partial employment, avocation a particular engagement: an engagement prevents us from doing any thing else; an avocation calls off or prevents us from doing what we wish.

boing any energy energy in account of the set of the prevents us from doing what we wish. Every tradesman has a *business*, on the diligent prosecution of which depends his success in life; every mechanic has his faily *occupation*, by which he maintains bis family; every labourer has an *employment* which is fixed for him.

Business and occupation always suppose a serious object. Business is something more urgent and important than occupation : a man of independent fortune has no occasion to pursue business, but as a rational agent he will not be contented to be without an occupation.

Employment, engagement, and avocation, leave the object undefined. An employment may be a mere diversion of the thoughts, and a wasting of the hours in some idle pursuit; a child may have its *employment*, which may be its play in distinction from its *business*: an *en*gagement may have no higher object than that of pleasure ; the idlest people have often the most engagements ; the gratification of curiosity, and the love of social pleasure, supply them with an abundance of engagements. Avo-cations have seldom a direct trifling object, although it may sometimes be of a subordinate nature, and generally irrelevant : numerous avocations are not desirable; every man should have a regular pursuit, the business of his life, to which the principal part of his time should be devoted : avocations therefore of a serious nature are apt to divide the time and attention to a hurtful degree.

A person who is basy has much to attend to, and attends to it closely: a person who is occupied has a full share of business without any pressure; he is opposed to one who is idle: a person who is employed has the present moment filled up; he is not in a state of inaction: the person who is engaged is not at liberty to be otherwise employed; his time is not his own; he is opposed to one at leisure.

The materials are no sconer wrought into paper, but they are distributed among the presses where they again set innumerable artists at work, and furnish *business* to another mystery.—ADDISON.

How little must the ordinary occupations of men seem to one who is engaged in so noble a pursuit as the assimilation of himself to the Deity,-BERKELEY.

I would recommend to every one of my readers the keeping a journal of their lives for one week, and setting

down punctually their whole series of employments during that space of time,-ADDISON.

Mr. Baretti being a single man, and entirely clear from all *engagements*, takes the advantage of his independence. —JOHNSON.

Sorrow ought not to be suffered to increase by indulgence, but must give way after a stated time to social duties and the common *acooxitions* of life.-JOHNSON.

Business, Trade, Profession, Art.

Business, v. Business, occupation.

Trade signifies that which employs the time by way of *trade*.

Profession signifies that which one professes to do.

Art signifies that which is followed in the way of the arts.

These words are synonymous in the sense of a calling, for the purpose of a livelihood : business is general, trade and profession are particular; all trade is business, but all business is not trade.

Buying and selling of merchandize is inseparable from trade; but the exercise of one's knowledge and experience, for purposes of gain, constitutes a *business*; when learning or particular skill is required, it is a *profession*; and when there is a peculiar exercise of art, it is an art every shop-keeper and retail dealer carries on a *trade*; brokers, manufacturers, bankers, and others, carry on *business*; clergymen, medical, or military men, follow a *profession*; musicians and painters follow an art.

Those who are determined by choice to any particular kind of *business* are indeed more happy than those who are determined by necessity.—ADDISON.

Some persons, indeed, by the privilege of their birth and quality, are above a common *trade* and *profession*, but they are not hereby exempted from all *business*, and allowed to live unprofitably to others.—TILLOTSON.

No one of the sons of Adam ought to think himself exempt from labour or industry; these to whom birth or fortune may seem to make such an application unnecessary, ought to find out some calling or profession, that they may not lie as a burthen upon the species.-ADDISON.

The painter understands his art .- SWIFT.

Business, Office, Duty.

Business, v. Business, occupation.

Office, v. Benefit, service.

Duty signifies what is due or owing one, from the Latin *debitum*, participle of *debeo* to owe.

Business is what one prescribes to one's self; office is prescribed by another; duty is prescribed or enjoined by a fixed rule of propriety: mercantile concerns are the business which a man takes upon himself; the management of parish concerns is an office imposed upon him often, much against his inclination; the maintenance of his family is a duty which his conscience enjoins upon him to perform.

Business and duty are public or private; office is mostly of a public nature : a minister of state, by virtue of his office, has always public business to perform; but men in general have only private business to transact: a minister of religion has public duties to perform in his ministerial capacity; every other man has

personal or relative duties, which he is called upon to discharge according to his station.

It is certain, from Sustanius, that the Romans thought the education of their children a *business* properly belong-ing to the parents themselves.—BUDGELL.

the parents increases the second s

Discretion is the perfection of reason, and a guide to us in all the *duties* of life.—ADDISON.

Business, v. Affair.

Bustle, Tumult, Uproar,

Bustle is probably a frequentative of busu.

Tumult, in French tumulte, Latin tumultus, or tumor multus, much swelling or perturba-

Uproar, compounded of up and roar, marks the act of setting up a roar or clamour, or the state of its being so set up.

Bustle has most of hurry in it; tumult most of disorder and confusion; uproar most of noise : the hurried movements of one, or many, cause a bustle ; disorderly struggles of many constitute a tumult; the loud elevation of many opposing voices produces an *uproar*. Bustle is frequently not the effect of design, but the natural consequence of many persons coming together; tumult commonly arises from a general effervescence in the minds of a multitude; uproar is the consequence either of general anger or mirth. A crowded street will always be in a bustle: contested elections are always accompanied with a great tumult: drinking parties make a considerable uproar, in the indulgence of their intemperate mirth.

They who live in the *bustle* of the world are not, per-haps, the most accurate observers of the progressive change of manners in that society in which they pass their time.-ABERCROMEY.

Outlaws of nature ! yet the great must use 'em . Sometimes as necessary tools of *tumult*.-DRYDEN.

Amidst the uprour of other bad passions, conscience acts as a restraining power.-BLAIR.

Busy, v. Active. Butchery, v. Carnage. Butt, v. Mark.

CALAMITY. To Buy, Purchase, Bargain, Cheapen.

Buy, in Saxon byegean, is in all probability connected with bargain.

Purchase, in French pourchaser, like the word pursue, poursuivre, comes from the Latin persequor, signifying to obtain by a particular effort.

Bargain, in Welsh bargen, is most probably connected with the German borgen to borrow, and burge a surety.

Cheapen is in Saxon ceapan, German kaufen, Dutch koopen to buy.

Buy and purchase have a strong resemblance to each other, both in sense and application; but the latter is a term of more refinement than the former: buy may always be substituted for purchase without impropriety; but purchase would be sometimes ridiculous in the familiar application of buy; the necessaries of life are bought; luxuries are purchased.

The characteristic idea of buying is that of expending money according to a certain rule, and for a particular purpose; that of *pur-chasing* is the procuring the thing; the pro-pensity of *buying* whatever comes in one's way is very injurious to the circumstances of some people; what it is not convenient to procure for ourselves we may commission another to purchase for us.

Buying implies simply the exchange of one's money for a commodity; bargaining and cheapening have likewise respect to the price : to bargain is to make a specific agreement as to the price ; to *cheapen* is not only to lower the price asked, but to deal in such things as are cheap : trade is supported by buyers ; bargainers and cheapeners are not acceptable customers : mean people are prone to bargaining; poor people are oblige to cheapen.

It gives me very great scandal to observe, wherever I go, how much skill, in *buying* all manner of things, there is necessary to defend yourself from being cheated.— STELLE.

Pirates may make *cheap* pennyworths of their pillage, And *purchase* friends.-SHAKSPEARE. So York must sit, and fret, and bite his tongue. While his own lands are *bargain'd* for, and sold. SHAKSPEARE.

You may see many a smart rhetorician turning his hat in his hands, moulding it into several different cocks, ex-amining sometimes the lining, and sometimes the button, during the whole course of his harangue. A deaf mau would think he was *cheapening* a beaver, when perhaps he is talking of the fate of the British nation.—ADDISON.

By-Word, v. Axiom.

C.

Cabal, v. Combination. To Cajole, v. To Coax.

Calamity, Disaster, Misfortune, Mischance, Mishap.

Calamity, in French calamité, Latin calamitas, from calamus a stalk; because hail or whatever injured the stalks of corn was termed a calamity.

Disaster, in French désastre, is com-pounded of the privative des or dis and astre, in Latin astrum a star, signifying what comes from the adverse influence of the stars.

Misfortune, Mischance, and Mishap, naturally express what comes amiss.

The idea of a painful event is common to all these terms, but they differ in the degree of importance.

A calamity is a great disaster or misfortune;

CALCULATE.

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a misjoriume a great mischance or mishap: whatever is attended with destruction is a calamity; whatever occasions mischief to the person, defeats or interrupts plans, is a disaster whatever is accompanied with a loss of property, or the deprivation of health, is a misjoriume; whatever diminishes the beauty or utility of objects is a mischance or mishap: the devastation of a country by hurricanes or earthquakes, or the desolation of its inhabitants by famine or plague, are great calamities; the overturning of a carriage, or the fracture of a limb, are disasters: losses in trade are misjoriumes, the spoiling of a book is, to a greater or less extent, a mischance or mishap.

A calamity seldom arises from the direct agency of man; the elements, or the natural course of things, are mostly concerned in producing this source of misery to men; the rest may be ascribed to chance, as distinguished from design; disasters mostly arise from some specific known cause, either the carelessness of persons, or the unfitness of things for their use; as they generally serve to derange some preconcerted scheme or undertaking, they seem as if they were produced by some secret influence: misjortune is frequently assignable to no specific cause, it is the bad fortune of an individual; a link in the chain of his destiny; an evil independent of himself, as distinguished from a fault: mischance and miskap ner misjortunes of comparatively so trivial a nature, that it would not be worth while to inquire into their cause, or to dwell upon their consequences. A calamity is dreadful; a disaster melancholy; a misjortune grievous or heavy; a mischance or miskap slight or trivial. A calamity is either public or private, but

A calamity is either public or private, but more frequently the former: a disaster is rather particular than private; it affects things rather than persons; journeys, expeditions, and military movements are commonly attended with desseters: misfortunes are altogether personal; they immediately affect the interests of the individual : mischances and miskaps are altogether domestic. We speak of a calamitous period, a disastrous expedition, an unfortunate person, little mischances or mishaps.

They observed that several blessings had degenerated into *calamities*, and that several *calamities* had improved into blessings, according as they fell into the possession of wise or foolish men.—ADDISON.

There in his noisy mansion, skill'd to rule, The vilage master taught his little school: A man severe, he was, and stern to view, I knew him well, and every truant knew. Well had the boding tremblers learn't to trace The day's *disasters* in his morning face. GOLDSMITH.

She daily exercises her benevolence by pitying every misfortune that happens to every family within her circle of notice.—JOHNSON.

Permit thy daughter, Gracious Jove, to tell. How this *mischance* the Cyprian Queen befell.—POPE.

For pity's sake tells undeserv'd *mishaps*, And their applause to gain, recounts his claps. CHURCHILL.

To Calculate, Compute, Reckon, Count.

Calculate, in Latin calculatus participle of calculo, comes from calculus, Greek καλιξ a

GALCULATE.

pebble; because the Greeks gave their votes, and the Romans made out their accounts, by little stones; hence it denotes the action itself of *reckoning*.

Compute, in French *computer*, Latin *computo*, compounded of *com* and *puto*, signifies to put together in one's mind.

Reckon, in Saxon *recean*, Dutch *rekenen*, German *rechnen*, is not improbably derived from *row*, in Dutch *reck*, because stringing of things in a row was formerly, as it is now sometimes, the ordinary mode of *reckoning*.

Count, in French compter, is but a contraction of computer.

These words indicate the means by which we arrive at a certain result, in regard to quantity.

To calculate is the generic term, the rest are specific: * computation and recknama are branches of calculation, or an application of those operations to the objects of which a result is sought: to calculate comprehends arithmetical operations in general, or particular applications of the science of numbers, in order to obtain a certain point of knowledge: to compute is to combine certain given numbers in order to learn the grand result: to reckor is to enumerate and set down things in the detail: to count is to add up the individual items contained in many different parts, in order to determine the quantity.

Calculation particularly respects the operation tiself; compute and count respect the gross sums; reckon refers to the details. To calculate denotes any numerical operation in general, but in its limited sense; it is the abstract science of figures used by mathematicians and philosophers; computation is a numerical estimate, a simple species of calculation used by historians, chronologists, and financial speculators, in drawing great results from complex sources: reckon and count are still simpler species of calculation, applicable to the ordinary business of life, and employed by tradesmen, mechanics, and people in general; reckoning and counting were the first efforts made by men in acquiring a knowledge of number, quantity, or degree. The astronomer calculates the return of the

The astronomer calculates the return of the stars ; the geometrician makes algebraic calculations. The Banians, Indian merchants, make prodigious calculations in an instant on their thumb nails, doubtless after the manner of algebra, by signs, which the calculator employs as he pleases. The chronologist computes the times of particular events, by comparing them with those of other known events. Many persons have attempted from the probable time of the millennium : financiers compute the produce of a tax according to the measure and circumstances of its imposition. At every new consulate the Romans used to drive a nail into the wall of the capitol, by which they reckoned the length of time that their state had been erected : tradesmen reckon their profits and losses. Children begin by counting on their fingers, one, two, three,

An almanack is made by calculation, computation, and reckoning. The rising and setting

* Vide Roubaud : " Calculer, supposer, compter."

of the heavenly bodies are *calculated*; from giving astronomical tables is *computed* the moment on which any celestial phenomenon may return ; and by reckoning are determined the days on which holidays, or other periodical events, fall.

Buffon, in his moral arithmetic, has calculated tables as guides to direct our judgments in different situations, where we have only vague probability, on which to draw our conclusions. By this we have only to compute what the fairest gain must cost us ; how much we must lose in advance from the most favourable lottery ; how much our hopes impose upon us, our cupidity cheats us, and our habits injure us.

Calculate and reckon are employed in a figurative sense; compute and count in an extended application of the same sense.

Calculate, reckon, and count, respect mostly the future; compute, the past. Calculate is rather a conjectural deduction

from what is, as to what may be; computa-tion is a rational estimate of what has been, from what is; reckoning is a conclusive conviction, a complacent assurance that a thing will happen; counting indicates an expecta-tion. We calculate on a gain; compute any loss sustained, or the amount of any mischief done ; we reckon on a promised pleasure ; we count the hours and minutes until the time of

A spirit of calculation arises from the cupidity engendered by trade; it narrows the mind to the mere prospect of accumulation and self-interest. Computations are inaccurate that are not founded upon exact numerical calculations. Inconsiderate people are apt to reckon on things that are very uncertain, and then lay up to themselves a store of disappointments. Children who are uneasy at school count the hours, minutes, and moments for their return home. Those who have experienced the instability of human affairs will never *calculate* on an hour's enjoyment beyond the moment of existence. It is difficult to compute the loss which an army sustains upon being defeated, especially if it be obliged to make a long retreat. Those who know the human heart will never reckon on the assistance of professed friends in the hour of ad-versity. A mind that is ill at ease seeks a resource and amusement in *counting* the moments as they fly; but this is often an un-happy delusion that only adds to the bitterness of sorrow.

In this bank of fame, by an exact calculation, and the rules of political arithmetic, I have allotted ten hundred thousand shares ; five hundred thousand of which is the due of the general; two hundred thousand fassign to he general officers; and two hundred thousand more to all the commissioned officers, from the colonels to en-signs; the remaining hundred thousand must be distri-buted among the non-commissioned officers and private men; according to which computation, I find Serjeant Hall is to have one share and a fraction of two fifths.— STREE.

The time we live ought not to be *computed* by the num-ber of years, but by the use that has been made of it.--ADDISON.

Men reckon themselves possessed of what their genius inclines them to, and so bend all their ambition to excel in what is out of their reach.—SPECTATOR,

Applause and admiration are by no means to be counted among the necessaries of life, -JOHNSON,

Calendar, Almanack, Ephemeris.

Calendar comes from calenda, the Roman name for the first days of every month.

Almanack, that is al and mana, signifies properly the reckoning or thing reckoned, from the Arabic mana and Hebrew manach to reckon.

Ephemeris, in Greek $\epsilon \phi \epsilon \mu \epsilon \rho \iota s$ from $\epsilon \pi \iota$ and $\eta \mu \epsilon \rho a$ the day, implies that which happens

by the day. These terms denote a date-book, but the calendar is a book which registers events under every month: the almanack is a book which registers times, or the divisions of the year: and an ephemeris is a book which registers the planetary movements every day. An almanack may be a calendar, and an ephemeris may be both an almanack and a calendar; but every almanack is not a calendar, nor every calendar an almanack. The Gardener's calendar is not an almanack, and the sheet almanacks are seldom calendars ; likewise the nautical ephemeris may serve as an almanack, although not as a calendar.

He was sitting upon the ground upon a little straw in the furthest corner of his dungcon, which was alternately his chair and bed; a little coloridar of small sticks were laid at the head, notched all over with the dismal nights and days he had passed there.—STERKE.

When the reformers were purging the calendar of legions of visionary saints, they took due care to defend the niches of real martyrs from profunction. They pre-served the holy festivals which had been consecrated for many ages to the great luminaries of the church, and at once paid proper observance to the memory of the good, loves to relove and mourn at the discretion of the almanack.—WALPOLE.

That two or three suns or moons appear in any man's life or regn, it is not worth the wonder; but that the same should fall out at a remarkable time or point of some decisive action; that those two should make but one line in the book of fate, and stand together in the great *enhemerides* of God, beside the philosophical assign-nent of the cause, it may admit a Christian apprehen-sion in the signality.—BROWN'S VULGAR ERRORS.

To Call, Bid, Summon, Invite.

Call, in its abstract and original sense, signifies simply to give an expression of the voice, in which it agrees with the German schall, Swedish skalle a sound, Greek $\kappa \alpha \lambda \epsilon \omega$ to call. Hebrew kol the voice.

Bid, in Saxon beodan or bidden to offer, old German buden, low German bedan, German biethen, &c., Latin vito or invito, which comes from in and viam the way, signifies to call into the way or measure of another.

Summon, in French sommer, changed from summoner, Latin submoneo, signifies to give special notice.

The idea of signifying one's wish to another

to do any thing is included in all these terms. To call is not confined to any particular sound; we may call by simply raising the voice : to invite is not even confined to sounds: we may invite by looks, or signs, or even by writing: to bid and summons require the express use of words. The actions of calling and inviting are common to animals as well as men: sheep call their young when they bleat, and oxen their companions when they low; cats and other females among the brutes invite

their young to come out from their bed when it is proper for them to begin to walk : to bid and summon are altogether confined to human beings.

Call and bid are direct addresses : to invite and summon may pass through the medium of a second person. I call or bid the person whom I wish to come, but I send him a summons or invitation.

Calling of itself expresses no more than the simple desire ; but according to circumstances it may be made to express a command or enit may be made to express a command or en-treaty. When equals call each other it anounts simply to a wish, when the dam calls her young it amounts to supplicating entreaty; but when a father calls his son it is equivalent to a command. To bid expresses either a command or an entreaty: when superiors bid it is a positive command; when equals bid it is an act of civility. To summon is always imperative; to *invite* always in the spirit of kindness and courtesy. Persons in all stations of life have occasion to *call* each other; but it is an action most befitting the superior : to bid and invite are alike the actions of superiors and equals : to summon is the act of a superior only.

Calling is always for the purpose of drawing the object to one's person. Bidding, as a command, may be employed for what we wish to be done ; but bidding in the sense of an invitation is employed for drawing the object to our place of residence. Inviting is employed for either purpose. Summoning is an act of authority by which a person is obliged to make his appearance at a given place.

In a deep vale, or near some ruin'd wall, He would the ghosts of slaughter'd soldiers call.

The star that bids the shepherd fold, Now the top of heaven doth hold.-MILTON. Now the top or heaven test another's; This minute may be mine, the next another's; But still all mortals ought to wait the summons SMITH.

Still follow where auspicious fates *invite*, Caress the happy, and the wretched slight.—LEWIS.

To Call, v. To cry. To Call. v. To name. Callous, v. Hard.

Calm, Composed, Collected.

Calm, v. To appease.

Composed, from the verb compose, marks the state of being composed; and Collected, from collect, the state of being collected.

These terms agree in expressing a state; but calm respects the state of the feelings, composed the state of the thoughts and feel-ings, and collected the state of the thoughts more particularly.

Calmness is peculiarly requisite in seasons of distress, and amidst scenes of horror: composure, in moments of trial, disorder, and tumult: collectedness, in moments of danger. Calmness is the companion of fortitude; no one whose spirits are easily disturbed can have strength to bear misfortune: composure is an attendant upon clearness of understanding; no one can express himself with per-

spicuity whose thoughts are any way deranged : collectedness is requisite for a determined promptitude of action; no one can be ex-pected to act promptly who cannot think fixedly.

It would argue a want of all feeling to be calm on some occasions, when the best affec-tions of our nature are put to a severe trial. *Composedness* of mind associated with the detection of guilt, evinces a hardened conscience, and an insensibility to shame. Collected ness of mind has contributed in no small degree to the preservation of some persons' lives, in moments of the most imminent peril.

'Tis godlike magnanimity to keep, When most provok'd, our reason *calm* and clear. THOMSON.

A moping lover would grow a pleasant fellow by that time he had rid thrice about the island (Anticyra); and a hare-brained rake, after a short sity in the country, go home again a *composed*, grave, worthy gentleman — STEELE.

Collected in his strength, and like a rock, Pois'd on his base, Mezentius stood the shock. DRYDEN.

Calm, Placid, Serene.

Calm, v. To appease.

Placid, in Latin placidus, from placeo to please, signifies the state of being pleased, or free from uneasiness.

Serene, Latin serenus, comes most probably from the Greek eipny peace, signifying a state of peace.

Calm and serene are applied to the elements ; placid only to the mind. Calmness respects only the state of the winds, screnity that of the air and heavens: the weather is calm when it is free from agitation : it is serene when free from noise and vapour. Calm respects the total absence of all perturbation ; placed the ease and contentment of the mind; servere clearness and composure of the mind;

As in the natural world a particular agita-tion of the wind is succeeded by a *calm*, so in the mind of man, when an unusual efferves-cence has been produced, it commonly sub-sides into a *calm* : *placidity* and *serenity* have sides into a calm : placidity and screnity have more that is even and regular in them; they are positively what they are. Calm is a tem-porary state of the feelings; placid and screne are habits of the mind. We speak of a calm state; but a placid and screne temper. Pla-cidity is more of a natural gift; screnity is ac-quired : people with not very ardent desires or warmth of feeling will evince placidity ; they are pleased with all that passes inwardly or outwardly . nothing contributes so much to or outwardly : nothing contributes so much to serenity of mind as a pervading sense of God's good providence, which checks all impatience, softens down every asperity of humour, and gives a steady current to the feelings.

Preach patience to the sea, when jarring winds Throw up the swelling billows to the sky! And if your reasons mitigate her fury, My soul will be as calm.-SMITH.

Placid and soothing is the remembrance of a life passed with quiet, innocence, and elegance.—STEELE.

Every one ought to fence against the temper of his climate or constitution, and frequently to indulge in hinself those considerations which may give him a erronity of mind,—ADDISON. T.

To Calm, v. To appease.

Calm, v. Peace.

To Calumniate, v. To asperse.

Can, May.

Can, in the Northern languages können, &c., is derived most probably from kennen to know, from the natural intimacy which subsists between knowledge and power.

May is in German *mögen*, to may or wish, Greek $\mu \alpha \omega$ to desire, from the connexion between wishing and complying with a wish.

Can denotes possibility, may liberty and probability : he who has sound limbs can walk, but he may not walk in places which are prohibited.

For who can match Achilles? he who can Must yet be more than hero, more than man.—POPE.

Thou canst not call him from the Stygian shore, But thou, alas ! mayst live to suffer more.-POPF.

To Cancel, v. To abolish.

To Cancel, v. To blot out.

Candid, Open, Sincere.

Candid, in French candide, Latin candidus, from candleo to shine, signifies to be pure, as truth itself.

Open, is in Saxon open, French ouvert, German offen, from the preposition up, German auf, Dutch op, &c., because crectness is a characteristic of t.uth and openness.

Sincere, French sincere, Latin sincerus, probably from the Greek *avv* and *knp* the heart, that is, with the heart, signifying dictated by or going with the heart.

Candor arises from a conscious purity of intention : openness from a warmth of feeling end love of communication : sincerity from a love of truth.

Candor obliges us to acknowledge whatever may mike against ourselves; it is disinterested: openness impels us to utter whatever passes in the mind; it is unguarded: sincerity prevents us from speaking what we do not think; it is positive. A candid man will have no reserve when openness is necessary; an open man cannot maintain a reserve at any time; a sincere man will maintain a reserve only as far as it is consistent with truth.

Candor wins much upon those who come in connexion with it : it removes misunderstandings and obviates differences ; the want of it occasions suspicion and discontent. Openness gains as many enemies as friends; it requires to be well regulated not to be offensive; there is no mind so pure and disciplined that all the thoughts and feelings which it gives birth to, may or ought to be made public. Sincerity is an indispensable virtue; the want of it is always mischievous, frequently fatal.

> Self conviction is the path to virtue. An honourable *candor* thus adorns Ingenuous minds.—C. JOHNSON.

His words are bonds, his oaths are oracles, His love sincere, his thoughts immaculate.

CAPTIOUS.

The fondest and firmest friendships are dissolved by such openness and sincerity as interrupt our enjoyment of our own approbation,-JOHNSON.

Candid, v. Frank.

Canonization, v. Beatification.

Capacious, v. Ample.

Capaciousness, v. Capacity.

Capacity, v. Ability.

Capacity, Capaciousness.

Capacity, v. Ability.

Capaciousness, v. Ample.

Capacity is the abstract of capaci, receiving or apt to hold; it is therefore applied to the contents of hollow bodies: capaciousness is the abstract of capacious, and is therefore applied to the plane surface comprehended within a given space. Hence we speak of the capacidy of a vessel; and the capaciousness of a room.

Capacity is an indefinite term simply designating fitness to hold or receive; but capaciousness denotes something specifically large. Measuring the capacity of vessels belongs to the science of mensuration: the capacitor so the capacity are marked by the same distinction in their moral application: men are born with various capacities, some are remarkable for the capaciousness of their minds.

Caprice, v. Humour.

Capricious, v. Fanciful.

Captious, Cross, Peevish, Petulant, Fretful.

Captious. in Latin *captuosus*, from *capio*, signifies taking or treating in an offensive manner.

Cross, after the noun cross, marks the temper which resembles a cross.

Peevish. probably changed from *beeish*, signifies easily provoked, and ready to sting like a bee.

Fretful, from the word fret, signifies full of fretting : fret, which is in Saxon freetan, comes from the Latin fricatus, participle of frice to wear away with rubbing.

Petulant, in Latin *petulans*, from *peto* to seek, signifies seeking or catching up.

All these terms indicate an unamiable working and expression of temper. Captious marks a readiness to be offended: cross indicetes a readiness to offend? cross indicetes a readiness to offend? peerish expresses a strong degree of crossness? if retful a complaining impatience. Captiousness is the consequence of misplaced pride, crossness of ill-humour: peevishness and fretfulness of a painful irritability; petulance is either the result of a naturally hasty temper or of a sudden irritability; adults are most prone to be captious; they have frequently a self-importance which is in perpetual danger of being offended; an un-

CAPTURE.

disciplined temper, whether in young or old will manifest itself on certain occasions by cross looks and words towards these with whom they come in connexion : spoiled children are most apt to be *peevish*; they are seldom thwarted in any of their unreasonable desires, without venting their ill-humour by an irritating and offending action : sickly children are most liable to fretfulness ; their unpleasant feelings vent themselves in a mixture of crying complaints and crossness : the young and ignorant are most apt to be petulant when contradicted.

Captiousness and jealousy are easily offended; and to him who studiously looks for an affront, every mode of behaviour will supply it,-JOHNSON.

I was so good-humour⁹d, so cheerful and gay, My heart was as light as a feather all day. But now I so cross and so peevish am grown, So strangely uneasy as never was known.—BYROM.

Peevish displeasure, and suspicions of mankind, are apt to persecute those who withdraw themselves altogether from the haunts of men.—BLAIR.

By indulging this *fretful* temper, you both aggravate the uncasiness of age, and you alienate those ou whose affec-tions much of your comfort depends.-BLAIR.

To Captivate, v. To charm.

To Captivate, v. To enslave.

Captivity, v. Confinement.

Capture, Seizure, Prize.

Capture, in French capture, Latin captura, from captus, participle of capio to take, signifies either the act of taking, or the thing taken, but mostly the former.

Seizure, from seize, in French saisir, signifies only the act of seizing.

Prise, in French prise, from pris, participle of prendre to take, signifies only the thing taken.

Capture and seizure differ in the mode ; a capture is made by force of arms; a seizure by direct and personal violence. The *capture* of a town or an island requires an army; the *science* of property is effected by the exertions of an individual. A *science* always requires some force which a *capture* does not. A *cap* ture may be made on an unresisting object ; it is merely the taking into possession : a seizure supposes much eagerness for possession on the one hand, and reluctance to yield on the other. Merchant vessels are captured which are not in a state to make resistance ; contraband goods are seized by the police officers.

A capture has always something legitimate in it; it is a public measure flowing from authority : a seizure is a private measure, frequently as unlawful and unjust as it is violent; it depends on the will of the individual. A capture is general, it respects the act of taking : a prize is particular, it regards the object taken, and its value to the captor : many captures are made by sea which never become

The late Mr. Robert Wood, in his essay on the original genius and writings of Homer, inclines to think the Iliad and Odyssey were finished about half a century after the *cupture* of Troy.-CUMBERLAND.

Many of the dangers imputed of old to exorbitant wealth are now at an end. The rich are neither waylaid

by robbers, nor watched by informers; there is nothing to be dreaded from proscriptions or *seizures*. –JOHNSON.

Sensible of their own force, and allured by the prospect of so rich a *price*, the northern barbarians, in the reign of Arcadius and Honorius, assailed at once all the frontiers of the Roman empire.—HUME.

Carcase, v. Body.

Care, Solicitude, Anxiety.

Care, in Latin cura, comes probably from the Greek κυρος power, because whoever has power has a weight of care.

Solicitude, in French solicitude, Latin sollicitudo from sollicito to disquiet, compounded of solum and cito to put altogether in commotion, signifies a complete state of restless commotion.

Anxiety, in French anxieté, Latin anxieta from anxius and ango, Greek ayxw, Hebrew hanak to hang, suffocate, torment, signifies a state of extreme suffering.

These terms express mental pain in different degrees ; care less than solicitude, and this less than anxiety. Care consists of thought and feeling ; solicitude and anxiety of feeling only. Care respects the past, present, and future ; solicitude and anxiety regard the present and future. Care is directed towards the present and absent, near or at a distance : solicitude and anxiety are employed about that which is absent and at a certain distance

We are careful about the means ; solicitous and anxious about the end; we are solicitous to obtain a good ; we are anxious to avoid an evil. The cares of a parent exceed every other in their weight. He has an unceasing solicitude for the welfare of his children, and experiences many an anxious thought lest all his care should be lost upon them.

Care, though in some respects an infirmity of our nature, is a consequence of our limited knowledge which we cannot altogether re-move; as it respects the present, it is a bounden duty; but when it extends to futu-rity, it must be kept within the limits of pious resignation. Solicitude and anxiety, as habits of the mind, are irreconcileable with the faith of a Christian, which teaches him to take no thought for the morrow.

But his face Deep scars of thunder had entrench'd, and care Sat on his faded cheek.—MILTON.

Can your solicitude alter the course, or unravel the in-tricacy of human events ?-BLAIR.

The story of a man who grew grey in the space of one night's anxiety is very famous.-SPECTATOR.

Care, Concern, Regard.

Care, v. Care, solicitude.

Concern, v. Affair.

Regard, in French regarder, is com-pounded of re and garder, to look at again or

Care and concern consist both of thought and feeling, but the latter has less of thought than feeling; regard consists of thought only. We care for a thing which is the object of our exertions; we concern ourselves about a thing when it engages our attention; we have *re*gard for a thing on which we set some value and bestow some reflection.

Cure is altogether an active principle; the careful man leaves no means untried in the pursuit of his object; care actuates him to personal endeavours; it is opposed to negligence. Concern is not so active in its nature; the person who is concerned will be contented to see exertions made by others; it is opposed to indifference. Regard is only a s-mtiment of the mind; it may lead to action, but of itself extends no farther than reflection.

The business of life is the subject of care: religion is the grand object of concern: the esteem of others is an object of regard.

Note of others is an object of repart. No one ought to expect to be exempt from care; the provision of a family, and the education of children, are objects for which we ought to take some care, or at least have some concern, inasmuch as we have a repard for our own welfare, and the well-being of society.

His trust was equal with the Deity to be deem'd, Equa in strength, and rather than be less Car'd not to be at all.-MILTON.

Our country's welfare is our first concern.-HAVARD.

Slander meets no regard from noble minds; Only the base believe what the base only utter.-BELLER.

Care, Charge, Management.

Care, v. Cure, solicitude.

Charge, in French *charge* a burden, in Armorie and Bretan *carg*, which is probably connected with cargo and carry. It is figuratively employed in the sense of a burden.

Management, in French ménagement, from ménager and mener to lead, and the Latin manus a hand, signifies direction.

Care will include both charge and management; but in the strict sense, it comprehends personal labour: charge involves responsibility: management includes regulation and order.

A gardener has the care of a garden; a nurse has the charge of children; a steward has the management of a farm; we must always act in order to take care; we must look in order to take charge: we must always think in order to manage.

Care is employed in menial occupations; charge in matters of trust and confidence; management in matters of business and experience; the servant has the care of the cattle; an instructor has the charge of youth; a clerk has the management of a business.

Care's a father's right—a pleasing right, In which he labours with a home-felt joy,—SHIRLEY.

I can never believe that the repugnance with which Tiberins took the *charge* of the government upon him was wholly feigned.—CUMBERLAND.

The woman, to whom her husband left the whole management of her lodgings, and who persisted in her purpose, soon found an opportunity to put it into execution.—HAWKESWOTH.

Care, v. Heed.

Careful, Cautious, Provident.

Careful, signifies full of care (v. Care, solicitude).

CARNAGE.

Cautious is in Latin *cautus*, participle of *causea*, which comes from *causa* hollow, or *cavum* a cave, which was originally a place of security ; hence the epithet *cautious* in the sense of seeking security.

Provident, in Latin providens, signifies foreseeing or looking to before-hand, from pro and video.

We are careful to avoid mistakes; cautious to avoid danger; provident to avoid straits and difficulties; care is excretised in saving and retaining what we have; caution must be used in guarding against the evils that may be; providence must be employed in supplying the good, or guarding against the contingent evils of the future.

Care consists in the use of means, in the exercise of the faculties for the attainment of an end; a careful person omits nothing: caution consists rather in abstaining from action; a cautious person will not act where he ought not: providence respects the use of things; care and caution are both required in the management of property; a provident person acts for the future, by abstaining for the present.

There's not that work Of careful nature, or of cunning art, How strong, how beauteous, or how rich it be, But falls in time to ruin.—SHAKSPEARE.

Flush'd by the spirit of the genial year, Be greatly *cautious* of your sliding hearts. THOMSON.

Blest above men if he perceives and feels The blessings he is heir to; He ! to whom His provident forefathers have bequeathed In this fair district of their native isle A free inheritance.—CUMBERLAND,

Careful, v. Attentive.

Careless, v. Indolent.

Careless, v. Negligent.

To Caress, Fondle.

Both these terms mark a species of endearment.

Caress, like *cherish*, comes from the French *chérir*, and *chère*, Latin *carus* dear, signifying the expression of a tender sentiment.

Fondle. from *fond*, is a frequentative verb, signifying to become *fond* of, or express one's *fondness* for.

We caress by words or actions ; we findle by actions only; caresses are not always unsuitable : but fondling, which is the extreme of caressing, is not less unfit for the one who receives than for the one who gives ; animals caress each other, as the natural mode of indicating their affection ; fondling, which is the expression of perverted feeling, is peculiar to human beings, who alone abuse the faculties with which they are endowed.

Cargo, v. Freight.

Carnage, Slaughter, Massacre, Butchery.

Carnage, from the Latin caro carnis flesh, implies properly a collection of dead flesh, that is, the reducing to the state of dead

Slaughter, from slay, is the act of taking

Massacre, in French massacre, comes from the Latin mactare to kill for sacrifice.

Butchery, from to butcher, signifies the act of butchering : in French boucherie, from bouche the mouth, signifies the killing for food.

Carnage respects the number of dead bodies made; it may be said sither of men or animals, but more commonly of the former ; slaughter respects the act of taking away life, and the circumstances of the agent: massacre and butchery respect the circumstances of the objects who are the sufferers of the action; the latter three are said of human beings only.

Carnage is the consequence of any impetuous attack from a powerful enemy; soldiers who get into a besieged town, or a wolf who breaks into a sheepfold, commonly make a dreadful carnage: slaughter is the consequence of war-fare; in battles the slaughter will be very considerable where both parties defend them-selves pertinaciously : a massacre is the consequence of secret and personal resentment between bodies of people; it is always a stain upon the nation by whom it is practised, as it cannot be effected without a violent breach of confidence, and a direct act of treachery; of this description was the massacre of the Danes by the original Britons, and the massacre of the Huguenots in France : butchery is the general accompaniment of a massacre ; defenceless women and children are commonly butchered by the savage furies who are most active in this work of blood.

The carnage Juno from the skies survey'd, And, touch'd with grief, bespoke the blue-ev'd maid. POPE.

Yet, yet a little, and destructive *slaughter* Shall rage around and mar this beauteous prospect. ROWE.

Our groaning country bled at every vein; When murders, rapes, and massacres prevail'd. ROWE.

Let us be sacrificers, but not butchers .- SHAKSPEARE.

To Carp, v. To censure.

Carriage, Gait, Walk.

Carriage from the verb to carry (v. To bear, carry) signifies the act of carrying in general, but here that of carrying the body.

Gait, from go, signifies the manner of going.

Walk, signifies the manner of walking.

Carriage is here the most general term; it respects the manner of carrying the body, whether in a state of motion or rest; gail is the mode of carrying the limbs and body whenever we move; walk is the manner of carrying the body when we move forward to

A person's carriage is somewhat natural to him; it is often an indication of character, but admits of great change by education ; we may always distinguish a man as high or low, either in mind or station, by his carriage: gait is artificial; we may contract a certain gait by habit; the gait is therefore often taken for a bad habit of going, as when a person has a limping gait, or an unsteady gait: walk is less definite than either, as it is applicable to the ordinary movements of men; there is a good, a bad, or an indifferent walk; but it is not a matter of indifference which of these kinds of walk we have ; it is the great art of the dancingmaster to give a good walk.

Upon her nearer approach to Hercules, she stepped before the other lady, who came forward with a regular composed carriage.-ADDISON.

Lifeless her gait, and slow, with seeming pain, She dragg'd her loit'ring limbs along the plain. SHENSTONE.

In length of train descends her sweeping gown, And by her graceful *wealk*, the queen of love is known. DRYDEN,

Carriage, v. Behaviour.

To Carry, v. To bear.

To Carry, v. To bring.

Carousal, v. Feast.

Case, Cause.

Case, in Latin cases, from cado to fall, chance, happen, signifies the thing falling out. Cause, in French cause, Latin causa, is probably changed from case, and the Latin

casus.

The case is matter of fact; the cause is matter of question : a case involves circum-stances and consequences : a cause involves reasons and arguments ; a case is something to

be learned; a cause is something to be decided. A case needs only to be stated; a cause must be defended; a cause may include cases, but not vice versa : in all causes that are to be tried, there are many legal cases that must be cited: whoever is interested in the cause of humanity will not be heedless of those cases of distress which are perpetually presenting themselves.

There is a double praise due to virtue when it is lodged in a body that seems to have been prepared for the recep-tion of vice; in many such cases the soul and body do not seem to be fellows.—ADDISON.

I was myself an advocate so long, that I never mind what advocates say, but what they prove, and I can only examine proofs in *causes* brought before me.-SIR WILLIAM JONES.

Case, v. Situation. Case, v. Frame. Cash, v. Money.

To Cast, Throw, Hurl.

Cast probably comes from *casus*, participle of *cado* to fall, signifying to make or to let fall.

Throw, in Saxon thrawan, is most probably a variation of thrust, in Latin trudo, Chaldee terad to thrust repeatedly.

Hurl, like the word whirl, comes from " Hurl, like the word whith comes from Saxon hirdeen, hiveorfan, German, dc., wis et, Teutonic wirvel, Danish hvirvel, hvirvler, Latin verto, gyro, which are all derived from the Hebrew orgal round, signifying to turn round, Cast conveys simply the idea of laying aside,

or putting from one's self; throw and hurl

designate more specifically the mode of the action : *cast* is an indifferent action, whether it respects ourselves or others; *throw* always marks a direct motive of dislike or contempt. What is not wanted is *cast* off; clothes which are no longer worn are *cast* off; what is worthless or hurtful is *thrown* away; the dross is separated from the wheat and *thrown* away; bad habits cannot be thrown off too soon.

Cast, as it respects others, is divested of all personalities; but nothing is *throom* at any one without an intention of offending or hurting; a glance is *cast* at a person, or things are *cast* before him; but insinuations are *thrown* out against a person; things are *thrown* at him with the view of striking.

Cast requires no particular effort; it amounts in general to no more than let fall or go; throws is frequently accompanied with violence. Money is cast into a bag; stones are thrown from a great distance; animals cast their young at stated periods; the horse throws his rider; a lawless man throws off constraint.

Hurl is a violent species of throwing employed only on extraordinary occasions, expressive of an unusual degree of vehemence in the agent, and an excessive provocation on the part of the sufferer: the hurler, the thing hurled, and the cause of hurling, correspond in magnitude; a mighty potentate is hurled from his throne by some power superior to his own; Milton represents the devils as hurled from Heaven by the word of the Almighty; the heathen poets have feigued a similar story of the giants who made war against Heaven, and were hurled by the thunderbolts of Jupiter down to the earth.

> As far as I could *cast* my eyes Upon the sea, something methought did rise Like bluish mists,—DRYDEN.

O war, thou son of hell ! Whom angry heavens do make their minister, *Throw* in the frozen bosoms of our part, Hot coals of vengeance !-SHAKSPEARE.

Wreath my head With flaming meteors, load my arms with thunder, Which as I mimbly cut my cloudy way I'll hurl on this ungrateful earth.—TATE,

Cast, Turn, Description.

Cast, from the verb to cast (v. To cast), signifies that which is cast, and here by an extension of the sense, the form in which it is cast.

Turn, from the verb to *turn*, signifies also the act of *turning*, or the manner of *turning*.

Description signifies the act of *describing*, or the thing which is to be *described*.

What is cast is artificial; what turns is natural: the former is the act of some foreign agent; the latter is the act of the subject itself; hence the cast, as applicable to persons, respects that which they are made by circumstances; the turn, that which they are by themselves: thus there are religious casts in India, that is, men cast in a certain form of religion, and men of a particular moral cast, that is, such as are cast in a particular mould as respects their thinking and acting; so in like manner men of a particular turn, that is, as respects their inclinations and tastes.

Description is a term less definite than either

of the two former; it respects all that may be said of a person, but particularly that which distinguishes a man from others, either in his mode of thinking or acting, in his habits, in his manners, in his language or his taste.

The cast is that which marks a man to others; the *turn* is that which may be known only to a man's self; the *description* is that by which he is *described* or made known to others.

The cast is that which is fixed and unchangeable, the *turn* is that which may be again *turned*; and the *description* is that which varies with the circumstances.

My mind is of such a particular cast, that the falling of a shower of rain, cr the whistling of the wind at such a time (the night season), is apt to fill my thoughts with something awful and solemn.-ADDISON.

There is a very odd turn of thought required for this sort of writing (the fairy way of writing, as Dryden calls it); and it is impossible for a poet to succeed in it, who has not a particular cast of fancy.—ADDISON.

Christian statesmen think that those do not believe Christianity who do not care it should be preached to the poor. But as they know that charity is not confined to any description, they are not deprived of a due and auxious sensation of pity to the distresses of the miserable great.-BURKE.

Casual, v. Accidental.

Casual, v. Occasional.

Casualty, v. Accident.

Catalogue, v. List.

To Catch, v. To lay.

To Cavil, v. To censure.

Cavity, v. Opening.

Cause, v. Case.

Cause, Reason, Motive.

Cause (v. Case) is supposed to signify originally the same as case; it means however now, by distinction, the case or thing happening before another as its cause.

Reason, in French raison, Latin ratio, from ratus, participle of reor to think, signifies the thing thought, estimated, or valued in the mind.

Motive, in French motif, from the Latin motus, participle of moveo to move, signifies the thing that brings into action.

Cause respects the order and connexion of things; reason the movements and operations of the mind; motures the movements of the mind and body. Cause is properly the generic term; reason and motive are specific; every reason or motive is a cause, but every cause is not a reason or motive.

Cause is said of all inanimate objects; reason and motive of rational agents; whatever happens in the world, happens from some cause mediate or immediate; the primary or first cause of all is God: whatever opinions men hold they ought to be able to assign a substantial reason for them, and for whatever they do they ought to have a sufficient mative.

As the cause gives birth to the effect, so does the reason give birth to the conclusion, and the motive gives birth to the action. Between cause and effect there is a necessary connexion whatever in the natural world is capable of giving birth to another thing is an adequate cause; but in the moral world there is not a necessary connexion between reasons and their results, or motives and their actions ; the state of the agent's mind is not always such as to be acted upon according to the nature of things; every adequate reason will not be followed by its natural conclusion, for every man will not believe who has reasons to believe, nor yield to the reasons that would lead to a right belief; and every motive will not be accompanied with its corresponding action, for every man will not act who has a motive for acting, nor act in the manner in which his motives ought to dictate: the causes of our diseases often lie as hidden as the reasons of our opinions, and the motives for our actions.

> Cut off the causes, and the effects will cease, And all the moving madness fall to peace.

Good reasons must of force give way to better. SHAKSPEARE.

Every principle that is a *motive* to good actions ought to be encouraged - ADDISON.

To Cause, Occasion, Create.

To Cause, from the substantive cause (v. Case), naturally signifies to be the cause of

Occasion, from the noun occasion, signifies to be the occasion of.

Create, in Latin creatus, participle of creo, comes from the Greek KDEW to command, and Repaips to perform.

What is caused seems to follow naturally ; what is occasioned follows incidentally; what is created receives its existence arbitrarily. A wound causes pain , accidents occasion delay ; busy-bodies create mischief.

The misfortunes of the children cause great affliction to the parents: business occasions a person's late attendance at a place ; disputes and misunderstandings create animosity and ill will. The cause of a person's misfortunes may often be traced to his own misconduct: the improper behaviour of one person may occasion another to ask for an explanation: jealousies are *created* in the minds of relatives by an unnecessary reserve and distance.

Scarceiy an ill to human life belongs. But what our follies cause, or mutual wrongs

Often have the terrors of conscience occasioned inward paroxysms, or violent agitations of the mind.-BLAIR.

As long as the powers or abilities which are ascribed to others are exerted in a sphere of action remote from ours, and not brought into competition with talents of the same kind to which we have pretensions, they create no

Caution, v. Admonition. Cautious, v. Careful.

Cautious, Wary, Circumspect.

Cautious, v. Careful.

Wary, from the same as aware (v. To be aware of), signifies ready to look out.

Circumspect, in Latin circumspectus, participle of *circumspicio* to look about, signifies ready to look on all sides.

These epithets denote a peculiar care to avoid evil; but cautious expresses less than the other two, it is necessary to be cautious at all times; to be wary in cases of peculiar danger; to be circumspect in matters of peculiar delicacy and difficulty

Caution is the effect of fear; wariness of danger; circumspection of experience and re-flection. The cautious man reckons on contingencies, he guards against the evil that may be, by pausing before he acts : the wary man looks for the danger which he suspects to be impending, and seeks to avoid it : the circum. spect man weighs and deliberates; he looks around and calculates on possibilities and probabilities; he seeks to attain his end by the safest means. A tradesman must be cautious in his dealings with all men ; he must be wary in his intercourse with designing men; he must be circumspect when transacting business of particular importance and intricacy. The traveller must be cautious when going a road not familiar to him ; he must be wary when passing over slippery and dangerous places ; he must be circumspect when going through

obscure, uncertain, and winding passages. A person cught to be *cautious* not to give offence ; he ought to be wary not to entangle himself in ruinous litigations ; he ought to be circumspect not to engage in what is above his abilities to complete. It is necessary to be cautious not to disclose our sentiments too freely before strangers; to be wary in one's speech before busy-bodies and calumniators ; to be circumspect whenever we speak on public matters, respecting either politics or religion.

The strong report of Arthur's death has worse

Effect on them, than on the common sort; The vulgar only shake their cautous heads, Or whisper in the ear wisely suspicious.—ULBEER.

Let not that wary caution, which is the fruit of experi-ence, degenerate into craft.-BLAIR.

No pious man can be so *circum* in the care of his conscience, as the covetous man is in th tof his pocket.— STEELE. in the care of his

To Cease, Leave off, Discontinue.

Cease, in French cesser, Latin cesso, from cessi, perfect of cedo to yield, signifies to give up, or put an end to.

Leave is in Saxon helifan to remain, in Swedish lifwa, low German leven, Latin linguo. liqui, Greek Aciπω to leave.

Discontinue, with the privative dis, expresses the opposite of continue

To cease is neuter ; to leave off and discontinue are active we cease from doing a thing; we leave off or discontinue a thing. Cease is used either for particular actions or general habits ; leave off more usually and properly for particular actions; discontinue for general habits. A restless spoiled child never ceases crying until it has obtained what it wants ; it is a mark of impatience not to cease lamenting when one is in pain. A labourer leaves off his work at any given hour. A delicate person discontinues his visits when they are found not to be agreeable.

D ×

It should be our first endeavour to cease to do evil. It is never good to leave off working while there is any thing to do, and time to do it in. The discontinuing a good practice without adequate grounds evinces great instability of character.

A successful author is equally in danger of the diminu-tion of his fame, whether he continues or ceases to write. -JOHNSON.

As harsh and irregular sound is not harmony; so neither is banging a cushion, oratory; therefore, in my humble opinion, a certain divine of the first order would do well to leave this of.-SWIFT.

I would cheerfully have borne the whole expense of it, if my private establishment of mative readers and writers, which I cannot with convenience *discontinue* at present, did not require more than half of the monthly expense, which the completion of a Digest would in my opinion demand.—SIE WILLIAM JONES.

To Cede, v. To give up.

To Celebrate, Commemorate.

Celebrate, in Latin celebratus, participle of celebro, from celebris, signifies to make celebrated.

Commemorate, in Latin commemoratus, participle of commemoro, compounded of com or cum and memoro to keep in mind, signifies to keep in the memory of a number. memorate is a species of celebrating ; we always commemorate when we celebrate, but not vice

Every thing is *celebrated* which is distin-guished by any marks of attention, without regard to the time of the event, whether present or past; but nothing is commemorated but what has been past. A marriage or a birth-day is celebrated; the anniversary of any national event is commemorated.

Celebrating is not limited to any species of events or circumstances; whatever interests any number of persons is *celebrated*: commemorating is confined to whatever is thought of sufficient importance to be borne in mind, whether of a public or private nature. The election of a favourite member is celebrated by those who have contributed to his success : a remarkable preservation, whether national or individual, sometimes demands some signal act of commemoration.

Celebrating is a festive as well as social act; it may be sometimes serious, but it is mostly mingled with more or less of gaiety and mirth : commemorating is a solemn act; it may be sometimes festive and social, but it is always mingled with what is serious, and may be altogether solitary; it is suited to the occasion, and calculated to revive in the mind suitable impressions of what is past. The birth-day of our sovereign is always celebrated by his people, with such marks of honour and congratulation, as are due from subjects to a prince: the providential escape of our nation from destruction by the gunpowder-plot is annually commemorated by a public act of devotion, as also by popular demonstrations of joy.

The Jews celebrate their feast of the passover : as Christians, we commemorate the suffer. ings and death of our Saviour, by partaking of the Lord's Supper.

CENSURE.

It faded at the crowing of the cock ; Some say, that ever 'gainst that season comes, Wherein our Saviour's birth is celebrated,

The Lacedæmonians would have the commemoration of their actions be transmitted by the purest and most un-tainted memorialists.—STEELE.

Celebrated, v. Famous.

Celerity, v. Quickness.

Celestial, Heavenly.

Celestial and Heavenly derive their difference in signification from their different origin ; they both literally imply belonging to heaven; but the former, from the Latin calum, signifies belonging to the *heaven* of heathens ; the latter, which has its origin among be-lievers in the true God, has acquired a superior sense, in regard to *heaven* as the habitation of the Almighty. This distinction is pretty faith-fully observed in their application : *celestial* is applied mostly in the natural sense of the heavens; heavenly is employed more commonly in a spiritual sense. Hence we speak of the celestial globe as distinguished from the terrestrial, of the celestial bodies, of Olympus as the celestial abode of Jupiter, of the celestial deities : but, on the other hand, of the heavenly habitation, of *heavenly* joys or bliss, of *heavenly* spirits and the like. There are doubtless many cases in which celestial may be used for heavenly in the moral sense, but there are cases in which heavenly cannot so properly be substituted for celestial.

Twice warn'd by the *celestial* messenger. The pious prince arose, with hasty fear.—DRYDEN.

But now he seiz'd Briseis' heav'nly charms, And of my valour's prize defrauds my arms.-POPE.

Unhappy son ! (fair Thetis thus replies, While tears celestial trickle from her eyes).-POPE.

While texts said, the hero bound his brows With leafy branches, then perform d his yows; Adoring first the genius of the place, Then Earth, the mother of the *heavenly* race. DRYDEN.

To Censure, Animadvert, Criticise.

Censure, v. To accuse.

Animadvert, v. Animadversion.

Criticise, v. Animadversion.

To censure expresses less than to animadvert, or criticise : one may always censure when one animadverts or criticises.

To censure and animadvert are both personal, the one direct, the other indirect ; criticism is directed to things, and not to persons only.

Censuring consists in finding some fault real or supposed; it refers mostly to the conduct of individuals. Animadvert consists in suggesting some error or impropriety; it refers mostly to matters of opinion and dispute; criticism consists in minutely examining the intrinsic characteristics and appreciating the merits of each individually or the whole collectively ; it refers to matters of science and

To censure requires no more than simple assertion ; its justice or propriety often rests on

CENSURE.

the authority of the individual: animadversions require to be accompanied with reasons; those who animadvert on the proceedings or opinions of others must state some grounds for their objections.

Criticism is altogether argumentative and illustrative ; it takes nothing for granted, it analyses and decomposes, it compares and combines, it asserts and supports the assertions. The office of the censure is the easiest and least honourable of the three; it may be assumed by ignorance and impertinence, it may be performed for the purpose of indulging an angry or imperious temper. The task of *animadwerting* is delicate; it may be resorted to for the indulgence of an overweening selfconceit. The office of a critic is both arduous and honourable; it cannot be filled by any one incompetent for the charge without exposing ins arrogance and folly to merited confermet.

Many an author has been dejected at the *censure* of one whom he has looked upon as an idiot.—ADDISON.

I wish, Sir, you would do us the favour to animadvert frequently upon the false taste the town is in, with relation to the plays as well as operas.—STEELE.

It is ridiculous for any man to *criticize* on the works of another, who has not distinguished himself by his own performances.--ADDISON,

To Censure, Carp, Cavil.

Censure, v. To accuse.

Carp, in Latin carpo, signifies to pluck.

Cavil, in French caviller, Latin cavillor, from cavilla a taunt, and cavus hollow, signifies to be unsound or unsubstantial in speech.

To censure respects positive errors; to carp and cavila have regard to what is trivial or imaginary: the former is employed for errors in persons; the latter for supposed defects in things. Censures are frequently necessary from those who have the authority to use them; a good father will censure his children when their conduct is censurable. Carping and caviling are resorted to only to induige illnature or self-conceit: wheever owes another a grudge will be most disposed to carp at all he does in order to lessen him in the esteem of others: those who contend more for victory than truth will be apt to cavil when they are at a loss for fair argument; pathy politicians carp at the measures of administration; infidels cavil at the evidences of Christianity, because they are determined to disbelieve.

From a consciousness of his own integrity, a man assumes force enough to despise the little *censures* of ignorance and malice.—BUDGELL.

It is always thus with pedants : they will ever be carping, if a gentleman or man of honour puts pen to paper.— STEELE.

Envy and cavil are the natural fruits of laziness and ignorance, which was probably the reason that in the heathen mythology Momus is said to be the son of Nox and Somnus, of darkness and sleep,-ADDISON.

To Censure, v. To accuse To Censure, v. To blame. Ceremonious, v. Formal. Ceremony, v. Form.

CESSATION.

Certain, Sure, Secure.

Certain, in French certain, Latin certus, comes from certo to perceive, because what we see or perceive is supposed to be put beyond doubt.

Sure and Secure are variations of the same word, in French sur, German sicher, low German seker, &c., Latin securus, this is compounded of se (sine) apart, and cura signifying without care, requiring no care.

Certain respects matters of fact or belief; sure and secure the quality or condition of things. A fact is certain, a person's step is sure, a house is secure. Certain is opposed to dubious, sure to wavering, secure to dangerous. A person is certain who has no doubt remaining in his mind; he is sure when his conviction is steady and unchangeable; he is secure when the prospect of danger is removed. When applied to things, certain is opposed

When applied to things, *extain* is opposed to what is varying and irregular; *savet* owhat is unerring; *secure* is used only in its natural sense. It is a defect in the English language, that there are at present no *certain* rules for its orthography or pronunciation; the learner, therefore, is at a loss for a *sure* guide. Anidst opposing statements it is difficult to *ascertain*, the real state of the case. No one can *ensure* his life for a moment, or *secure* his property from the contingencies to which all sublunary things are exposed.

It is very certain that a man of sound reason cannot forbear closing with religion upon an impartial examination of it.--ADDISON.

When these eventaating doors are thrown open, we may be now that the pleasures and beauties of this place will infinitely transcend our present hopes and expectations, and that the glorious appearance of the throws of God will rise infinitely beyond whatever we are able to conceive of it—ADDISON.

Weigh well the various terms of human fate. And seek by mercy to secure your state, -DRYDEN.

Cessation, Stop, Rest, Intermission.

Cessation, from the verb to *cease*, marks the condition of leaving off.

Stop, from to *stop*, marks that of being *stopped* or prevented from going on.

Rest, from to *rest*, marks the state of being quiet : and **Intermission**, from *intermit*, marks that of *ceasing* occasionally.

To cease respects the course of things; whatever does not go on has ceased; things cease of themselves: stop respects some external action or influence; nothing stops but what is supposed to be stopped or hindered by another: rest is a species of cessation that regards labour or exertion; whatever does not move or exert itself is a rest: intermission is a species of cessation only for a time or at certain intervals.

That which ccases or stops is supposed to be at an end; rest or intermission supposes a ranewal. A ccssation of hostilities is at all times desirable: to put a stop-to evil practices is sometimes the most difficult and dangerous of all undertakings: rest after fatigue is indispensable, for labour without intermission exhausts the frame. The rain ccases, a person or a ball stops running, the labourer rests from his toil, a few r is intermistient. There is nothing

concerns by the interest he has to pay, and the obligations he has to discharge.

in the world which does not cease to exist at one period or another: death stops every one sooner or later in his career : whoever is vexed with the cares of getting riches will find no rest for his mind or body; he will labour without intermission oftentimes only to heap troubles on himself.

Who then would court the pomp of guilty power, When the mind sickens at the weary show, And flies to temporary death for ease? When half our life's cessation of our being.-STEELE.

In all those motions and operations which are inces-santly going on throughout nature, there is no *stop* nor interruption.—BLAIR.

The refreshing rest and peaceful night are the portion of him only who lies down weary with honest labour.— JOHNSON.

Whether the time of *intermission* is spent in company or in solitude, in necessary business or involuntary levities, the understanding is equally abstracted from the object of inquiry.-JOHNSON.

Chace, v. Forest. Chace, v. Hunt.

To Chafe, v. To rub.

Chagrin, v. Vexation.

Chain, Fetter, Band, Shackle.

Chain, in French chaine, Latin catena, probably contracted from captena and capio, signifies that which takes or holds.

Fetter, in German fessel, comes from fassen to lay hold of.

Band, from bind, signifies that which binds.

Shackle, in Saxon scacul, signifies that which makes a creature shake or move irregularly by confining the legs.

All these terms designate the instrument by which animals or men are confined. Chain is general and indefinite; all the rest are chains: but there are many chains which do not come under the other names ; a chain is indefinite as to its make; it is made generally of iron rings, but of different sizes and shapes : *fetters* are larger, they consist of many stout chains : bands are in general any thing which confines the body or the limbs; they may be either chains or even cords: shackle is that species of chain which goes on the legs to confine them; malefactors of the worst order have *fetters* on different parts of their bodies, and shackles on their legs.

These terms may all be used figuratively. The substantive chain is applied to whatever hangs together like a chain, as a chain of events; but the verb to chain signifies to confine as with a chain: thus the mind is chained to rules, according to the opinions of the free-thinkers, when men adhere strictly to rule and order; and to represent the slavery of conforming to the establishment, they tell us we are *fettered* by systems. *Band* in the figurative sense is by special particularly in poetry, to every thing which is supposed to serve the purpose of a bond; thus love is said to have its silken bands. Shackle, whether as a substantive or a verb, retains the idea of controlling the movements of the person, not in his body only, but also in his mind and in his moral conduct; thus a man who commences life with a borrowed capital is shackled in his commercial

Almighty wisdom never acts in vain, Nor shall the soul, on which it has bestow'd Such powers, e'er perish like an earthly clod; But purg'd at length from foul corruption's stain, Freed from her prison, and unbound her *chain*, She shall her native strength and native skies regain. JENVNS

Legislatures have no rules to bind them but the great principles of instice and equity. These they are bound to obey and follow; and rather to enlarge and enlighten law by the ilberality of legislative reason than to fetter their higher capacity by the narrow constructions of subordi-mate artificial justice.-BURKE.

Break his *bands* of sleep asunder, And rouse him like a rattling peal of thunder. DRYDEN.

It is the freedom of the spirit that gives worth and life to the performance. But a servant commonly is less free in mind than in condition; his very will seems to be in bonds and shackles.-SOUTH.

To Challenge, v. To brave.

Champion, v. Combatant.

Chance, Fortune, Fate.

Chance, (v. Accident) is here considered as the cause of what fal's out.

Fortune, in French fortune, Latin fortund, from fors chance, in Hebrew gar.

Fate, in Latin *jatum*, from *jatum* participle of *for* to speak or decree, signifies that which is decreed, or the power of decreeing

These terms have served at all times as cloaks for human ignorance, and before man-kind were favoured by the light of Divine Revelation, they had an imaginary importance

which has now happily vanished. Believers in Divine Providence no longer conceive the events of the world as left to themselves, or as under the control of any unintelligent or unconscious agent, but ascribe the whole to an overruling mind, which, though invisible to the bodily eye, is clearly to be traced by the intellectual eye, wherever we turn ourselves. In conformity, however, to the preconceived notions attached to these words, we now employ them in regard to the agency of secondary causes. But how far a Christian may use them without disparagement to the majesty of the Divine Being it is not so much my business to inquire, as to define their ordinary acceptation.

In this ordinary sense chance is the generic fortune and fate are specific terms : chance applies to all things personal or otherwise ; fortune and fate are mostly said of that which is personal.

Chance neither forms, orders or designs: neither knowledge or intention is attributed to it; its events are uncertain and variable: fortune forms plans and designs, but without choice; we attribute to it an intention without discernment; it is said to be blind; fate forms plans and chains of causes; intention, knowledge, and power are attributed to it; its views are fixed, its results decisive. A person goes as chance directs him when he has no express object to determine his choice one way or other; his *fortune* favours him, if without any expectation he gets the thing he wishes; his *fate* wills it, if he reaches the desired point contrary to what he intended.

CHANGE.

Men's success in their undertakings depends oftener on chance than on their ability; we are ever ready to ascribe to ourselves what we owe to our good *fortune*; it is the *fate* of some men to fail in every thing they undertake.

When speaking of trivial matters, this language is unquestionably innocent, and any objection to their use must spring from an over scrupulous conscience.

If I suffer my horse to direct me in the road I take to London, I may fairly attribute it to chance if I take the right instead of the left; and if in consequence I meet with an agreeable companion by the way I shall not hesitate to call it my good *fortune*; and if in spite of any previous intention to the contrary, I should be led to take the same road repeatedly, and as often to meet with an agreeable companion, I shall immediately say that it is my fate to meet with an agreeable companion whenever I go to London.

Some there are who utterly proscribe the name of *chance* as a word of impious and profane signification; and in-deed if it be taken by us it that sense in which it was used by the heathens, so as to make anything casual in respect of God himself, their exception ought to be admitted. But to say a thing is a *chance* or casually as it relates to second cause is not profanences, but a great truth.-SOUTH.

Chance aids their daring with unhop'd success DRYDEN.

We should learn that none but intellectual possessions are what we can properly all our own. All things from without are but borrowed. What fortune gives us is not ours, and whatever she gives she can take away.-

Since fate divides then, since I must lose thee, For pity's sake, for love's, h! suffer me. Thus languishing, thus dying, to approach thee; And sigh my last adieu upon thy bosom.—TRAPP.

Chance, Probability.

Chance, v. Accident, chance.

Probability, in French probabilite, Latin probabilitas, from probabilis and probo to prove, signifies the quality of being able to be proved or made good.

These terms are both employed in forming an estimate of future events ; but the chance is either for or against, the *probability* is always for a thing. *Chance* is but a degree of *probability*; there may in this latter case be a chance where there is no probability. A chance affords a possibility; many chances are re-quisite to constitute a probability.

What has been once may, under similiar circumstances, be again; for that there is a chance; what has fallen to one man may fall to another; so far he has a *chance* in his favour ; but in all the chances of life there will haven, but in an than the backets where a man does not unite industry with integrity. Chance cannot be calculated upon; it is apt to produce disappointment : probability justifies hope ; it is sanctioned by experience.

Thus equal deaths are dealt with equal *chance*, By turns they quit their ground, by turns advance. DRYDEN.

'There never appear,' says Swift, 'more than five or six men of genius in an age, but if they were united the world could not stand before them.' It is happy therefore for mankind that of this union there is no probability....

Chance, Hazard.

Chance, v. Accident, chance.

Hazard comes from the oriental zar and tzar, signifying any thing bearing an impres-sion, particularly the dice used in *chance* games, which is called by the Italians zara, and by the Spaniards azar.

Both these terms are employed to mark the course of future events, which is not dis-cernible by the human eye. With the Deity there is neither chance nor hazard; his plans are the result of omniscience : but the designs and actions of men are all dependant on chance or hazard.

Chance may be favourable or unfavourable, more commonly the former; hazard is always unfavourable; it is properly a species of chance. There is a chance either of gaining or losing : there is a hazard of losing.

In most speculations the chance of succeeding scarcely outweighs the hazard of losing.

Again ill chances men are ever merry, But heaviness foreruns the good event.—SHAKSPEARE.

Though wit and learning are certain and habitual per-fections of the mind, yet the declaration of them, which alone brings the repute, is subject to a thousand hazards. -SOUTH

Chance, v. Accident.

To Chance, v. To happen.

To Change, Alter, Vary.

Change, in French changer, is probably derived from the middle Latin cambio to exchange, signifying to take one thing for another.

Alter, from the Latin alter another, signifies to make a thing otherwise.

Vary, in Latin vario to make various, comes in all probability from varus a spot or speckle, which destroys uniformity of appearance in any surface.

We change a thing by putting another in its place; we alter a thing by making it different from what it was before ; we vary it by altering it in different manners and at different times. We change our clothes whenever we put on others : the tailor alters clothes which are found not to fit ; and he varies the fashion of making them whenever he makes new. A man changes his habits, alters his conduct, and varies his manner of speaking and thinking, according to circumstances.

A thing is changed without altering its kind; it is altered without destroying its identity; and it is varied without destroying the simi-larity. We change our habitation, but it still remains a habitation; we alter our house, but it still remains the same house ; we vary the manner of painting and decoration, but it may strongly resemble the manner in which it has been before executed.

The general remedy of those who are uneasy without knowing the cause is *change* of place.-JOHNSON.

All things are but alter'd, nothing dies: And here and there th' unbodied spirit flies; By time, or force, or sickness, dispossess'd, And lodges, where it lights, in man or beast DEVDEN.

CHANGE.

In every work of the imagination, the disposition of parts, the insertion of incidents, and use of decorations, may be caried a thousand ways with equal propriety.— JOHNSON.

To Change, Exchange, Barter, Substitute.

Change, v. To change, alter.

Exchange is compounded of e or ex and change, signifying to change in the place of another.

Barter is supposed to come from the French barater, a sea term for indemnification, and also for circumvention; hence it has derived the meaning of a mercenary exchange.

Substitute, in French substitut, Latin substitutus, from sub and statuo, signifies to place one thing in the room of another. The idea of putting one thing in the place

of another is common to all these terms, which varies in the manner and the object. Change is the generic, the rest are specific terms : whatever is exchanged, bartered, or substituted is changed; but not vice versa. Change is applied in general to things of the same kind, or of different kinds exchange to articles of property or possession; barter to all articles of merchandise; substitute to all matters of service and office.

Things rather than persons are the proper objects for changing and exchanging, although whatever one has a control over may be changed or exchanged; a king may change his ministers ; governments exchange prisoners of war. Things only are the proper objects for barter ; but, to the shame of humanity, there are to be found people who will barter their countrymen, and even their relatives, for a paltry trinket.

Substituting may either have persons or things for an object; one man may be substituted for another, or one word substituted for

The act of *changing* or *substituting* requires but one person for an agent; that of *exchang*ing and bartering requires two: a person changes his things or substitutes one for an-other; but one person exchanges or barters with another.

Change is used likewise intransitively, the themselves, but persons always exchange, barter, or substitute things. Changing is not advisable, it is seldom advantageous; there is a greater chance of *changing* for the worse than for the better : it is set on foot by caprice oftener than by prudence and necessity. Exchanging is convenient; it is founded not so much on the intrinsic value of things, as their relative utility to the parties concerned; its end is mutual accommodation. *Bartering* is end is inducta teconingation. Durities of the profitable it proceeds upon a principle of mercantile calculation; the productiveness, and not the worth of the thing is considered; its main object is gain. Substituting is a matter of necessity; it springs from the necessity of supplying a deficiency by some univalant, it cances for the accompaction equivalent; it serves for the accommodation of the party whose place is filled up. In the figurative application these terms bear the same analogy to each other. A person

CHANGEABLE

changes his opinions : but a proneness to such changes evinces a want of firmness in the character. The good king at his death ex-charages a temporal for an eternal crown. The mercenary trader barters his conscience for paltry pelf. Men of dogmatical tempers substitute assertion for proof, and abuse for argument.

Those who beyond sea go will sadly find They change their climate only, not their mind.

CREECH.

Our English merchant converts the tin of his own country into gold, and *exchanges* its wool for rubics.--ADDISON.

NON, If the great end of being can be lost, And thus perverted to the worst of crimes; Let us shake off depravid humanity. *Let change* conditions with the savage brite, *Letchange* conditions with the savage brite, And for his blameless instinct barrer reason. HAVARD.

Let never insulted beauty admit a second time into her presence the wretch who has once attempted to ridicule religion, and to *substitute* other aids to human frailty,— HAWKESWORTH.

Change, Variation, Vicissitude.

Change, v. To change, alter.

Variation, v. To change, alter

Vicissitude, in French vicissitude, Latin vicissitudo, from vicissim by turns, signifies changing alternately.

Change is both to vicissitude and variation as the genus to the species. Every variation or vicissitude is a change, but every change is not a variation or vicissitude.

Change consists simply in ceasing to be the same : variation consists in being different at different times; vicissitude in being alternately or reciprocally different and the same. All created things are liable to *change*; old things pass away, all things become new: the humours of men, like the elements, are ex-posed to perpetual *variations*. Human affairs, like the seasons, are subject to frequent vicissitudes.

Changes in governments or families are sel-dom attended with any good effect. Variations in the state of the atmosphere are indicated by the barometer or thermometer. Vicissitudes of a painful nature are less dangerous than those which elevate men to an unusual state of grandeur. By the former they are brought to a sense of themselves ; by the latter they are carried beyond themselves.

How strangely are the opinions of men altered by a change in their condition.-BLAIR.

One of the company affirmed to us he had actually inclosed the liquor, found in a coquete's heart, in a small tube made after the manner of a weather glass, but that instead of acquainting him with the *wariations* of the atmosphere, it showed him the qualities of those persons who entered the room where it stood,—ADDISON.

Vicissitude wheels round the motley crowd, The rich grow poor, the poor become purse-proud.

Changeable, Mutable, Variable, Inconstant, Fickle, Versatile.

Changeable, v. To change, alter.

Mutable, from the Latin muto to changeis the same as changeable.

Variable, v. To change.

Fickle is most probably changed from the Latin facilis easy.

Versatile, in Latin versatilis from verto to turn, signifies easy to be turned. Changeable is said of persons or things ;

mutable is said of things only : human beings are changeable, human affairs are mutable. Changeable respects the sentiments and opinions of the mind; variable, the state of the feelings; inconstant, the affections; fickle, the inclinations and attachments; versatile, the application of the talents. A changeable person rejects what he has once embraced in order to take up something new; a variable person likes and dislikes alternately the same thing; an *inconstant* person likes nothing long; a *fickle* person likes many things suc-cessively, or at the same time; a *versatile* person has a talent for whatever he likes.

Changeableness arises from a want of fixed principles; variableness from a predominance of humour; inconstancy from a selfish and unfeeling temper; *ickleness* from a lightness of mind; versatility from a flexibility of mind. Men are the most changeable and inconstant: women are the most variable and fickle : the former offend from an indifference for objects in general, or a diminished attachment for any object in particular, the latter from an excessive warmth of feeling that is easily biassed and ready to seize new objects. People who are *changeable* in their views and plans are particularly unfit for the government of a state; those who are variable in their humours are unsuitable as masters; people of an *inconstant* character ought to be shunned as lovers, those of a *fickie* disposition ought not to be chosen as friends.

Changeable, variable, inconstant, and fickle, as applied to persons, are taken in the bad sense; but versatility is a natural gift, which may be employed advantageously.

I have no taste Of popular applause: the noisy praise Of giddy crowds as *changeable* as winds.—DRYDEN.

With respect to the other alterations which the Saxon language appears to have undergone, we have no need to inquire minutely how far they have proceeded from the natural mutability of human speech, especially among an unitarmed people.—TYEWHITT.

With God there is no variableness, with man there is no stabulty. Hence he is *changeable* in his designs, *fickle* in his friendships, flactuating in his whole character.— BLAIR.

The dew, the blossoms of the tree, With charms inconstant shine; Their charms were his, but woe to me, Their constancy was mme.—GOLDSMITH.

Lord North was a man of admirable parts: of general knowledge, of a *versatile* understanding, fitted for every sort of business, of infinite wit and pleasantry, and of a delightful temper,-BURKE.

Character, Letter.

Character comes from the Greek Xapaktyp signifying an impression or mark, from χαρασσω to imprint or stamp.

Letter, in French lettre, Latin litera, is

probably contracted from legitera, signifying what is legible,

Character is to letter as the genus to the species : every letter is a character ; but every character is not a letter. Character is any printed mark that serves to designate some-thing; a letter is species of character which is the constituent part of a word. Shorthand and hieroglyphics consist of characters, but not

Character is employed figuratively, but letter is not. A grateful person has the favours which are conferred upon him written in indelible characters upon his heart.

A disdainful, a subtle, and a suspicious temper, is dis-played in *characters* that are almost universally under-stood,-HAWKESWORTH.

Character, Reputation.

From the natural sense of a stamp or mark (v. Character, letter), this word is figuratively employed for the moral mark which distinguishes one man from another.

Reputation, from the French reputer, Latin reputo to think, signifies what is thought of a person.

Character lies in the man ; it is the mark of what he is; it shows itself on all occasions: reputation depends upon others; it is what they think of him.

A character is given particularly: a reputa-tion is formed generally. Individuals give a character of another from personal knowledge : public opinion constitute the reputation. Character has always some foundation; it is a positive description of something : reputation has more of conjecture in it; its source is hearsay.

It is possible for a man to have a fair reputation who has not in reality a good character ; although men of really good character are not likely to have a bad reputation.

Let a man think what multitudes of those among whom Let a man think what multiheles of those among whom he wells are totally genoratio fine induce and chard with their own wants and pursuits to pay him the least atten-tion if and where his *reputation* is in any degree spread, how often it has been attacked, and how many rivals are daily rising to abate it.—BLAIR.

To Characterize, v. To designate.

Charge, v. Care.

Charge, v. Cost.

Charge, v. Office.

To Charge, v. To accuse.

To Charge, v. To attack.

Charm, v. Grace.

Charm, v. Pleasure.

To Charm. Enchant, Fascinate, Enrapture, Captivate.

Charm, v. Attractions.

Enchant is compounded of en and chant, signifying to act upon as by the power of chanting or music.

Fascinate, in Latin *fascino*, Greek βασκαινω, signified originally among the ancients a species of witchcraft, performed by the eyes or the tongue.

Enrapture, compounded of en and rapture, signifies to put into a rapture: and rapture, from the Latin rapture to escience or earry away, signifies the state of being carried away; whence to enrapture signifies to put into that state.

Captivate, in Latin *captivatus*, participle of *captivo*, from *capio* to take, signifies to take, as it were, prisoner.

The idea of an irresistible influence is common to these terms.

Charm expresses a less powerful effect than mechant: a charm is simply a magical verse used by magicians and sorcerers; incantation or enchantment is the use not only of verses but of any mysterious ceremonies, to produce a given effect.

To charm and enchant in this sense denote an operation by means of words or motions; to fascinate denotes an operation by means of the eyes or tongue; a person is charmed and enchanted voluntarily; he is fascinated involuntarily; the superstitious have always had recourse to charms or enchantments, for the purpose of allaying the passions of love or harted; the Greeks believed that the malign ant influence passed by fascination from the eyes or tongues of envious persons, which infected the ambient air, and through that medium penetrated and corrupted the bodies of animals and other things.

Charms and *inchantments* are performed by persons; *iascinations* are performed by animals: the former have always some supposed good in view; the latter have always a mischievous tendency: there are persons who pretend to *charm* away the toothache, or other pains of the body: some serpents are said to have a *fascinating* power in their eyes, by which they can kill the animals on whom they have fixed them.

Fascinate, as well as the others, is taken in the improper sense : charm, enchant, and fascinate, are employed to describe moral as well as natural operations: enrapture and captivate describe effects on the mind only : to charm, en-chant, fascinate, and enrapture, designate the effects produced by physical and moral objects; captivate designates those produced by physical objects only: we may be charmed, or enchanted, or encountered, with what we see, hear, and learn; we may be fascinated with what we see or learn; we are captivated only with what we see : a fine voice, a fine prospect, or a fine sentiment, charms, enchants, or enraptures; a fine person fascinates, or the conversation of a person is jascinating: beauty with all its accompani-ments, captivates. When applied to the same objects, charm, enchant, and enrapture, rise in sense : what charms produces sweet but not tumultuous emotions; in this sense music in general charms a musical ear : what enchants rouses the feelings to a high pitch of tumul-tuous delight; in this manner the musician is enchanted with the finest compositions of Handel when performed by the best masters; or a lover of the country is enchanted with Swiss scenery: to enrapture is to absorb all the affections of the soul; it is of too violent a nature to be either lasting or frequent; it is a term applicable only to persons of an enthusiastic character.

What charms, enchants, and encaptures, only affords pleasure for the time; what fascinates and captivates rivets the mind to the object: the former three convey the idea of a voluntary movement of the mind, as in the proper sense; the two latter imply a species of forcible action on the mind, which deprives a person of his free agency; the passions, as well as the affections, are called into play whilst the understanding is passive, which, with regard to fascinate, may be to the injury of the subject: a loose woman may have it in her power to fascinate, and a modest woman to contraste.

So fair a landscape *charm'd* the wond'ring knight. GILBERT WEST.

Music has charms to soothe the savage breast. CONGREVE.

Trust not too much to that enchanting face : Beauty's a charm ; but soon the charm will pass. DRYDEN.

One would think there was some kind of *fascination* in the eyes of a large circle of people when darting altogether upon one person.—ADDISON.

Her form the patriot's robe conceal'd, With studied blandishments she bow'd, And drew the *captivated* crowd,—MOORE.

Charming, v. Delightful.

Charms, v. Attractions.

Chasm, v. Breach.

To Chasten, To Chastise.

Chasten, **Chastise**, both come through the French *châtier*, from the Latin *castigo*, which is compounded of *castus* and *ago* to make pure.

Chailen has most regard to the end, chastise to the means; the former is an act of the Deity, the latter a human action: God chastens his faithful people to cleanse them from their transgressions; parents chastise their children to prevent the repetition of faults: afflictions are the means which he adopts for clustening those whom he wishes to make more obedient to his will; stripes are the means by which offenders are chastised.

By repairing sometimes to the house of mourning, you would *chasten* the looseness of fancy.-BLAIR.

Bad characters are dispersed abroad with profusion; 1 hope for example's sake, and (as punishments are designed by the civil power) more for the delivering the innocent, than the *chastising* the guilty.—HUGHES.

Chastity, Continence.

Chastity, in French chastité, Latin castitas, comes from castus pure, and the Hebrew kedish sacred.

Continence, in French continence, Latin continentia, from continens and contineo, signifies the act of keeping one's self within bounds.

These two terms are equally employed in relation to the pleasures of sense : both are virtues, but sufficiently distinct in their characteristics.

* Chastity prescribes rules for the indulgence of these pleasures ; continence altogether interdicts their use. Chastity extends its views to whatever may bear the smallest relation to the object which it proposes to regulate; it con-trols the thoughts, words, looks, attitudes, food, dress, company, and in short the whole mode of living: continence simply confines itself to the privation of the pleasures them-selves: it is possible, therefore, to be chaste without being continent, and continent without being chaste.

Chastity is suited to all times, ages, and conditions; continence belongs only to a state of celibacy : the Christian religion enjoins chastity, as a positive duty on all its followers; the Romish religion enjoins continence on its clerical members: old age renders men continent, although it seldom makes them

It fails me here to write of *chastity*, That fairest virtue far above the rest.—SPENSER.

When Pythagoras enjoined on his disciples an abstin-ence from beaus, it has been thought by some an injunc-tion only of *continency*.—BROWN'S VULGAR ERRORS.

To Chastise, v. To chasten.

To Chat, v. To babble.

Chattels, v. Goods.

To Chatter, v. To babble.

To Cheapen, v. To buy.

To Cheat, Defraud, Trick.

Cheat, in Saxon cetta, in all probability comes from captum and capio, as deceit comes from decipio.

Defraud, compounded of de and fraud, signifies to practise fraud, or to obtain by fraud.

Trick, in French tricher, German trügen, signifies simply to deceive, or get the better of any one.

The idea of deception which is common to these terms, varies in degree and circumstance.

One cheats by a gross falsehood ; one defrauds by a settled plan; one tricks by a sudden in-vention: cheating is as low in its ends, as it is base in its means ; cheats are contented to gain by any means; defrauding is a serious measure; its consequences are serious, both to the perpetrator and the sufferer. A person cheats at play; he defrauds those who place confidence in him.

Cheating is not punishable by laws; it involves no other consequence than the loss of character; frauds are punished in every form, even with death, when the occasion requires; they strike at the root of all confidence, and affect the public security: *tricking* is a species of dexterous cheating; the means and the end are alike trifling. Dishonest people cheat; are alike trifling. villains defraud ; cunning people trick.

* Beauzée ; " Chastité, continence."

CHECK.

If e'er ambition did my fancy *cheat* With any wish so mean as to be great; Continue, Heav'n, still from me to remore The humble blessings of that life I love. COWLEY.

Thou, varlet, dost thy master's gains devour, Thou milk'st his ewes, and often twice an hour; Of grass and folder thon *defraud'st* the dams, And of the mother's dugs the starving lambs.

He who has the character of a crafty, *tricking* mar is entirely deprived of a principal instrument of business, trust, whence he will find nothing succeed to his wish.

To Check, Curb, Control.

All these terms express a species of restraining.

Check and Curb are figurative expres-sions borrowed from natural objects. Check in French échec, German schach, chess, is the name in those languages for the king in the game of chess, whence it signifies as a verb to exert a restrictive power; curb, from the thing curb, by which horses are kept in, signifies in like manner, a coercive restraining.

Control is probably contracted from counter-roll, that is, to turn against an object, to act against it.

To check is to throw obstacles in the way to impede the course ; to curb is to bear down by the direct exercise of force, to prevent from action; to control is to direct and turn the course: the actions of men are checked; their feelings are curbed ; their actions or feelings are controlled.

External means are employed in checking or controlling; external or internal means are employed in curbing : men check and control others; they curb themselves or others : young people ought always to be checked whenever they discover a too forward temper in the presence of their superiors or elders; it is necessary to curb those who are of an impetuous temper, and to keep youth under control, until they have within themselves the restrictive power of judgment to curb their passions, and control their inordinate appetites.

Unlimited power cannot with propriety be entrusted to any individual, or limited body of individuals; there ought in every state to be a legitimate means of *checking* any one who shows a disposition to exercise an undue authority; but to invest the people with this office is in fact giving back, into the hands of the community, that which for the wisest purposes was taken from them by the institu-tion of government: it is giving a restraining power to those who themselves are most in want of being restrained; whose ungovern-able passions require to be curbed by the iron arm of power, whose unruly wills require all the influence of wisdom and authority to

Devotion, when it does not lie under the *check* of reason, is apt to degenerate into enthusiasm.-ADDISON.

, is apt to degenerate into curnament. The point of honour has been deem'd of use, To teach good manners, and to curb abuse; Admit it true, the consequence is clear, Our polished manners are a mask we wear. COWPER.

Whatever private views and passions plead, No cause can justify so black a deed; These, when the angry tempest clouds the soul, May darken reason and her course control. THOMSON.

To Check, Chide, Reprimand, Reprove, Rebuke.

Check, v. To check, curb.

Chide is in Saxon cidan, probably connected with cyldan to scold.

Reprimand is compounded of the privative repri for repro, backwards, and mando to approve, i.e., the contrary of approving.

Reprove, in French reprouver, Latin re-probo, is compounded of the privative syllable re and probo, signifying to find the contrary of good, that is, to find bad, to blame.

Rebuke is compounded of re and buke, in French bouche the mouth, signifying to stop

The idea of expressing one's disapprobation of a person's conduct is common to all these terms.

A person is checked that he may not continue to do what is offensive ; he is chidden for what he has done that he may not repeat it : impertinent and forward people require to be checked, that they may not become intolerable thoughtless people are chidden when they give hurtful proofs of their carelessness.

People are *checked* by actions and looks, as well as words they are *chidden* by words only; a timid person is easily checked ; the want even of due encouragement will serve to damp his resolution : the young are perpetually falling into irregularities which require to be chidden.

To chide marks a stronger degree of displeasure than reprimand, and reprimand than re-prove or rebuke : a person may chide or reprimand in anger, he reproves and rebukes with coolness : great offences call forth for chidings ; omissions or mistakes occasion or require a reprimand ; irregularities of conduct give rise to reproof : and improprieties of behaviour

Chiding and reprimanding are employed for offences against the individual, and in cases where the greatest disparity exists in the station of the parties; a child is *child* by his parent; a servant is *reprimanded* by his master.

Reproving and rebuking have less to do with the relation or station of the parties than with the nature of the offence : wisdom, age, and experience, or a spiritual mission, give authority to reprove or rebuke those whose conduct has violated any law, human or divine ; the prophet Nathan reproved king David for his heinous offences against his Maker; our Saviour rebuked Peter for his presumptuous mode of speech.

But if a clam'rous vile plebeian rose, Him with *reproof* he *check'd*, or tam'd with blows

POPE.

His house was known to all the vagrant train, He *chid* their wanderings, but reliev'd their pain. GOLDSMITH.

This sort of language was very severely reprimanded by the Censor, who told the criminal "that he spoke in contempt of the court."—ADDISON AND STEELE.

He who endeavours only the happiness of him whom he *reproves*, will always have the satisfaction of either obtaining or deserving kindness.—JOHNSON.

With all the infirmities of his disciples he calmly bore; and his *robukes* were mild when their provocations were great.-BLAIR,

To Check, Stop.

Check, v. To check, curb.

Stop, v. Cessation.

To check is to cause to move slowly ; to stop is to cause not to move at all : the growth of a plant is checked when it does not grow so fast as usual ; its growth is stopped when it ceases altogether to grow: the water of a river is stopped by a dam; the rapidity of its course is checked by the intervention of rocks and sands.

When applied to persons, to check is always contrary to the will of the sufferer: but to stop is often a matter of indifference, if not directly serviceable: one is *checked* in his career of success by some untoward event ; one is stopped on a journey by the meeting of a friend.

In a moral application these terms bear a similar analogy; *check* has the import of dimi-nishing; *stop* that of destroying or causing to cease many evils may be easily *checked*, to which it would not be easy to put an effectual stop.

Shall neither the admonitions which you receive from the visible inconstancy of the world, nor the declarations of the Divine displeasure, be sufficient to *check* your thoughtless career?—BLAIR,

Embosom'd in the deep where Holland lies, Methniks her patient sons before me stand, Where the broad ocean leans against the land, And sedulous to *stop* the coming tide, Lift the tall rampire's artificial pride,—GOLDSMITH.

To Cheer, v. To animate.

To Cheer, Encourage, Comfort.

Cheer, v. To animate.

Encourage, compounded of en and cour. age, signifies to inspire with courage.

Comfort is compounded of com or cum and fortis strong, signifying to invigorate or strengthen.

To cheer regards the spirits; to encourage the resolution : the sad require to be cheered ; the timid to be *encouraged*. Mirthful company is suited to *cheer* those who labour under any depression : the prospect of success encourages those who have any object to obtain.

To cheer and comfort have both regard to the spirits, but the latter differs in degree and manner ; to cheer expresses more than to comfort; the former signifying to produce a lively sentiment, the latter to lessen or remove a painful one: we are cheered in the moments of despondency, whether from real or imaginary causes ; we are comforted in the hour of distress.

Cheering is mostly effected by the discourse of others; comforting is effected by the actions as well as the words, of others. Nothing tends more to *cher* the drooping soul than endearing expressions of tenderness from those we love; the most effectual means of comforting the poor and afflicted is by relieving their wants. The voice of the benevolent man is cheering to the aching heart; his looks encourage the sufferer to disclose his griefs; his hand it open to administer relief and comfort.

The creation is a perpetual feast to a good man; every thing he sees cheers and delights him.-ADDISON.

Complaisance produces good-nature and mutual bene-volence, encourages the timorous, souths the turbulent, humanizes the fierce, and distinguishes a society of civilized persons from [a confusion of] savages.-ADD)-

Sleep seldom visits sorrow. When it does, it is a comforter.-SHAKSPEARE.

There are writers of great distinction who have made it an argument for providence, that the whole earth is covered with green, rather than with any other colour, as being such a right mixture of light and shade, that com-forts and strengthens the eye, instead of weakening or grieving it.—ADDISON.

Cheerful, Merry, Sprightly, Gay.

Cheerful signifies full of cheer, or of that which cheers (v. To animate).

Merry, in Saxon merig, is probably con-nected with the word mare, and the Latin meretrix a strumpet.

Sprightly, is contracted from spiritedly.

Gay, is connected with joy and jocund. from the Latin jocus.

Cheerful marks an unruffled flow of spirits ; with mirth there is more of tumult and noise; with sprightliness there is more buoyancy; gaiety comprehends mirth and indulgence. A cheerful person smiles ; a merry person laughs ; a sprightly person dances ; a gay person takes

The *cheerful* countenance is permanently so; it marks the contentment of the heart, and its freedom from pain; the merry face will often look sad; a trifle will turn mirth into sorrow: the *sprightliness* of youth is often succeeded by the listlessness of bodily infirmity, or the gloom of despondency: guiety is as transitory as the pleasures upon which it sub-sists; it is often followed by sullenness and

Cheerfulness is an habitual state of the mind ; murth is an occasional elevation of the spirits; sprightliness lies in the temperature and flow of the blood; gaiety depends altogether on external circumstances. Religion is the best promoter of *cheerfulness*; it makes its posses-sor pleased with himself and all around him; company and wine are but too often the only promoters of *mirth*; youth and health will naturally be attended with *sprightliness*; a succession of pleasures, an exemption from care, and the banishment of thought, will keep gaiety alive.

Sprightliness and mirth are seldom employed but in the proper sense as respects persons: but cheerful and gay are extended to different objects; as a cheerful prospect, a cheerful room gay attire, a gay scene, gay colours, &c.

I have always preferred *cheerfulness to mirth*: the latter I consider as an act, the former as an habit of the mind. *Mirth* is short and transient; *cheerfulness* fixed and permanent.—ADDISON.

Mankind may be divided into the merry and the serious, who both of them make a very good figure in the species so long as they keep their respective humours from degenerating into the neighbouring extreme.-ADDISON.

But Venus, anxious for her son's affairs, New counsels tries, and new designs prepares ; That Cupid should assume the shape and face That Cupid should assume the sprightly grace. Of sweet Ascanius, and the sprightly grace. DRYDEN,

To kinder skies, where gentler manners reign, I turn; and France displays her bright domain. *Gay, sprightly* land of *mirth* and social ease, Pleas'd with thyself, whom all the world can pleas GOLDSMITH

Cheerful, v. Glad.

To Cherish, v. To foster.

To Cherish, v. To nourish.

To Chide, v. To check.

Chief, Principal, Main.

Chief, in French chef, from the Latin caput the head, significs belonging to the uppermost part.

Principal, in French principal; Latin principalis, comes from princeps a chief or prince, signifying belonging to a prince.

Main, from the Latin magnus, signifies to a great degree.

Chief respects order and rank; principal has regard to importance and respectability; main to degree or quantity. We speak of a chief clerk; a commander in chief; the chief person in a city; but the principal people in a city; the *principal* circumstances in a nar-rative, and the main object.

The chief cities, as mentioned by geographers, are those which are classed in the first rank; the *principal* cities generally include those which are the most considerable for wealth and population; these, however, are not always technically comprehended under the name of *chief* cities: the main end of men's exertions is the acquirement of wealth.

What is man, If his chief good and market of his time Be but to sleep and feed? A beast, no more! SHAKSPEARE.

The right which one man has to the actions of another, is generally borrowed, or derived from one or both of these two great originals, production or possession, which two are certainly the *principal* and most undoubted rights that take place in the world.—SOUTH.

To the accidental or adventitious parts of Paradise Lost, some slight exceptions may be made; but the *main* fabric 1s immoveably supported,-JOHNSON.

Chief, Leader, Chieftain, Head.

Chief and Chieftain signify him who is chief (v. Chief).

Leader, from to *lead*, and Head from the *head*, sufficiently designate their own signification.

Chief respects precedency in civil masters; leader regards the direction of enterprises: chieftain is employed for the superior in mili-tary rank; and head for the superior in general concerns.

Among savages the *chief* of every tribe is a despotic prince within his own district. Factions and parties in a state, like savage tribes, must have their *leaders* to whom they are blindly devoted, and by whom they are instigated to every desperate proceeding. Robbers have their *chieftains* who plan and direct every thing, having an unlimited power over the band. The heads of families were, in the primitive ages, the chiefs, who in conjunction regulated the affairs of state. -

CHILDISH.

Chiefs have a permanent power, which may descend by inheritance, to branches of the same families : leader's and chieflains have a deputed power with which they are invested, as the time and occasion require : heads have a natural power springing out of the nature of their birth, rank, talents, and situation ; it is not hereditary, but successive. Chiefs ought to have superiority of birth com-

Chiefs ought to have superiority of birth combined with talents for ruling; *leaders* and *chieftains* require a **bold** and enterprising spirit; *heads* should have talents for directing.

No chief like thee, Menestheus, Greece could yield, To marshal armies in the dusty field.—POPE.

Their constant emulation in military renown dissolved not that inviolable friendship which the ancient Saxons professed to their *chieftain* and to each other,-HUME.

Savage alleged that he was then dependant upon the Lord Tyrconnel, who was an implicit follower of the ministry; and, being enjoined by him, not without menaces, to write in praise of his *leader*, ne had not sufficient resolution to scarifice the pleasure of afflience to that of integrity.-JOHNSON.

As each is more able to distinguish himself as the *head* of a party, he will less readily be made a follower or associate.—JOHNSON.

Chiefly, v. Especially.

Chieftain, v. Chief.

Childish, Infantine.

Childish is in the manner of a child.

Infantine is in the manner of an *infant*. What *children* do is frequently simple or fooliah; what *infants* do is commonly pretty and engaging; therefore *childish* is taken in the bad, and *infantme* in the good sense. *Childi ish* manners are very offensive in those who have ceased according to their years to be children; the *infantme* actions of some children evince a simplicity of character.

It may frequently be remarked of the studious and speculative, that they are proud of trifles, and that their amusements seem frivolous and *childish*.—JOHNSON.

The lay records the labours and the praise, And all th' immortal acts of Hercules : First how the mighty babe, when swath'd in bands, The serpents strangled with his *infant* hands. DRYDEN.

Chill, Cold.

Chill and Cold are but variations of the same word, in German kalt, &c.

Chill expresses less than *cold*, that is to say, it expresses a degree of *cold*. The weather is often *chilly* in summer; but it is *cold* in winter.

We speak of taking the *chill* off water when the *cold* is in part removed; and of *a chill* running through the frame when the *cold* begins to penetrate the frame that is in a state of warmth.

> When men once reach their autumn, fickle joys Fall off apace, as yellow leaves from trees; Till left quite naked of their happiness, In the *chill* blasts of winter they expire.—YOUNG.

Thus ease after torment is pleasure for a time, and we are very agreeably recruited when the body, *childed* with the weather; is gradually recovering its natural tepidity; but the joy ceases when we have forgot the cold.— JOINSON.

To Choak, v. To suffocate.

CHOOSE.

Choice, v. Option.

Choler, v. Anger.

To Choose, Prefer.

Choose, in French *choisir*, German *kiesen*, from the French *cher*, Celtic *choe*, dear or good, signifies to hold good.

Prefer, in French preferer. Latin præfero, compounded of præ and fero to take before, signifies to take one thing rather than another.

• To choose is to prefer as the genus to the species: we always cloose in preferring, but we do not always prefer in choosing. To choose is to take one thing from among others; to prefer is to take one thing before or rather than another. We sometimes choose from the bare necessity of choosing: but we never prefer withing a positive and voluntary choice.

When we choose from a specific motive, the acts of choosing and preferring differ in the nature of the motive. The former is absolute, the latter relative. We choose a thing for what it is, or what we esteem it to be of itself; we prefer a thing for what it has, or what we suppose it has, superior to another.

^{*} Utility or convenience are grounds for *choosing*; comparative merit occasions the *preference*: we choose something that is good, and are contented with it until we see something better which we *prefer*.

We calculate and pause in *choosing*; we decide in *preferring*; the judgment determines in making the *choice*; the will determines in giving the *preference*. We *choose* things from an estimate of their merits or their fitness for the purpose proposed; we *prefer* them from their accordance with our tastes, habits, and pursuits. Books are *chosen* by those who wish to read; romances and works of fiction are *preferred* by general readers; learned works by the scholar.

One who wants instruction *chooses* a master, but he will mostly *prefer* a teacher whom he knows to a perfect stranger. Our *choice* is good or bad according to our knowledge; our *preference* is just or unjust, according as it is sanctioned by reason.

Our choice may be directed by our own experience or that of others; our preference must be guided by our own feelings. We make our choice: we give our preference: the first is the settled purpose of the mind, it fixes on the object; the latter is the inclining of the will, it yields to the object.

Choosing must be employed in all the important concerns of life; preferring is admissible in subordinate matters only. There is but one thing that is right, and that ought to be chosen when it is discovered: there are many indifferent things that may suit our tastes and indinations; these we are at liberty to prefer. But to prefer what we ought not to chose is to make our reason bond to our will. Our Saviour said of Mary that she chose the better part; had she

The Abbé Girard, under the article choisit, preferer, has reversed this rule; but as I conceive, from a confusion of thought, which pervades the whole of his illustration on these words. The Abbé Roultaud has controverted his positions will some degree of accuracy. I have, however, given my own view of the matter in distinction from either,

CHOOSE.

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CIRCLE.

To Choose, Elect.

Choose, v. To choose, prefer.

Elect, in Latin *electus*, participle of *eligo*, is compounded of *e* and *lego*, signifying to gather or take out from.

Both these terms are employed in regard to persons appointed to an office ; the former in a general, the latter in a particular sense. Choosing is the act either of one man or of

many; election is always that of a number; it is performed by the concurrence of many voices

A prince chooses his ministers; the constituents elect their members of parliament. A person is chosen to serve the office of sheriff ; he is *elected* by the corporation to be mayor.

Choosing is an act of authority ; it binds the person chosen : election is a voluntary act; the elected has the power of refusal. People are obliged to serve in some offices when they are chosen, although they would gladly be exempt. The circumstance of being *elected* is an honour after which they eagerly aspire; and for the attainment of which they risk their property, and use the most strenuous exertions.

Wise were the kings who never chose a friend, Till with full cups they had unmask'd his soul, And seen the bottom of his deepest thoughts. ROSCOMMON.

Cornwall elects as many members as all Scotland; but is Cornwall better taken care of than Scotland?-BURKE.

Chronicles, v. Anecdotes.

Church, v. Temple.

Circle, Sphere, Orb, Globe.

Circle, in Latin circulus, Greek KUKAOS, in all probability comes from the Hebrew choog a circle.

Sphere, in Latin sphæra, Greek σφαιρα, from $\sigma\pi\epsilon_{i\rho\alpha}$ a line, signifies that which is contained within a prescribed line.

Orb, in Latin orbis, from orbo to circumscribe with a circle, signifies the thing that is circumscribed.

Globe, in Latin globus, in all probability comes from the Hebrew gal a rolled heap.

Rotundity of figure is the common idea expressed by these terms ; but the circle is that figure which is represented on a plane superficies; the others are figures represented by solids. We draw a *circle* by means of com-passes; the *sphere* is a round body, conceived to be formed according to the rules of geometry by the circumvolution of a circle round about its diameter ; hence the whole frame of the world is denominated a sphere. An orb is any body which describes a circle; hence the heavenly bodies are termed orbs : a globe is any solid body, the surface of which is in every part equidistant from the centre; of this description is the terrestrial globe.

A circle may be applied in the improper sense to any round figure, which is formed or supposed to be formed by circumscribing a space ; simple rotundity constituting a circle : in this manner a circle may be formed by real objects, as persons, or by moral objects, as pleasures. To the idea of *circle* is annexed

consulted her feelings she would have preferred the part she had rejected. The path of life should be *chosen*; but the path to be taken in a walk may be *preferred*. It is advisable for a youth in the *choice* of a profession to consult what he *prefers*, as he has the greatest chance of succeeding when he can combine his pleasure with his duty. A friend should be chosen; a companion may be preferred. A wife should be chosen; but unfortunately lovers are most apt to give a preference in a matter where a good or bad choice may determine one's happiness or misery for life. A wise prince is careful in the choice of his ministers ; but a weak prince has mostly favourites whom he prefers.

There is nothing of so great importance to us, as the good qualities of one to whom we join ourselves for life. When the choice is left to friends, the chief point under consideration is an estate, where the parties choose for hemselves, their thoughts turn most upon the person.-

When a man has a mind to venture his money in a lottery, every figure of it appears equally alluring; and no manner of reason can be given why a man should profer one to the other before the lottery is drawn.--

Judgment was wearied with the perplexity of choice where there was no motive for preference. -JOHNSON.

To Choose, Pick, Select.

Choose, v. To choose, prefer.

Pick, in German picken, or bicken, French bicquer, Dutch becken, Icelandic picka, Swedish piacka, comes very probably from the old German bag, bich, to stick, corresponding to the Latin figo to fix.

Select, Latin selectus, participle of seligo,

that is lego to gather or put, and se apart. Choose is as in the former case the generic; the others are specific terms : pick and select are expressly different modes of choosing. We al-ways choose when we pick and select : but we do not always pick and select when we choose.

To choose may be applied to two or more things; to *pick* and *select* can be used only for several things. We may choose one book out of two, but we pick and select out of a library or a parcel; *pick* may be said of one or many; *select* only of many.

To choose does not always spring from any particular design or preference; to *pick* and *select* signify to *choose* with care. What is *picked* and *selected* is always the best of its kind, but the former is commonly something of a physical nature; the latter of a moral or intellectual description. Soldiers are sometimes picked to form a particular regiment; pieces are selected in prose or verse for general purposes.

My friend, Sir Roger, being a good churchman, has beautified the inside of his church with several texts of his own *choosing*.—ADDISON.

I know by several experiments, that those little animals (the ants) take great cure to provide themselves with wheat when they can find it, and always *pick* out the best-ADDISON.

The chief advantage which these fictions have over real life is, that their authors are at liberty, though not to invent, yet to *select* objects ~JOHNSON,

CIRCUTT.

that of extent around, in the signification of a sphere, as a sphere of activity, whether applied in the philosophical sense to natural bodies, or in the moral sense to men. Hollowness, as well as rotundity, belongs to an orb; hence we speak of the orb of a wheel. Of a globe, solidity is the peculiar characteristic; hence any ball, like the ball of the earth, may be represented as a globe.

> Might I from fortune's bounteous name receive Each boon, each blessing in her power to give; Fen at this mighty price I'd not be bound To tread the same dull *circle* round and round. The soul requires enjoyments more sublime, By space unbounded, undestroyed by time. JEXYNS, Might I from fortune's bounteous hand receive

Or if some stripes from Providence we feel, He strikes with pity, and but wounds to heal; Kindly, perhaps, sometimes afflicts us here, To guide our views to a sublimer sphere.—JENYNS,

Thousands of suns beyond each other blaze, Orbs roll o'er orbs, and glow with mutual rays. JENYNS.

Thus roaming with advent'rous wing the globe, From scene to scene excursive, I behold In all her workings, beauteous, great or new, Fair nature .- MALLET.

Circuit, Tour, Round.

Circuit, in French circuit, Latin circuitus. participle of circumco, signifies either the act of going round, or the extent gone.

Tour is from the French tour, a turn, from the verb tourner, to turn.

Round marks the track round, or the space gone round.

A circuit is made for a specific end of a scrious kind; a *tour* is always made for plea-sure; a *round*, like a *circuit*, is employed in matters of business, but of a more familiar and ordinary kind. A judge goes his *curcuit* at particular periods of time : gentlemen, in times of peace, consider it as an essential part of their education to make what is termed the grand tour ; tradesmen have certain rounds which they take on certain days.

We speak of making the circuit of a place; of taking a low in a given county; or going a particular round. A circuit is wide or nar-row; a tow and a round is great or little. A circuit is prescribed as to extent; a tow is optional; a round is prescribed or otherwise. Circuit is seldom used but in a specific sense ; tour is seldon employed but in regard to travelling; round may be taken figuratively, as when we speak of going one's round of

Th' unfledg'd commanders and the martial train, First make the *circuit* of the sandy plain,-DRYDEN.

Goldsmith's tour through Europe we are told was made for the most part on foot. -JOHNSON.

Tis night! the season when the happy take Repose, and only wretches are awake ; Now discontented ghosts begin their rounds, Haunt ruin'd buildings and unwholesome grounds.

Savage had projected a perpetual round of innocent pleasure in Wales, of which he suspected no interruption from pride, ignorance, or brutality.-JOHNSON.

To Circulate, v. To spread.

CIRCUMSTANCE.

To Circumscribe, Inclose,

Circumscribe, from the Latin *circum* about, and *scribo* to write, marks simply the surrounding with a line.

Inclose, from the latin inclusus, participle of inclaudo, compounded of in and claudo to shut, marks a species of confinement.

shut, marks a species of confinement. The extent of any place is drawn out to the eye by a *circumscription*; its extent is limited to a given point by an *inclosure*. A garden is *circumscribed* by any ditch, line, or posts, that serve as its boundaries; it is *inclosed* by wall or fence. An inclosure may serve to circumscribe, but that which barely circumscribes will seldom serve to inclose.

Who can imagine that the existence of a creature is to be circumscribed by time, whose thoughts are not?-ADDISON. be

Remember on that happy coast to build, And with a trench *inclose* the frutful field —DRYDEN.

To Circumscribe, v. To bound.

Circumspect, v. Cautious.

Circumstance. Situation.

Circumstance, in Latin circumstantia, from *circum* and *sto*, signifies what stands about a thing, or belongs to it as its accident.

Situation, in French situation, comes from the Latin situs, and the Hebrew sot to place, signifying what is placed in a certain

Circumstance is to situation as a part to a whole ; many circumstances constitute a situation ; a situation is an aggregate of circumstances. A person is said to be in circumstances of affluence who has an abundance of every thing essential for his comfort; he is in an easy situation when nothing exists to create

Circumstance respects that which externally affects us ; situation is employed both for the outward circumstances and the inward feelings. The success of any undertaking depends greatly on the *circumstances* under which it is begun; the particular *situation* of a person's mind will give a cast to his words or actions. Circumstances are critical, a situation is dangerous.

As for the ass's behaviour in such nice *circumstances*, whether he would starve soofier than violate his neutrality to the two bundles of hay, I shall not presume to deter-mine.—ADDISON.

We are not at present in a proper situation to judge of the councils by which Providence acts.—ADDISON,

Circumstance, Incident, Fact.

Circumstance, v. Circumstance, situation. Incident, in Latin incidens, participle of incido, or in and cado to fall, signifies what falls upon or to another thing.

Fact, in Latin factus, participle of facio to do, signifies the thing done.

Circumstance is a general term; incident and fact are species of circumstances. Incident is what happens; fact is what is done; circumstance is not only what happens and is done, but whatever is or belongs to a thing. To

every thing are annexed circumstances either of time, place, age, colour, or other collateral appendages which change its nature. Every thing that moves and operates is exposed to incidents, effects are produced, results follow, and changes are brought about; these are incidents whatever moves and operates does, and what it produces is done or is the fact : when the artificer performs any work of art, it depends not only on his skill, but on the excellence of his tools, the time he employs, the particular frame of his mind, the place where he works, with a variety of other cir. cumstances, whether he will succeed in producing any thing masterly. Newspapers abound with the various *incidents* which occur in the animal or the vegetable world, some of which are surprising and singular; they likewise contain a number of *facts* which serve to present a melancholy picture of human depravity.

Circumstance is as often employed with regard to the operations as the properties of things, in which case it is most analogous to incident and fact; it may then be employed for the whole affair, or any part of it whatever, that can be distinctly considered. Incidents and facts either are circumstances, or have circumstances belonging to them. A remarkably abundant crop in any particular part of a field is for the agriculturist a singular circumstance or incident; this may be rendered more surprising if associated with unusual sterility in other parts of the same field. A robbery may either be a fact or a circumstance; its atrocity may be aggravated by the murder of the injured parties; the savageness of the perpetrators, and a variety of circumstance.

Circumstance comprehends in its signification whatever may be said or thought of any thing; incident carries with it the idea of whatever may befal or be said to befal any thing; fact includes in it nothing but what really is or is done. A narrative therefore may contain many circumstances and incidents without any fact, when what is related is either fictibious or not positively known to have happened; it is necessary for a novel or play to contain much incident, but no facts, in order to render it interesting; history should contain nothing but facts, as authenticity is its chief merit.

You very often hear people after a story has been told with some entertaining *circumstances*, tell it again with particulars that destroy the jest.—STEELE.

It is to be considered that Providence in its economy regards the whole system of time and things together, so that we cannot discover the beautiful connection between *incidents* which lie widely separate in time.—ADDISON.

In describing the achievements and institutions of the Spaniards in the New World. I have departed in many instances from the accounts of preceding historians, and have often related *facts* which seem to have been unknown to them.—ROBERTSON.

Circumstantial, Particular, Minute.

Circumstantial from circumstance, signifies consisting of circumstances.

Particular, in French particulier, from the word particle, signifies consisting of particles. Minute, in French minute, Latin minutus, participle of minuo to diminish, signifies diminished or reduced to a very small point.

Greamstantial expresses less than particular, and that less than minute. A circumstantial account contains all leading events; a particular account includes every event and movement however trivial; a minute account omits nothing as to person, time, place, figuro, form, and every other trivial circumstance connected with the events. A narrative may be circumstantial, particular, or minute; an inquiry, investigation, or description may be particular or minute, a detail may be minute. An event or occurrence may be particular, a circumstance or particular may be minute. We may be generally satisfied with a circumstantial account of ordinary events; but whatever interests the feelings cannot be detailed with too much particularity or minuteness.

Thomson's wide expansion of general views and his enumeration of *circumstantial* varieties, would have been obstructed and embarrassed by the frequent intersections of the sense which are the necessary effects of the thyme.—JOHNSON.

I am extremely troubled at the return of your deafness; you cannot be too *particular* in the accounts of your health to me.—POPE.

When Pope's letters were published and avowed, as they had relation to recent facts, and persons either then living or not yet forgotten, they may be supposed to have found readers, but as the facts were minute, and the characters little known, or little regarded, they awakened no popular kindness or resentment.-JOHNSON,

To Cite, Quote.

Cite and Quote are both derived from the same Latin verb *cito* to move, and the Hebrew *sat* to stir up, signifying to put into action.

Since Jack up, signifying to put into action. To cite is employed for persons or things; to quote for things only; authors are cited, passages from their works are quoted: we cite only by authority; we quote for general purposes of convenience. Historians ought to cite their authority in order to strengthen their evidence and inspire confidence; controversialists must quote the objectionable passages in those works which they wish to confute: it is prudent to cite no one whose authority is questionable; it is superfluous to quote any thing that can be easily perused in the original.

The great work of which Justinian has the credit, consists of texts collected from law books of approved anthority; and those texts are digrested according to a scientifical analysis; the names of the orginal authors and the titles of their several books being constantly cited.—SiR WM. JONES.

Let us consider what is truly glorious according to the author I have to-day quoted in the front of my paper.--STEELE.

To Cite, Summon.

Cite, v. To cite, quote.

Summon, v. To call.

The idea of calling a person authoritatively to appear, is common to these terms. *Cite* is used in a general sense, *summon* in a particular and technical sense: a person may be *cited* to appear before his superior : he is *summoned* to appear before a court: the station of the individual gives authority to the act of citing the law itself gives authority to that of summoning.

When cite is used in a legal sense, it is mostly employed for witnesses, and summon for every occasion : a person is cited to give evidence, he is summoned to answer a charge. Cite is seldomer used in the legal sense than in that of calling by name, in which general acceptation it is employed with regard to authors, as specified in the preceding article : the legal is the ordinary sense of summon , it may however be extended in its application to a military summons of a fortified town, or to any call for which there may be occasion ; as when we speak of the summons which is given to attend the death-bed of a friend, or figuratively, death is said to summon mortals from this world.

E'en social friendship duns his ear And cites him to the public sphere.-SHENSTONE,

And otter him or use summon'd all her train, Alluring Venns, queen of vagrant love, The boon companion Bacchus, loud and vain, And tricking Hermes, God of fraadful gain. WEST.

Civil, Polite.

Civil, in French civile, Latin civilis from civis a citizen, signifies belonging to or becoming a citizen.

Polite, in French poli, Latin politus, participle of polio to polish.

These two epithets are employed to denote different modes of acting in social intercourse : polite expresses more than civil ; it is possible to be civil without being police policeness sup-poses civility and something in addition.

Civility is confined to no rank, age, condition, or country : all have an opportunity with equal propriety of being *civil*, but not so with politeness, that requires a certain degree of equality, at least the equality of education : it would be contradictory for masters and servants, rich and poor, learned and unlearned. to be polite to each other. Civility is a Christian duty; there are times when all men ought to be civil to their neighbours : politeness is rather a voluntary devotion of ourselves to others : among the inferior orders civility is indispensable : an uncivil person in a sub-ordinate station is an obnoxious member of society : among the higher orders politeness is often a substitute; and where the form and spirit are combined, it supersedes the necessity of *civility*: politeness is the sweetener of human society; it gives a charm to every thing that is said and done.

Civility is contented with pleasing when the occasion offers : *politeness* seeks the oppor-tunity to please, it prevents the necessity of asking by anticipating the wishes ; it is full of delicate attentions, and is an active benevolence in the minor concerns of life

Civility is anxious not to offend, but it often gives pain from ignorance or error : politeness studies all the circumstances and situations of men; it enters into their characters, suits itself to their humours, and even yields in. dulgently to their weaknesses ; its object is no less to avoid giving pain than to study to afford pleasure.

Civility is dictated by the desire of serving,

politeness by that of pleasing : civility often confines itself to the bare intention of serving ; politeness looks to the action and its consequences : when a peasant is civil he often does the reverse of what would be desired of hin ; he takes no heed of the wants and necessities of others; *politeness* considers what is due to others and from others; it does nothing superfluously ; men of good breeding think before they speak, and move before they act. It is necessary to be *civil* without being troublesome, and poule without being affected.

Civility requires nothing but goodness of intention ; it may be associated with the coarsest manners, the grossest ignorance, and the total want of all culture ; politeness requires peculiar properties of the head and the heart, natural and artificial; much goodness and gentleness of character, an even current of feelings, quickness and refined delicacy of sentiment, a command of temper, a general insight into men and manners, and a thorough acquaintance with the forms of society.

Civility is not incompatible with the harshest expressions of one's feelings; it allows the utterance of all a man thinks without regard to person, time, or season ; it lays no restraint upon the angry passions : politeness enjoins us to say nothing to another which we would not wish to be said to ourselves ; it lays at least a temporary constraint on all the angry passions, and prevents all turbulent commotions

Civility is always the same ; whatever is once civit is always so, and acknowledged as such by all persons: politeness varies with the fashions and times; what is polite in one age or in one country may be unpolite in another.

If civility be not a splendid virtue, it has at least the recommendation of being genuine and harmless, having nothing artificial in it; it admits of no gloss, and will never deceive ; it is the true expression of good will, the companion of respect in inferiors, of condescension in superiors, of humanity and kindness in equals: politeness springs from education, is the offspring of refinement, and consists much in the exterior; it often rests with the bare imitation of virtue, and is distinguished into true and false; in the latter case it may be abused for the worst of purposes, and serve as a mask to conceal malignant passions under the appearance of kindness : hence it is possible to be polite in form without being civil, or any thing else that is good.

He has good-nature,

And I have good manners. His sons too are *civil* to me, because I do not pretend to be wiser than they,—OTWAY.

I do not pretamid on a dolphio's back, I heard a mermaid on a dolphio's back, Uttering such duleet and harmonious sounds, That the rule sea grew *civil* at uer song SHAKSPEALE.

The true effect of genuine policeness seems to be rather ease than pleasure -JOHNSON.

A polite country squire shall make you as many bows in half an hour as would serve a courtier for a week .---

Civil, Obliging, Complaisant.

Civil, v. Civil, polite.

Obliging, from oblige, signifies either doing what obliges, or ready to oblige.

Complaisant. in French complaisant, comes from complaire to please, signifying ready to please.

Civil is more general than obliging; one is always civil when one is obliging, but one is not always obliging when one is civil; complatsance is more than either, it retines upon both; it is a branch of politeness (v. Civil, politic)

Cavil regards the manner as well as the action. obliging respects the action, complaisant includes all the circumstances of the action : to be civil is to please by any word or action : to be obliging is to perform some actual service ; to be complaisant is to do that service in the time and manner that is most suitable and agreeable : civility requires no effort; to be obliging always cost the agent some trouble; complaisance requires attention and observation : a person is civil in his reply, obliging in lending assistance, complaisant in his attentions to his friends.

One is habitually *civil*; *obliging* from disposition; *complassant* from education and disposition: it is necessary to be *civil* without being free, to be *obliging* without being officients, to be *complaisant* without being service.

Pride is never more offensive than when it condescends to be *civil.*—CUMBERLAND.

The shepherd home Hies merry-hearted, and by turns reliaves The ruddy milkmand 1 her brimming pal, The beauty whom perhaps his witches heart Sincerely loves, by that best language shown Of cordiai glances, and obliging deeds.--THONISON.

I seem'd so pleased with what every one said, and smiled with so much *complaisance* at all their pretty fancies. Ihat though I did not put ene word into their discourse, I have the vanity to think they looked upon me as very agreeable company.-ADDISON.

Civility, v. Benefit.

Civilization, v. Cultivation.

To Claim, v. To ask for.

Claim, v. Pretension.

Claim, v. Right.

Clamorous, v. Loud.

Clamour, v. Noise.

Clandestine, Secret.

Clandestine, in Latin clandestinus, comes from clam secretly.

Secret, in French sécrete, Latin secretus, participle of secerno to separate, signifies remote from observation.

Clandestine expresses more than secret.

To do a thing *clandestinely* is to elude observation; to do a thing *secretly* is to do it without the knowledge of any one; what is *clandestine* is unallowed, which is not necessarily the case with what is *secret*.

With the clandestine must be a mixture of art; with scorecy, caution and management are requisite; a clandestine marriage is effected by a studied plan to escape notice; a scoret marriage is conducted by the forebearance of all communication; conspirators have many clandestine proceedings and scoret meetings; a uniaithful servant clandestinely conveys away

his master's property from his premises; a thief secretly takes a purse from the pocket of the bystanders.

I went to this *clandestine* lodging, and found to my anazement all the ornaments of a fine gentleman, which he had taken upon credit.—JOHNSON.

Ye boys who pluck the flowers, and spoil the spring, Beware the secret snake that shoots a sting,-DRYDEN.

To Clasp, Hug, Embrace.

To Clasp, from the noun *clasp*, signifies to lay hold of like a *clasp*.

Hug, in Saxon *hogan*, comes from the German *hagen*, which signifies to enclose with a hedge, and figuratively to cherish or take special care of.

Embrace, in French embrasser, is compounded of en or im and bras the arm, signifying to take or lock in one's arms.

All these terms are employed to express the act of enclosing another in one's arms : clasp marks this action when it is performed with the warmth of true affection ; hug is a ludicrous sort of clasping, which is the consequence of ignorance and extravagant feeling ; embrace is simply a mode of ordinary salutation : a parent will clasp his long-lost child in his arms on their re-meeting; a peasant in the excess of his raptures would throw his body, as well as his arms, over the object of his joy, and stifle with hugging him whom he meant to embrace. in the continental parts of Europe embracing between males, as well as females, is universal on meeting after a long absence, or on taking leave for a length of time ; embraces are sometimes given in England between near relatives, but in no other case.

Some more aspiring catch the neighbouring shrub, With *clasping* tendrils, and invest her branch COWFER.

Thyself a boy, assume a boy's dissembled face, That when a mudst the fervor of the feast The Tyrian *hugs* and fonds thee on her breast, Thou mayst infuse thy venom in her veins.

The king at length having kindly reproached Helim for depriving him so long of such a brother *embraced* Balsora with the greatest tenderness — ADDISON.

Class, Order, Rank, Degree.

Class, in French classe, Latin classis, very probably from the Greek Kharous, a fraction, division, or class.

Order, in French ordre, Latin ordo, comes from the Greek opxos, a row, which is a species of order.

Rank is in German rang, connected with row, &c.

Degree, in French *degré*, comes from the Latin *gradus* a step.

Class is more general than order; degree is more specific than rank.

Class and order are said of the body who are distinguished; *rank* and *degree* of the distinction itself: men belong to a certain *class* or *order*; they hold a certain *rank*; they are of a certain *degree*; among the Romans all the citizens were distinctly divided into *classes* according to their property; but in the modern constitu-

tion of society, classes are distinguished from each other on general, moral, or civil grounds; there are reputable or disreputable classes; the labouring class, the class of merchants, mechanics, &c.; order has a more particular signi-fication; it is founded upon some positive civil privilege or distinction ; the general orders are divided into higher, lower, or middle, arising from the unequal distribution of wealth and power; the particular orders are those of the nobility, of the clergy, of freemasonry, and the like: rank distinguishes one individual from another; it is peculiarly applied to the nobility and the gentry : although every man in the community holds a certain rank in relation to those who are above or below him: degree like rank is applicable to the individual, but only in particular cases; literary and scientific degrees are conferred upon superior merit in different departments of science; there are likewise *degrees* in the same *rank*, whence we speak of men of high and low *de*gree. During the French revolution the most worthless class, from all orders, obtained the supremacy only to destroy all rank and degree, and sacrifice such as possessed any wealth, power, rank, or degree.

We are by our occupations, education, and habits of life, divided almost nto different species. Each of these classes of the human race has desires, fears, and conversation, vexations and merriment, peculiar to itself.-JOHN-SON.

Learning and knowledge are perfections in us not as we are men, but as we are reasonable creatures, in which order of beings the female world is upon the same level with the male.—ADDISON.

Young women of humble rank, and small pretensions, should be particularly cautious how a vain ambition of being noticed by their superiors betrays them into an attempt at displaying their unprotected persons on a stage.-CUMERELAND.

Then learn, ye fair ! to soften splendor's ray, Endure the swain, the youth of low degree. SHENSTONE.

To Class, Arrange, Range.

To Class, from the noun class, signifies to put in a class.

Arrange and Range are both derived from *rank* and *row*, signifying to place in a certain order.

The general qualities and attributes of things are to be considered in *classing*; their fitness to stand by each other must be considered in *arranging*; their capacity for forming a line is the only thing to be attended to in *ranging*.

Classification serves the purposes of science; arrangement those of decoration and ornament; ranging those of general convenience: men are classed into different bodies according to some certain standard of property, power, education, occupation, &c.; furniture is arranged in a room, according as it answers either in colour, shade, convenience of situation, &c.; men are ranged in order whenever they make a procession: classification is concerned with mental objects; arrangement with either physical or mental objects; ranging altogether with physical objects; knowledge, experience, and judgement, are requisite in classing; taste and practice are indispensable in arranging; care only is wanted in ranging. CLEAR.

When applied to intellectual objects, arrangement is the ordinary operation of the mind, requiring only methodical habits : classification is a branch of philosophy which is not attainable by art only; it requires a mind peculiarly methodical by nature, that is capa-ble of distinguishing things by their generic and specific differences; not separating things that are alike; nor blending things that are different: books are *classed* in a catalogue according to their contents ; they are arranged in a shop according to their size or price ; they are ranged in a counter for convenience : ideas are classed by the logician into simple and complex, abstract and concrete : they are arranged by the power of reflection in the mind of the thinker; words are classed by the grammarian into different parts of speech; they are suitably arranged by the writer in different parts of a sentence ; a man of business arranges his affairs so as to suit the time and season for every thing ; a shopkeeper arranges his goods so as to have a place for every thing, and to know its place; he ranges those things before him, of which he wishes to command a view: a general arranges his men for the battle; a drill serjeant ranges his men when he makes them exercise.

We are all ranked and classed by him who seeth into every heart.-BLAIR.

In vain you attempt to regulate our expense, if into your anusements, or your society, disorder has rept, You have admitted a principle of contusion which will defeat all your plans, and perplex and entangle what you sought to arrange.—BLAR.

A noise writer should be bern with this faculty fatrong imagination so as to be ord much be been with the trong imagination so as to be to retain them form, and to range them together in such figures and representations as are most likely to hit the fancy of the reader.— ADDISON.

Clean, Cleanly, Pure.

Clean and Cleanly, is in Saxon claene.

Pure, in French pur, Latin purus.

Clean expresses a freedom from dirt or soil; cleanly the disposition or habit of being clean.

A person who keeps himself clean is cleanly; a cleanly servant takes care to keep other things clean.

Clean is employed in the proper sense only; pure mostly in the moral sense: the hands should be clean; the heart should be pure: it is the first requisite of good writing that it should be clean; it is of the first importance for the morals of youth to be kept pure.

Age itself is not unamiable while it is preserved clean and unsullied.-SPECTATOR.

and unsumed.=STRETAIOS. In the east, where the warmth of the climate makes *cleanliness* more immediately necessary than in colder countries, it is made one part of their religion. The Jewish law, and the Mahometan, which in some things copies after it, is filled with bathing, purifications, and other rites of the like nature. Though there is the above named convenient reason to be assigned for these cornmonies, the chief intention was to typify inward *purity* of heart_=PFUCATOE.

Cleanly, v. Clean.

Clear, v. Apparent.

Clear, Lucid, Bright, Vivid.

Clear, v. To absolve.

Lucid, in Latin lucidus, izm iuceo to shine, and lux light, signifies having light.

CLEARNESS.

Bright, v. Brightness.

Vivid. Latin vividus from vivo to live. signifies being in a state of life.

These epithets mark a gradation in their sense; the idea of light is common to them. but clear expresses less than lucid, lucid than bright, and bright less than vivid : a mere freedom from stain or dullness constitutes the clearness ; the return of light, and consequent removal of darkness, constitutes lucidity; brightness supposes a certain strength of light ; vividness a freshness combined with the strength, and even a degree of brilliancy : a sky is clear that is divested of clouds; the atmosphere is *lucid* in the day, but not in the night; the sun shines bright when it is unobstructed by any thing in the atmosphere; lightning sometimes presents a vivid redness, and sometimes a vivid paleness: the light of the stars may be clear, and sometimes bright, but never vivid ; the light of the sun is rather bright, than clear or vivid ; the light of the moon is either *clear*, *bright*, or *vivid*. These epithets may with equal propriety be

applied to colour, as well as to light : a clear colour is unmixed with any other; a *bright* colour has something striking and strong in it; a *vivid* colour something lively and fresh

. Some choose the *clearest* light, And boldly challenge the most piercing eye. ROSCOMMON.

Nor is the stream Of purest crystal, nor the *lucid* air. Though one transparent vacancy it seems, Void of their unseen people.—THOMSON.

This place, the *brightest* mansion of the sky, I'll call the palace of the Deity,-DRYDEN.

From the moist meadow to the wither'd hill, Led by the breeze, the *viold* verdure runs, And swells, and deepens to the cherish'd eye. THOMSON,

In their moral application they preserve a similar distinction : a conscience is said to be clear when it is free from every stain or spot; a deranged understanding may have lucid intervals; a bright intellect throws light on every thing around it; a *vivid* imagination glows with every image that nature presents.

I look upon a sound imagination as the greatest bless-ing of life, next to a *clear* judgment, and a good conscience.-ADDISON.

I believe were Rousseau alive, and in one of his *lucid* intervals, he would be shocked at the practical frenzy of his scholars.-BURKE,

But in a body which doth freely yield His parts to reason's rule obedient, There Alma, like a virgin queen most bright, Doth flourish in all beauty excellent.—SPENSER,

There let the classic page thy fancy lead Through rural scenes, such as the Mantuan swain Paints in the matchless harmony of song, Or catch thyseif the landscape, glided switt Athwart imagination's *wind* eye.—THOMSON,

Clear, v. Fair.

To Clear, v. To absolve.

Clearly, Distinctly.

That is seen Clearly of which one has a general view; that is seen Distinctly which is seen so as to distinguish the several parts.

We see the moon *clearly* whenever it shines; but we cannot see the spots in the moon distinctly without the help of glasses.

What we see distinctly must be seen clearly. but a thing may be seen clearly without being seen distinctly

A want of light, or the intervention of other objects, prevents us from seeing clearly ; distance, or a defect in the sight, prevents us from seeing distinctly.

* Old men often see *clearly* but not *distinctly*; they perceive large or luminous objects at a distance, but they cannot distinguish such small objects as the characters of a book without the help of convex glasses; shortsighted persons, on the contrary, see near objects distinctly, but they have no clear vision of distant ones, unless they are viewed through concave glasses.

The custom of arguing on any side, even against our persuasion, dims the understanding, and makes it by degrees lose the faculty of discerning *clearly* between truth and falsehood.-LOCKE.

Whether we are able to comprehend all the operations of nature, and the manners of them, it matters not to inquire; but this is certain, that we can comprehend no more of them than we can distinctly conceive.—LOCKE.

Clearness, Perspicuity.

Clearness, from clear (v. Clear, lucid), is here used figuratively, to mark the degree of light by which one sees things distinctly.

Perspicuity, in French perspicuité, Latin perspicuitas from perspicuus and perspicio to look through, signifies the quality of being able to be seen through.

These epithets denote qualities equally requisite to render a discourse intelligible, but each has its peculiar character. † Clear-ness respects our ideas, and springs from the distinction of the things themselves that are distuction of the things themselves that are discussed : *perspically* respects the mode of expressing the ideas, and springs from the good qualities of style. It requires a *clear* head to be able to see a subject in all its bear-head to be able to see a subject in all its bearings and relations; to distinguish all the niceties and shades of difference between things that bear a strong resemblance, and to separate it from all irrelevant objects that intermingle themselves with it. But whatever may be our clearness of conception, it is requisite, if we will communicate our conceptions to others, that we should observe a purity in our mode of diction, that we should be partic-ular in the choice of our terms, careful in the disposition of them, and accurate in the construction of our sentences ; that is perspicuity, which as it is the first, so, according to Quintilian, it is the most important part of composition.

Clearness of intellect is a natural gift; perspicuity is an acquired art : although intimately connected with each other, yet it is possible to have clearness without perspicuity, and per-spicuity without clearness. People of quick capacities will have clear ideas on the subjects that offer themselves to their notice, but for want of education they may often use im-proper or ambiguous phrases ; or by errors of

* Vide Trusler : "Clearly, distinctly." † Vide Abbé Girard : "Clarté, perspicuité."

construction render their phraseology the reverse of *perspicuous*: on the other hand it is in the power of some to express themselves *perspicuously* on subjects far above their comprehension, from a certain facility which they acquire of catching up suitable modes of expression.

The study of the classics and mathematics are most fitted for the improvement of *clearness*; the study of grammar, and the observance of good models, will serve most effectually for the acquirement of *perspicuity*.

Whenever men think *clearly* and are thoroughly interested, they express themselves with *perspicuity* and force, -ROBERTSON.

No modern orator can dare to enter the list with bemostheness and Tull, We have discourses, indeed, that may be admitted for their *perspicitly*, purity, and elegance; but can produce none that abound in a sublimity which whites away the auditor like a mighty torrent.—WARTON. \sim

To Cleave, v. To stick.

Clemency, Lenity, Mercy.

Clemency, is in Latin clementia, signifying mildness.

Lenity, in Latin *lenitas*, from *len's* soft, or *lavis* smooth, and the Greek $\lambda \epsilon \iota \circ s$ mild.

Mercy, in Latin misericordia, compounded of miseria and cordis, i.e. affliction of the heart, signifying the pain produced by observing the pain of others.

Clemency and lenity are employed only towards offenders; mercy towards all who are in trouble, whether from their own fault, or any other cause.

Clemency lies in the disposition; lenity and mercy in the act; the former as respects superiors in general, the latter in regard to those who are invested with civil power: a monarch displays his clemency by showing mercy; a master shows lenity by not inflicting pusishment where it is deserved.

Clemency is arbitrary on the part of the dispenser, flowing from his will independent of the object on whom it is bestowed; *lenity* and mercy are discretionary, they always have regard to the object and the nature of the offence, or misfortunes; *lenity* therefore often serves the purposes of discipline, and mercy those of justice by forgiveness, instead of punishment; but *clemency* defeats its end, by forbearing to punish where it is needful.

A mild master who shows cleancacy to a faithless servant by not bringing him to justice, often throws a worthless wretch upon the public to commit more atrocious depredations. A well-timed *lenity* sometimes recalls an offender to himself, and brings him back to good order. Upon this principle, the English constitution has wisely left in the hands of the monarch the discretionary power of showing mercy in all cases that do not demand the utmost rigour of the law.

> We wretched Trojans, toss'd on ev'ry shore, From sea to sea, thy *clemency* implore; Forbid the fires our shipping to deface, Receive th' unhappy fugitives to grace.—DRYDEN.

The King (Charles II.) with *lenity* of which the world has had perhaps no other example, declined to be the judge or avenger of his own or his father's wrongs.-JOINSON.

CLERGYMAN.

The gods (if gods to goodness are inclin'd, If acts of mercy touch their heav'nly mind), And more than all the gods, your gen'rous heart, Conscious of worth, requite its own desert. DEVENT

Clergyman, Parson, Priest, Minister.

Clergyman, altered from *clerk*, *clericus*, signified any one holding a regular office, and by distinction one who held the holy office.

Parson, is either changed from *person*, that is, by distinction the person who spiritually presides over a parish, or contracted from *parochianus*.

Priest, in German, &c. priester, comes from the Greek $\pi \rho \epsilon \sigma \beta \upsilon \tau \epsilon \rho \sigma s$, signifying an elder who holds the sacerdotal office.

Minister, in Latin *minister* a servant, from *minor* less or inferior, signifies literally one who performs a subordinate office, and has been extended in its meaning, to signify generally one who officiates or performs an office.

The word *clergyman* applies to such as are regularly bred according to the forms of the national religion, and applies to none else. In this sense we speak of the English, the French, and Scotch elergy without distinction. A parson is a species of elergyman, who ranks the highest in the three orders of inferior clergy; that is parson, vicar, and curate; the parson, being a technical term for the rector, or he who holds the living : in its technical in general conversation it is become almost a nickname. The word *clergyman* is always substituted for *parson* in polite society. When *priest* respects the Christian religion it is a species of *clergyman*, that is, one who is or-dained to officiate at the altar in distinction from the deacon, who is only an assistant to the *priest*. But the term *priest* has likewise an extended meaning in reference to such as hold the sacerdotal character in any form of religion, as the priests of the Jews, or those of Greeks, Romans, Indians, and the like. A minister is one who actually or habitually officiates. Clergymen are therefore not always strictly ministers ; nor are all ministers clergymen. If a clergyman delegates his functions altogether he is not a minister ; nor is he who presides over a dissenting congregation a clergyman. In the former case, however, it would be invidious to deprive the clergyman of the name of minister of the gospel, but in the latter case it is a misuse of the term clergyman to apply it to any minister who does not officiate according to the form of an established religion.

By a clergyman I mean one in holy orders .- STEELE.

To the time of Edward III, it is probable that the French and English languages subsisted together throughout the kingdom; the ligher orders, both of the elergy and laity, speaking almost universally French; the lower retaining the use of their native tongue._TYKEWHIT.

Call a man a priest, or parson, and you 'set him in some men's esteem ten degrees below his own servant.-SOUTH.

With leave and honor enter our abodes, Ye sacred ministers of men and gods.-POPE,

CLEVER.

Clever, Skilful, Expert, Dexterous, Adroit.

Clever, in French legère, Latin levis light. Skilful, signifies full of skill; and skill probably comes from the Latin scio to know.

Expert, in French *experte*, Latin *expertus*, participle of *experior* to search or try, signifies searched and *tried*.

Dexterous, in Latin *dester*, in Greek *defarepos*, comparative of *defare*, clever, and *defare* the right hand, because that is the most fitted for action, signifies the quality of doing rightly, as with the right hand.

Adroit, in French adroit, Latin adrectus or rectus right or straight.

Clever and skilful are qualities of the mind; expert, desterous, and adroit, refer to modes of puysical action. Cleverness regards in general the readiness to comprehend; skill the maturity of the judgement; expertness a facility in the use of things; desterity a mechanical facility in the performance of any work; adroitness the suitable movements of the body. A person is clever at drawing who shows a taste for it, and executes it well without much instruction : he is skilful in drawing if he understands it both in theory and practice; he is expert in the use of the bow if he can use it with expedition and effect; he is desterous at any game when he goes through the manoeuvres with eclerity and an unering hand; he is adroit if by a quick, sudden, and well-directed movement of his body, he effects the object he has in view.

Cleverness is mental power employed in the ordinary concerns of life: a person is clever in business. Skill is both a mental and corporeal power, exerted in mechanical operations and practical sciences: a physician, a lawyer, and an artist, is skillal; one may have a skill in divination, or a skill in painting. Expertness and decterity require more corporeal than mental power exerted in minor arts and amusements: one is capert at throwing the quoit; dexterous in the management of horses. Advoitness is altogether a corporeal talent, employed only as occasion may require: one is advoit at eluding the blows aimed by an adversary.

Cleverness is rather a natural gfft; skill is cleverness improved by practice and extended knowledge; corpertness is the effect of long practice; dezterity arises from habit combined with agility; advoitness is a species of dexterity arising from a natural agility.

My friend bade me welcome, but struck me quite dumb, With tidings that Johnson and Burke would not come ; "And I knew it." he cried; "both ternally fail, The one at the House and the other with Thrale. But no matter; I'll warrant we'll make up the party, With two full as *clever* and ten times as hearty. GOLDSMITH.

There is nothing more graceful than to see the play stand still for a few moments, and the audience kept in an agreeable suspense, during the silence of a *skilful* actor.-ADDISON.

> O'er bar and shelf the watery path they sound, With destroom arm, asgections of the ground ; Fearless they combat every hostile wind, Wheeling in many tracks with course inclind, *Expert* to moor, where terrors line the road. FALCORER.

He applied himself next to the coquette's heart, which he likewise laid open with great *dexterity*.—ADDISCN.

To Climb, v. To arise.

To Cling, v. To stick.

Cloak, Mask, Blind, Veil.

These are figurative terms, expressive of different modes of intentionally keeping something from the view of others. They are borrowed from those familiar objects which serve similar purposes in common life. Cloak and Mask express figuratively and properly more than Blind or Veil. The two former keep the whole object out of sight; the two latter only partially intercept the view. In this figurative sense they are all employed for a bad purpose.

The *cloak*, the *mask*, and the *blind*, serve to deceive others; the *veil* serves to deceive one s self.

The whole or any part of a character may be concealed by a *blind*; a part, though not the whole, may be concealed by a *mask*. A *blind* is not only employed to conceal the character but the conduct or proceedings. We carry a *cloak* and a *mask* about with us; but a *blind* is something external.

The cloak, as the external garment, is the most convenient of all coverings for entirely keeping concealed what we do not wish to be seen; a good outward deportment serves as a cloak to conceal a bad character. A mask only hides the face; a mask therefore serves to conceal only as much as words and looks can effect. A blind is intended to shut out the light and prevent observation; whatever, therefore, conceals the real truth, and prevents suspicion by a false exterior, is a blind. A veil prevents a person from seeing as well as being seen; whatever, therefore, obscures the mental sight acts as a veil to the mind's eve.

Religion is unfortunately the object which may serve to clock the worst of purposes and the worst of characters : its importance in the eyes of all men, makes it the most effectual passport to their countenance and sanction ; and its external observances render it the most convenient mode of presenting a false profession to the cycs of the world : those, therefore, who set an undue value on the ceremonial part of religion, do but encourage this most heinous of all sins, by suffering themselves to be imposed upon by a clock of religious hypocrisy. False friends always wear a mask ; they cover a malignant heart under the smiles and endearments of friendship. Illicit traders mostly make use of some blind to facilitate the carrying on their nefarious practices. Among the various arts resorted to in the metropolis by the needy and profligate, none is so bad as that which is made to be a blind for the practice of debauchery. Prejudice and passion are the ordinary veils which obscure the judgment, and prevent it from distinguishing the truth.

When this severity of manners is hypocritical, and assumed as a *cloak* to secret indulgence, it is one of the worst prostitutions of religion.—BLAIR.

Thou art no ruffian, who beneath the mask Of social commerce, com'st to rob their wealth.

THOMSON.

CLOAK.

Those who are bountiful to crimes will be rigid to merit, and penurious to service. Their penury is even held out as a *blind* and cover to their prodigality.-

As soon as that mysterious *veil* which covers futurity was lifted up, all the gaiety of life would disappear; its fattering hopes, its pleasing illusions would vanish, and nothing but vanity and sadness remain.—BLAIR,

To Clog, Load, Encumber.

Clog is probably changed from *clot* or *clod*, signifying to put a heavy lump in the way.

Load, from to load, in Saxon laden, Dutch, &c. laden, signifies to burden with a load.

Encumber, compounded of en or in and cumber, in German kummer sorrow, signifies to burden with trouble.

Clog is figuratively employed for whatever impedes the motion or action of a thing, drawn from the familiar object which is used to impede the motion of animals : load is used for whatever occasions an excess of weight, or materials. A wheel is clogged, or a machine is clogged : a fire may be loaded with coals, or a picture with colouring. The stomach and memory may be either clogged or loaded ; in the former case by the introduction of improper food; and in the second case by the introduction of an improper quantity. A memory that is clogged becomes confused, and confounds one thing with another; that which is loaded loses the impression of one object by the introduction of another.

Clog and encumber have the common signifieation of interrupting or troubling by means of something irrelevant. Whatever is *clogged* has searcely the liberty of moving at all; whatever is encumbered moves and acts, but with difficulty. When the roots of plants are clogged with mould, or any improper substance, their growth is almost stopped : weeds and noxious plants are encumbrances in the ground where flowers should grow : the commands or prohibitions of parents sometimes very fortunately clog those whose sanguine tempers would lead them into imprudence: no one can expect to proceed with ease to himself in any transaction, who is encumbered with a variety of concerns at the same time.

Whatsoever was observed by the ancient philosophers, either irregular or defective in the workings of the mind, was all charged upon the body as its great *clog*.—SOUTH,

Butler gives Hudibras that pedantic estentation of kuowledge, which has no relation to chivalry, and *loads* him with martial *encumbrances* that can add nothing to his civil dignity.—JOHNSON.

This minority is great and formidable. I do not know whether, if I aimed at the total overthrow of a kingdom, I should wish to be encumbered with a large body of partizans,-BURKE,

Cloister, Convent, Monastery.

Cloister, in French * cloitre, from the word clos close, signifies a certain close place in a convent, or an enclosure of houses for canons, or in general a religious house.

Convent, from the Latin conventus a meeting, and convenio to come together, signifies a religious assembly.

* Vide Abbé Roubaud ; " Cloître, couvent, monastère,"_

Monastery, in French monastère, significs an habitation for monks, from the Greek novos

The proper idea of cloister is that of seclusion ; the proper idea of *convent* is that of commu-nity; the proper idea of a *monastery* is that of solitude. One is shut up in a cloister, put into a convent, and retires to a monastery.

Whoever wishes to take an absolute leave of the world, shuts himself up in a cloister ; whoever wishes to attach himself to a community that has renounced all commerce with the world, goes into a convent ; whoever wishes to shun all human intercourse retires to a monas-

In the cloister our liberty is sacrificed : in the convent our worldly habits are renounced, and those of a regular religious community being adopted, we submit to the yoke of established orders: in a monastery we impose a sort of voluntary exile upon ourselves; we

live with the view of living only to God. In the ancient and true monusteries, the members divided their time between contemplation and labour ; but as population increased, and towns multiplied, monasteries were, properly speaking, succeeded by con-

In ordinary discourse, cloister is employed in an absolute and indefinite manner : we speak of the cloister to designate a monastic state; as entering a cloister ; burying one's self in a cloister ; penances and mortifications are prac-tised in a cloister.

It is not the same thing when we speak of the *cloister* of the Benedictines and of their monastery ; or the cloister of the Capuchins and their convent.

Some solitary cloister will I choose, And there with holy virgins live immur'd-DRYDEN.

Nor were the new abbots less industrious to stock their convents with foreigners, -TYRWHITT.

Besides independent foundations, which were opened for the reception of foreign monks in preference to the natives, a considerable number of religious houses were built and endowed as cells to different monasteries abroad. —LIST OF ENGLISH MONASTERIES.

Close, Compact.

Close, is from the French clos, and Latin clausus, the participle of claudo to shut.

Compact, in Latin compactus, participle of compingo to fix or join in, signifies jointed close together.

Proximity is expressed by both these terms : the former in a general and the latter in a restricted sense. Two bodies may be close to each other, but a body is compact with regard to itself.

Contact is not essential to constitute closeness; but a perfect adhesion of all the parts of a body is essential to produce compactness. Lines are close to each other that are separated but by a small space; things are rolled to-gether in a *compact* form that are brought within the smallest possible space.

To right and left the martial wings display Their shining arms, and stand in close armay; Though weak their spears, though dwarfish be their height.

Compact they move, the bulwark of the fight.

SIR WM, JONES.

COADJUTOR.

Close, Near, Nigh.

Close, v. Close, compact.

-Near and Nigh, is in Saxon near, neah, German, &c., nah

Close is more definite than near: houses stand close to each other which are almost joined; men stand close when they touch each other : objects are near which are within sight ; persons are near each other when they can converse together. Near and nigh, which are but variations of each other, in etymology, ad-mit of little or no difference in their use; the former however is the most general. People live near each other who are in the same street; they live close to each other when their houses are adjoining.

Close is annexed as an adjective ; near is employed only as an adverb or preposition. We speak of close ranks or close lines; but not near ranks or near lines.

Th' unwearied watch their listening leaders keep, And couching *close*, repel invading sleep.—POPE.

O friend ! Ulysses' shouts invade my ear : Distress'd he seems, and no assistance near.-POPE.

From the red field their scatter'd bodies bear, And nigh the fleet uneral structure rear.—POPE.

To Close, Shut.

Close, v. Close, compact.

Shut, is in Saxon scuttan, Dutch schutten, Hebrew satem.

Closing is to shutting, frequently as the means to the end.

To close signifies simply to put together; to shut signifies to put together so close that no opening is left. The eyes are shut by closing the eyelids; the mouth is shut by closing the lips. The idea of bringing near or joining is prominent in the signification of close; that of lips. fastening or preventing admittance in the word shut. By the figure of metonymy, close may be often substituted for shut ; as we may speak of closing the eyes or the mouth ; closing a book or a door in the sense of shutting ; but they are, notwithstanding, very distinct.

Many things are closed which are not to be shut, and are shut which cannot be closed. Nothing can be closed but what consists of more than one part ; nothing can be shut but what has or is supposed to have, a cavity. A wound is *closed*, but cannot be *shut*; a window or a box is *shut*, but not *closed*.

When both are applied to hollow bodies, close implies a stopping up of the whole, shut an occasional stoppage at the entrance. What is occasional stoppage at the entrance. closed remains closed ; what is shut may be opened. A hole in a road, or a passage through any place, is closed ; a gate, a window, or a door, is shut.

Soon shall the dire Seraglio's horrid gates Close like the eternal bars of death upon thee. JOHNSON.

Behold, fond man! See here thy picture 1 lite; pass some few years Thy flowering spring, thy summer's ardent strength, Thy sober autumn fading into age. And pade, concluding winter comes at last, And stats the scene, -TIONSON.

To Close, Finish, Conclude.

Close, v. To close, shut.

Finish, in French finir, Latin finio, comes from finis an end.

Conclude, in Latin concludo, is com-pounded of con and cludo or claudo to shut, signifying to shut up or together.

To close is to bring to an end : to finish is to make an end : we close a thing by ceasing to have any thing more to do with it; we finish it by really having no more to do to it. We close an account with a person with whom we mean to have no farther transactions ; we finish the business which we have begun.

It is sometimes necessary to close without finishing, but we cannot finish without closing. The want of time will compel a person to close his letter before he has finished saying all he wishes. It is a laudable desire in every one to wish to close his career in life honourably, and to finish whatever he undertakes to the satisfaction of himself and others.

To conclude is a species of finishing, that is to say finishing in a certain manner; we always finish when we conclude, but we do not always conclude when we finish. A history is closed at a certain reign; it is finished when brought to the period proposed : it is concluded with a recapitulation of the leading events.

Close and finish are employed generally, and in the ordinary transactions of life; the former in speaking of times, seasons, periods, &c., the latter with regard to occupations and pursuits; conclusion is used particularly on moral and intellectual operations. A reign, an entertain-ment, an age, a year, may have its close; a drawing, an exercise, a piece of work, may be divided ; a discourse, a story, an affair, a ne-gotiation, may be concluded. The close of Alfred's reign was more peaceful than the com-mencement : those who are careful as to what they begin will be careful to finish what they have begun: some preachers seldom awaken attention in their hearers until they come to the conclusion of their discourse.

Destruction hangs on every word we speak, On every thought, till the *concluding* stroke Determines all, and *closes* our design.—ADDISON.

The great work of which Justinian has the credit, although it comprehends the whole system of jurispru-dence, was *finished* we are told in three years.—SIR WM. JORES.

To Close, v. To end.

Clown, v. Countryman.

To Cloy, v. To satisfy.

Clumsy, v. Awkward.

Coadjutor, Assistant.

Coadjutor, compounded of co or con and adjutor a helper, signifies a fellow labourer.

Assistant signifies properly one that assists or takes a part.

A coadjutor is more noble than an assistant : the latter is mostly in a subordinate station, but the former is an equal; the latter performs menial offices in the minor concerns of life, and a subordinate part at all times;

COARSE.

the former labours conjointly in some concern of common interest and great importance. An *assistant* is engaged for a compensation; a coadjutor is a voluntary fellow-labourer. In every public concern where the purposes of charity or religion are to be promoted, coadjutors often effect more than the original promoters : in the medical and scholastic professions assistants are indispensable to relieve the pressure of business. Coadjutors ought to be zeaslous and ananimous; assistants ought to be assiduous and faithful.

Advices from Vienna import that the Archbishop of Saltzburg is dead, who is succeeded by Count Harrach, formerly Bishop of Vienna; and for these three last years coadjutor to the said Archbishop.-STELLE.

As for you, gentlemen and ladies, my assistants and grand juries. I have made choice of you on my right honour; and you on my left, because I know you are very much concerned for the reputation of others.— ADD(SON.

To Coalesce, v. To add.

Coarse, Rough, Rude.

Coarse, probably from the Gothic *kaurids* heavy, answering to our word *gross*, and the Latin *gravis*.

Rough, in Saxon hruh, German, rauh, roh, &c.

Rude, in Latin rudis, changed from raudis, comes from ραβδος, a twig, signifying unpeeled.

These epithets are equally applied to what is not polished by art. In the proper sense coarse refers to the composition and materials of bodies, as coarse bread, coarse meat, coarse cloth; rough respects the surface of bodies, as rough wood and rough skin; rude respects the make or fashion of things, as a rude bark, a rude utensil.

Coarse is opposed to fine, rough to smooth, rude to polished.

In the figurative application they are distinguished in a similar manner: coarse language is used by persons of naturally coarse feeling; rough language by those whose tempers are either naturally or occasionally rough; rude language by those who are ignorant of any better.

The fineness and delicacy of perception which the man of taste acquires, may be more hable to irritation than the coarser feelings of minds less cultivated.— URAIG.

This is some fellow, Who, having been prais'd for bluntness, doth affect A saucy *roughness.*—SHAKSPEARE.

Is it in destroying and pulling down that skill is displayed? the shallowest understanding, the *rudest* hand, is more than equal to that task,-BURKE.

Coarse, v. Gross.

To Coax, Wheedle, Cajole, Fawn.

Coax, probably comes from *coke* a simpleton, signifying to treat as a simpleton.

Wheedle, is a frequentative of wheel, sicnifying to come round a person with smooth art.

Cajole is in French cajoler.

COERCE.

To Fawn, from the noun fawn, signifies to act or move like a fawn.

The idea of using mean arts to turn people to one's selfish purposes is common to all these terms: coax has something childish in it; wheedle and coole that which is knavish; fawn that which is servile.

The act of coaxing consists of urgent entreaty and whining supplication ; the act of wheedling consists of smooth and winning entreaty; cajoling consists mostly of trickery and stratagem, disguised under a soft address and insinuating manners; the act of fawning consists of supplicant grimace and antics, such as characterise the little animal from which it derives its name : children coax their parents in order to obtain their wishes ; the greedy and covetous wheedle those of an easy temper; knaves cajole the simple and unsuspecting; parasites fawn upon those who have the power to contribute to their gratifications : coaxing is mostly resorted to by inferiors towards those on whom they are dependent; wheedling and cajoling are low practices confined to the baser sort of men with each other; fawning, though not less mean and disgraceful than the above-mentioned vices, is commonly practised only in the higher walks, where men of base character, though not mean education, come in connexion with the great.

Regulus gave his son his freesion in order to entitle hum to the estate left him by his moder, and when he got into possession of it endeavoursed iss the character of hie man made it generally believed to wheedde him out of it by the most indecent complaisance.—MELMOTH'S LATTERS OF PLINY.

I must grant it a just judgment upon poets, that they whose chief pretence is wit, should be treated as they themselves treat fools, that is, be *cajoled* with praises.— POPE.

Unhappy he Who scornful of the flatterer's *fauming* art, Dreads even to pour his gratitude of heart.

To Coerce, Restrain.

Coerce, in Latin coerceo, that is con and arceo, signifies to drive into conformity.

Restrain is a variation of restrict (v. Tobind).

Coercion is a species of restraint: we always restrain or intend to restrain when we coerce; but we do not always cocree when we restrain: coercion always comprehends the idea of force, restrain that of simply keeping under or back; coercion is always an external application; restraint either external or internal; a person is coerced by others only; he may be restrained by himself as well as others.

Coercion acts by a direct application, it opposes force to resistance; restraint acts indirectly to the prevention of an act; the law restrains all men in their actions more or less; it coerces those who attempt to violate it; the unruly will is coerced; the improper will is restrained: coercion is exercised; restraint is imposed; punishment, threats, or any actual exercise of authority, coerces; feur, shame, or a remonstrance from others, restrains; the innovators of the present age are for having all

COEVAL.

coercion laid aside in the management of children, in lieu of which a system of reasoning is to be adopted: could they persuade the world to adopt their fanciful scheme, we may next expect to hear that all *restraint* on the inclinations ought to be laid aside as an infringement of personal liberty.

Without coercive power all government is but toothless and precarious, and does not so much command as beg obedience.-SOUTH.

The enmity of some men against goodness is so violent and implacable, that no innocency, no excellence of goodness, how great soever, can *restrain* their malice.— TILLOTSON.

Coeval, Cotemporary.

Coeval, from the Latin *ævum* an age, signifies of the same age.

Cotemporary, from tempus, signifies at the same time.

An age is a specifically long space of time; a time is indefinite; hence the application of the terms to things in the first case and to persons in the second : the dispersion of mankind and the confusion of languages were coeval with the building of the tower of Babel; Addison was cotemporary with Swift and Pore.

The passion of fear seems coeval with our nature.

If the elder Orpheus was the disciple of Linus, he must have been of too early an age to have been *cotemporary* with Hercules; for Orpheus is placed eleven ages before the siege of Troy.-CUADERLAND.

Cogent, Forcible, Strong.

Cogent. from the Latin cogo to compel; and Forcible, from the verb to force, have equally the sense of acting by force.

Strong is here figuratively employed for that species of strength which is connected with the mind.

Cogency applies to reasons individually considered : force and strength to modes of reasoning or expression: cogent reasons impel to decisive conduct; strong conviction is produced by forcible reasoning conveyed in strong language: changes of any kind are so seldom attended with benefit to society, that a legislator will be cautious not to adopt them without the most cogent reasons; the important truths of Christianity cannot be presented from the pulpit too forcibly to the minds of men.

Accuracy and strength are seldom associated in the same mind; those who accustom themselves to strong language are not very scrupulous about the correctness of their assertions.

Opon men intent only upon truth, the art of an orator fas little power; a credible testimony, or a cogent argument will overcome all the art of modulation and all the violence of contortion.—JOHNSON.

The ingenious author just mentioned, assured me that the Turkish satires of Ruhi Bag-dadi were very forcible. SIR WM. JONES.

Such is the censure of Dennis. There is, as Dryden expresses it, perhaps "too much horse-play in his raillery;" but if his jests are coarse his arguments are strong.--JOINSON,

COLLEAGUE,

To Coincide, Concur.

Coincide, v. To agree, coincide.

Concur, v. To agree, coincide.

These words are here considered only in their application to things; in which ease coincide implies simply meeting at a point; concur running towards a point; the former seems to exclude the idea of design, the latter that of chance; two sides of different triangles coincide when they are applied to each other so as to fall on the same points; two powers concur when they both act so as to produce the same result.

A coincidence of circumstances is sometimes so striking and singular that it can hardly be attributed to pure accident; a concurrence of circumstances, which seemed all to be formed to combine, is sometimes notwithstanding purely casual.

A coincidence of sentiment may easily happen without any communication, since there are many occasions in which all reasonable men will nearly think alike,—JOHN-SON.

Eminence of station, greatness of effect, and all the favours of fortune, must *concur* to place excellence in public view.-JOHNSON.

To Coincide, v. To agree:

Cold, v. Chill.

Cold, v. Cool.

Colleague, Partner.

Colleague, in French colléque, Latin collega, compounded of col or con and legatus sent, signifies sent or employed upon the same business.

Partner, from the word *part*, signifies one having a *part* or share.

Colleague is more noble than partner: men in the highest offices are colleagues; tradesmen, mechanics, and subordinate persons, are partners: every Roman Consul had a colleague; every workman has commonly a partner.

Colleague is used only with regard to community of office; partner is most generally used with regard to community of interest : whenever two perrons are employed to act together on the same business they stand in the relation of colleagues to each other; whenever two persons unite their endeavours either in trade or in games they are denominated partners; ministers, judges, commissioners, and plenipotentiaries, are colleagues; bankersa, merchants, chess-players, card-players, and the like, have partners;

But from this day's decision, from the choice Of his first colleagues, shall succeeding times Of Edward judge, and on his fame pronounce. WFST.

And lo ! sad partner of the general care, Weary and faint I drive my goats afar.-WARTON.

6

To Collect, v. To assemble.

To Collect, v. To gather,

Collected, v. Calm.

Collection, v. Assembly.

Colloguy, v. Conversation. -

COLORABLE.

To Color, Dye, Tinge, Stain.

Color, in Latin color, probably from colo to adorn.

Dye, in Saxon deagen, is a variation of tinge.

Tinge is in Latin tingo, from the Greek

Stain, like the French desteindre, is but a variation of tinge.

To color is to put color cn; to dye is to dip in any color; to linge is to touch lightly with a color; to stain is to put on a bad color or in a bad manner: we color a drawing, we dye clothes of any color, we tinge a painting with blue by way of intermixture, we stain a painting when we put blue instead of red.

They are taken in a moral acceptation with a similar distinction; we color a description by the introduction of strong figures, strong facts, and strong expressions; a person is represented as dyeing his hands in blood, who is so engaged in the shedding of blood as that he may change the color of his skin; a person's mind is tinged with melancholy or enthusiasm; his character is stained with crimes.

The childish *coloring* of her cheeks is now as ungraceful as that shape would have been when her face wore its real countenance,—STEELE.

With mutual blood the Ausonian soil is *dyed*, While on its borders each their claim decide. DRYDEN.

Now deeper blushes *ting'd* the glowing sky, And evening rais'd her silver lamp on high. SIR WM. JONES.

We had the fortune to see what may be supposed to be the occasion of that opinion which Lucian relates concerning this river (Adonis), that it, is that this stream at certain seasons of the year is of a bloody color; something like this we actually saw come to pass, for the water was stained with redness.-MAUNDRELL.

Color, Hue, Tint.

Color, v. To color.

Hue, in Saxon heye, probably connected with eye or view.

Tint, from tinge, v. To color.

Color is here the generic term; has and that are but modes of color; the former of which expresses a faint or blended color; the latter a shade of color. Betwixt the colors of black and brown, as of all other leading colors, there are various has and tints, by the due intermixture of which natural objects are rendered beautiful.

Her color chang'd, her face was not the same, And hollow groans from her deep spirit came. DRYDEN,

Infinite numbers, delicacies, smell, With *hues* on *hues*, expression cannot paint The breadth of nature, and her endless bloom. THOMSON.

Among them shells of many a tint appear, The heart of Venus and her pearly ear. SIR WM, JONES.

Colorable, Specious, Ostensible, Plausible, Feasible.

Colorable, from to color or tinge, expresses the quality of being able to give a fair appearance. Specious, from the Latin specio, to see, signifies the quality of looking as it ought.

Ostensible, from the Latin ostendo to show, signifies the quality of being able or fit to be shown or seen.

Plausible, from *plaudo* to clap or make a noise, signifies the quality of sounding as it ought.

Feasible, from the French faire, and Latin facio to do, signifies literally doable; but here it denotes seemingly practicable. The first three of these are figures of speech

The first three of these are figures of speech drawn from what naturally pleases the eye; plausible is drawn from what pleases the ear: feasible takes its signification from what meets the judgment or conviction,

What is colorable has an aspect or face upon it that hulls suspicion and affords satisfaction; what is specious has a fair outside when contrasted with that which it may possibly conceal; what is ostensible is that which presents such an appearance as may serve for an indication of something real; what is plausible is that which meets the understanding merely through the ear; that which is feasible recommends itself from its intrinsic value rather than from any representation given of it.

A pretence is colorable when it has the color of truth impressed upon it; it is specious when its fallacy is easily discernible through the thin guise it wears; a motive is ostensible which is the one soonest to be discovered; an excuse is plausible when the well-connected narrative of the maker impresses a belief of its justice; an account is *fassible* which contains nothing improbable or singular.

It is necessary, in order to avoid suspicion, to have some colorable grounds for one's conduct when it is marked by eccentricity or directed to any bad object: sophists are obliged to deal in specious arguments for want of more substantial ones in support of their erroneous opinions: men who have no ostensible way of supporting themselves naturally excite the suspicion that they have some illicit source of gain; Hars may sometimes be successful in inventing a plausible tale, but they must not scruple to support one lie by a hundred more as occasion requires; if what an accused person has to say in justification of himself be no more than feasible, it will always subject him to unpleasant imputations.

All his (James I. of Scotland's) acquisitions, however fatal to the body of the nobles, had been gamed by attacks upon individuals; and being founded on circumstances peculiar to the persons who suffered, might excite murmurs and apprehensions, but afforded no colorable pretext for a general rebellion.—ROBERTSON.

The guardian directs one of his pupils to think with the wise, but speak with the vulgar. This is a precept specious enough, but not always practicable,—JOHNSON.

What is truly astonishing, the partisans of those two opposite systems were at once prevalent and at once employed, the one *outentibly*, the other secretly, during the latter part of the reign of Louis XV.--BURKE,

In this superficial way indeed the mind is capable of more variety of *plausible* talk, but is not enlarged as it should be in its knowledge.-LOCKE,

It is some years since I thought the matter *feasible*, that if I could by an exact time-keeper find in any part of the world what o'clock it is at Doyer and at the same time where the ship is, the problem is solved, -AEBUTH NOT.

Column, v. Pillar.

To Combat, Oppose.

Combat, from the French *combattre* to fight together, is used figuratively in the same sense with regard to matters of opinion.

Oppose, in French opposer, Latin opposui perfect of oppono to oppose, compounded of ob and pono to place one's self in the way, signifies to set one's self against another.

Combat is properly a species of opposing; one always opposes in combatting, though not vice versa. To combat is used in regard to speculative matters; oppose in regard to private and personal concerns. A person's positions are combatted, his interests or his measures are opposed. The Christian combats the erroneous doctrines of the infidel with no other weapon than that of argument; the sophist opposes Christianity with ridicule and misrepresentation.

The most laudable use to which knowledge can be converted is to *combat* error whereverit presents itself; but there are too many, particularly in the present day, who employ the little pittance of knowledge which they have collected, to no better purpose than to *oppose* every thing that is good, and excite the same spirit of *opposition* in others.

> When fierce temptation, seconded within By traitor appetite, and armed with darts Tempered in hell, invades the throbbing breast, To combat may be glorious, and success Perhaps may crown us, but to fly is safe. COWPER.

Though various foes against the truth combine, Pride above all opposes her design.—COWPER.

Combatant, Champion.

Combatant, from to combat, marks any one that engages in a combat.

Champion, French champion, Saxon cempe, German kaempe, significs originally a soldier or fighter, from the Latin campus a field of battle

A combatant fights for himself and for victory; a champion fights either for another, or in another's cause. The word combatant has always relation to some actual engagement; champion may be employed for one ready to be engaged, or in the habit of being engaged. The combatants in the Olympic games used to contend for a prize; the Roman gladiators were combatants who fought for their lives: when knight errantry was in fashion there were champions of all descriptions, champions in behalf of the injured and oppressed, or champions in behalf of aggrieved princes.

The mere act of fighting constitutes a combatant; the act of standing up in another's defence at a personal risk, constitutes the champion. Animals have their combats, and consequently are combatants; but they are seldom champions. In the present day there are fewer combatants than champions among men. We have champions for liberty, who are the least honourable and the most questionable members of the community; they mostly contend for a shadow, and court persecution, in order to serve their own purposes of ambition. *Champiors* in the cause of Christianity are not less ennobled by the object for which they contend, than by the disinterestedness of their motives in contending; they must expect in an infidel age, like the present, to be exposed to the derision and contempt of their selfsufficient opponents.

Conscious that I do not possess the strength, I shall not assume the importance of a champion, and as I am not of dignity enough to be angry. I shall keep my temper and my distance too, skirmishing like those insignificant gentry, who loo, skirmishing like those insignificant equity, who loo, skirmishing like those insignificant of his horns.-CUNBERLAND.

In battle every man should fight as if he was the single champion.—JOHNSON.

Combination, v. Association.

Combination, Cabal, Plot, Conspiracy.

Combination, v. Association, combination. **Cabal**, in French cobale, comes from the Hebrew kubala, signifying a secret science pretended to by the Jewish Rabbi, whence it is applied to any association that has a pretended secret.

Plot, in French complot, is derived like the word complicate, from the Latin plico to entangle, signifying any intricate or dark concern.

Conspiracy, in French conspiration, from con and spiro to breathe together, signifies the having one spirit.

An association for a bad purpose is the idea common to all these terms, and peculiar to combination. A combination may be either secret or open, but secrecy forms a necessary part in the signification of the other terms; a *cobal* is secret as to its end; a *plot* and *conspiracy* are secret, both as to the means and the end.

Combination is the close adherence of many for their mutual defence in obtaining their demands, or resisting the claims of others. * A *cabal* is the intrigue of a party or faction, formed by cunning practices in order to give a turn to the course of things to its own advantage: the natural and ruling idea in *cubal* is that of assembling a number, and manceuvring secretly with address. A *plot* is a clandestine union of some persons for the purpose of mischief: the ruling idea in a *plot* is that of a complicated enterprise formed in secret, by two or more persons. A *conspiracy* is a general intelligence among persons united to effect some serious change: the ruling and natural idea in this word is that of unanimity and concert in the proscution of a plan.

A combination is selform of so serious a nature as a cabal, or a plot, though always objectionable; a combination may have many or few. A cabal requires a number of persons sufficient to form a party, it gains strength by numbers : a plot is generally confined to a few, it diminishes its security by numbers; a conspiracy mostly requires many for the fulfilment of its purposes, although it is thereby the more exposed to discovery.

* Vide Roubaud ; "Cabale, complot, conspiration, conjuration." Selfshness, insubordination, and laxity of morals, give rise to combinations; they are peculiar to mechanics, and the lower orders of society. Restless, jealous, ambitious, and little minds, are ever forming cabals; they are peculiar to courtiers; malignity, revenge, and every foul passion, is concerned in forming plots: disaffected subjects and bad citizens form conspiracies, which are frequently set on foot by disappointed ambition.

The object of a combination, although not less formidable than the others, is not always so criminal; it rests on a question of claims which it proposes to decide by force ; the end is commonly as unjustifiable as the means : of this description are the combinations formed by journeymen against their masters, which are expressly contrary to law. The object of a cabal is always petry, and mostly contempti-ble; its end is to gain favour, credit, and in-fluence; to be the distributor of places, honors, emoluments, reputation, and all such contin-gencies as are eagerly sought for by the great mass of mankind : at court it makes and unmakes ministers, generals, and officers; in the republic of letters it destroys the reputation of authors, and blasts the success of their works; in public societies it stops the course of equity, and nips merit is the bud; in the world at large it is the never-ending source of vexation, broils, and animosities. A plot has always the object of committing some atrocity, whether of a private or public nature, as the murder or plunder of individuals; the traitorous surrender of a town, or the destruction of something very valuable. Astrba in Telemachus is represented as having formed a plot for the poisoning of Pygmalion: the annihilation of the English government was the object of that plot which received the name of gunpowder treason. The object of a conspiracy is oftener to bring about some evil change in public than in private concerns; it is commonly directed against the governor, in order to overturn the government : in a republic, conspiracies are justified and hailed as glorious events when sanctioned by success: the conspiracy of Brutus against Cæsar is always represented by the favourers of a republic as a magnanimous exploit. Where every man can rule, there will always be usurpers and tyrants, and where every man has an equal right to set himself up against his ruler, there will never be wanting con-spiracies to crush the usurpers; hence usurpa-tions and conspiracies succeed each other as properly and naturally in republics as cause and effect; the right of the strongest, the most daring, or the most unprincipled, is the only right which can be acknowledged upon the principles of republican equality : on the contrary, in a monarchy where the person of the sovereign and his authority are alike sacred, every conspirator to his country, and every conspirator to his country, and every conspirator, does no less violence to the laws of God, than to those of man.

The protector dreading combinations between the parliament and the malcontents in the army, resolved to allow no leisure for forming conspiracies against him.---HUME.

> I see you court the crowd, When with the shouts of the rebellious rabble, I see you borne on shoulders to cabals.— BYDEN.

Oh! think what anxious moments pass between The birth of *plots*, and their last fatal periods. ADDISON.

Conspiracies no sooner should be formed than executed, -ADDISON.

Combine, v. Connect.

To Come, Arrive.

Come is general; arrive is particular.

Persons or things *come*; persons only, or what is personified, *arrive*.

To come specifies neither time nor manner: arrival is employed with regard to some purticular period or circumstances. The conting of our Saviour was predicted by the prophets; the arrival of a messenger is expected at a certain hour. We know that evils must come, but we do wisely not to meet them by anticipation; the arrival of a vessel in the haven, after a long and dangerous voyage, is a circumstance of general interest in the neighbourhood where it happens.

Hail, rev'rend priest! to Phœbus' awful dome, A suppliant I from great Atrides come.—POPE,

Old men love novelties ; the last *arriv'd* Still pleases best, the youngest steals their smiles. YOUNG.

Comedian, v. Actor,

Comely, v. Becoming.

Comely, v. Graceful.

Comfort, Pleasure.

Comfort, v. To cheer, encourage.

Pleasure, from to *pleases*, signifies what *pleases*.

Comfort, that genuine English word, describes what England only affords: we may find pleasure in every country; but comfort is to be found in our own c untry only: the grand feature in comfort is substantiality; in that of pleasure it is warnth. Pleasure is quickly succeeded by pain; it is the lot of humanity that to every pleasure there should be an allya: comfort is that portion of pleasure which seems to lie exempt from this disadvantage; it is the most durable sort of pleasure.

Comfort must be sought for at home ; pleasure is pursued abroad ; comfort depends upon a thousand nameless trifles which daily arise ; it is the relief of a pain, the heightening of a gratification, the supply of a want, or the removal of an inconvenience. Pleasure is the companion of luxury and abundance ; it dwells in the palaces of the rich and the abodes of the voluptuary : but comfort is within the reach of the poor, and is the portion of those who know how to husband their means, and circumstances in life. Comfort is less than pleasure in the detail ; it is more than pleasure in the agregate.

Thy growing virtues justified my cares, And promised comfort to my silver hairs .-- POPE.

I will believe there are happy tempers in being, to whom all the good that arrives to any of their fellow creatures gives a pleasure.—STEELE. To Comfort, v. To cheer. To Comfort, v. To console. Comical, v. Laughable.

Command, Order, Injunction, Precept.

Command is compounded of com and mando, manudo, or dare in manus to give into the hand, signifying to give or appoint as a task.

Order, in the extended sense of regularity, implies what is done in the way of order, or for the sake of regularity.

Injunction, in French injunction, comes from in and jungo, which signifies literally to join or bring close to; figuratively to impress on the mind.

Precept, in French precepte, Latin præceptum, participle of præcipio, compounded of præ and capio to put or lay before, signifies the thing proposed to the mind.

A command is imperative; it is the strongest exercise of authority: order is instructive; it is an expression of the wishes: an injunction is decisive ; it is a greater exercise of authority than order, and less than command: a precept is a moral law; it is binding on the conscience. The three former of these are personal in their application ; the latter is general : a command, an order, and an injunction, must be addressed to some particular individual; a precept is addressed to all.

Command and order flow exclusively from the will of the speaker in the ordinary concerns of life; *injunction* has more regard to the conduct of the person addressed; *precept* is altogether founded on the moral obligations of men to each other. A command is just or unjust : an order is prudent or imprudent ; an injunction is mild or severe ; a precept is general or particular.

Command and order are affirmative; injunction or precept are either affirmative or negative : a command and an order oblige us to do a thing ; an injunction and precept oblige us to do it, or leave it undone. A sovereign issues his commands, which the well-being of society requires to be instantly obeyed : a master gives his orders, which it is the duty of the servant to execute : a father lays an injunction on his children, which they with filial regard ought to endeavour to follow ; the moralist lays down his precepts, which every rational creature is called upon to practise.

Tis Heav'n commands me, and you urge in vain : Had any mortal voice th' *injunction* laid, Nor augur, seer, or priest, had been obey'd.—POPE.

A stepdame too I have, a cursed she, Who rules my henpeck'd sire, and *orders* me. DRYDEN.

This done, Æneas orders for the close, The strife of archers with contending bows DRYDEN.

The duties which religion *enjoins* as to perform towards God are those which have oftenest furnished matter to the scoffs of the licentious.—BLAIR.

We say not that these ills from virtue flow; Did her wise *precepts* rule the world, we know The golden ages would again begin, -JENYNS.

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Commanding, Imperative, Imperious, Authoritative.

Commanding signifies having the f. rce of a command (v. To command).

Imperative, from impero, signifies ir t ie imperative mood

Imperious, from impero, signifies in the way of, or like a command.

Authoritative signifies having authority, or in the way of *authority*. Commanding is either good or bad according

to circumstances; a commanding voice is necessary for one who has to command; but a commanding air is offensive when it is affected : imperative is applied to things, and used in an indifferent sense : *imperious* is used for persons or things in the bad sense : any direction is imperative which comes in the shape of a command, and circumstances are likewise *imperative*, which act with the force of a command ; persons are imperious who exercise their power oppressively; in this manner underlings in office are imperious ; necessity is imperious when it leaves us no choice in our conduct. Authoritative is mostly applied to persons or things personal in the good sense only; magistrates are called upon to assume an authoritative air when they meet with any resistance.

Oh! that my tongue had every grace of speech Great and commanding as the breath of kings

Quitting the dry imperative style of an act of Parlia-ment he (Lord Somers) makes the Lords and Commons fall to a pious legislative ejaculation.-BURKE.

Fear not, that I shall watch, with servile shame, Th *imperious* looks of some proud Grecian dame. DRYDEN.

Authoritative instructions, mandates issued, which the member (of Parliament) is bound binally and implicitly to vote and argue for, though contary to the clearest con-viction of his judgment and conscience; these are thing utterly unknown to the laws of this kind. - BURKE.

To Commemorate, v. To celebrate.

To Commence, v. To begin.

To Commend, v. To praise.

Commendable, v. Laudable.

Commensurate, v. Proportionate.

Commentaries, v. Remarks.

Comments, v. Remarks.

Commerce, v. Trade.

Commerce, v. Intercourse.

Commercial, v. Mercantile.

Commiseration, v. Sympathy.

To Commission, Authorize, Empower.

Commission, from commit, signifies the act of committing, or putting into the hands of another.

To Authorize signifies to give outhor y; to Empower, to put in possession of power.

The idea of transferring some businers) another is common to these terms; the cir-

cumstances under which this is performed constitute the difference. We commission in ordinary cases; we authorize and empower in extraordinary cases. We commission in matters where our own will and convenience are concerned; we authorize in matters where our personal authority is requisite; and we empower in matters where the authority of the law is required. A commission is given by the bare communication of one's wishes ; we authorize by a positive and formal declaration to that intent; we empower by the transfer of some legal document. A person is commissioned to make a purchase; he is authorized to communicate what has been confined to him; he is empowered to receive money.

Commissioning passes mostly between equals ; the performance of commissions is an act of civility; authorizing and empowering are as often directed to inferiors, they are frequently acts of justice and necessity. Friends give each other commissions ; servants and subordinate persons are sometimes authorized to act in the name of their employers : magistrates empower the officers of justice to appre-hend individuals or enter houses. We are commissioned by persons only; we are author-ized sometimes by circumstances; we are empowered by law.

Commission'd in alternate watch they stand, The sun's bright portals and the skies command.

A more decisive proof cannot be given of the full con-viction of the British nation that the principles of the Revolution did not authorize them to elect kings at plea-sure, than their continuing to adopt a plan of hereditary Protestant succession in the old line.—BUEKE,

Empower'd the wrath of Gods and men to tame, E'en Jovo rever'd the venerable dame,-POPE,

To Commit, v. To consign.

To Commit, v. To perpetrate.

Commodious, Convenient.

Commodious, from the Latin commodus, or con and modus, according to the measure and degree required.

Convenient, from the Latin conveniens, participle of con and venio to come together, signifies that which comes together with something else as it ought.

Both these terms convey the idea of what is calculated for the pleasure of a pers n. Commodious regards the physical condition, and convenience circumstances or mental feelings. That is commodious which suits one's bodily ease ; that is convenient which suits one's purpose. A house, or a chair, is commodious ; a time, an opportunity, a season, or the arrival of any person, is *convenient*. A noise *incom-modes*; the staying or going of a person may inconvenience. A person wishes to sit com-modiously, and to be conveniently situated for witnessing any spectacle.

When a position teems thus with commodious conse-uences, who can without regret confess it to be false ?---JOHNSON.

Within an ancient forest's ample verge, There stands a lonely, but a healthful dwelling. Built for convenience and the use of life,-ROWE.

COMMODITY

Commodity, Goods, Merchandize, Ware.

These terms agree in expressing articles of trade under various circumstances.

Commodity, in Latin commoditas, signifies in its abstract sense convenience, and in an extended application any thing that is con-venient or fit for use, which being also sale-able, the word has been employed for things that are sold.

Goods, which denotes the thing that is good, has derived its use from the same analogy in its sense as in the former case.

Merchandize, in French marchandise, Latin mercatura or merx, Hebrew macar, signifies saleable things.

Ware, in Saxon ware, German, &c., ware, signifies properly any thing manufactured, and, by an extension of the sense, an article for sale.

Commodity is employed only for articles of the first necessity; it is the source of comfort and object of industry: goods is applied to every thing belonging to tradesmen, for which there is a stipulated value; they are sold retail, and are the proper objects of trade : merchandize applies to what belongs to mer-chants; it is the object of commerce : reares are manufactured, and may be either goods or merchandize : a country has its commodities : a shopkeeper his goods; a merchant his merchan-dize; a manufacturer his wares.

The most important commodities in a country are what are denominated staple commodities, which constitute its main riches ; yet, although England has fewer of such commodities than almost any other nation, it has been enabled by the industry and energy of its inhabitants, the peculiar excellence of its government, and its happy insular situation, not only to obtain the *commodities* of other countries, but to increase their number, for the convenience of the whole world and its own aggrandizement. It is the interest of every tradesman to provide himself with such goods as he can recommend to his customers ; the proper choice of which depends on judgment and experience : the conveyance of merchandize into England is always attended with considerable risk, as they must be transported by water; on the continent it is very slow and expensive, as they are generally transported by land; all kinds of wares are not the most saleable com-modifies, but earthen ware is in universal demand.

Men must have made some considerable progress to-wards civilization before they acquired the idea of pro-pertys on sto be acquainted with the most simple of all contracts, that of exchanging by barter one rude com-modity for another.—ROBERTSON.

It gives me very great scandal to observe, wherever I go, how much skill in buying all manner of goods there is necessary to defend yourself from being cheated.— STEELE.

If we consider this expensive voyage, which is under-taken in search of knowledge, and how few there are who take in any considerable *merchandize*; how hard is it, that the very small number who are distinguished with abilities to know how to vend their *wares*, should suffer being plundered by privateers under the very cannot that should protect them,—ADDISON,

COMMOTION.

Common, Vulgar, Ordinary, Mean.

Common, in French commun, Latin communis, from con and munus the joint office or property of many, has regard to the multitude of objects.

Vulgar, in French vulgaire, Latin vulgaris, from vulgus the people, has regard to the number and quality of the persons.

Ordinary, in French ordinaire, Latin ordinarius, from ordo the order or regular practice, has regard to the repetition or disposition of things.

Mean expresses the same as medium or moderate, from which it is derived.

Familiar use renders things common, vulgar, and ordinary ; but what is mean is so of itself : the common, vulgar, and ordinary, are therefore frequently, though not always, mean : and on the contrary what is mean is not always common, vulgar, or ordinary ; consequently in the primitive sense of these words, the first three are not strictly synonymous with the last : monsters are common in Africa ; vulgar reports are little to be relied on; it is an or-dimary practice for men to make light of their word.

Common is unlimited in its application; it includes both vulgar and ordinary ; the latter are said in reference to persons only, common with regard to persons or things : an opinion is either common or vulgar; an employment is either common or ordinary ; it was long a vulgarly received notion, that the sun turned round the earth; it is the ordinary pursuit of astronomers to observe the motions of the heavenly bodies: disputes on religion have rendered many facts vulgar or common, which were formerly known only to the learned, on that account it is now become an ordinary or a common practice for men to dispute about religion, and even to frame a new set of doctrines for themselves.

In the figurative sense, in which they con-vey the idea of low value, they are synonymous with mean : what is to be seen, heard, and enjoyed by every body is common, and naturally of little value, since the worth of objects frequently depends upon their scarcity and the difficulty of obtaining them. What is peculiar to common people is vulgar, and consequently worse than common ; it is supposed to belong to those who are ignorant and depraved in taste as well as in morals : what is done and seen ordinarily may be done and seen easily ; it requires no abilities or mental acquirements ; it has nothing striking in it, it excites no interest : what is mean is even below that which is ordinary; there is something defective in it.

Common is opposed to rare and refined ; vulgar to polite and cultivated ; ordinary to the distinguished ; mean to the noble : a common mind busies itself with common objects ; vulgar habits are easily contracted from a slight intercourse with *vulgar* people; an *ordinary* person is seldom associated with elevation of character; and a *mean* appearance is a cer-tain mark of a degraded condition, if not of a

Men may change their climate, but they cannot their nature. A man that goes out a fool cannot ride or sail himself into common sense.—ADDISON.

The poet's thought of directing Satan to the sun, which in the *vulgar* opinion of mankind, is the most conspicuous part of the creation, and the placing in it an angel, is a circumstance very finely contrived.—ADDISON.

A very ordinary telescope shows us that a louse is itself a very lousy creature.—ADDISON.

Under his forming hands a creature grew, Manlike, but diff rent sex, so lovely fair, That what seem d fair in all the world seem'd now Mean, or in her summ'd up .- MILTON.

Commonly, Generally, Frequently, Usually.

Commonly, in the form of common (v.

Generally, from general, and the Latin genus the kind, respects a whole body in distinction from an individual.

Frequently, from *frequent*, in French *frequent*, Latin *frequens*, from *frago*, in Greek *φραγω* and *φραγνυμι* to go about, signifies pro perly a crowding.

Usually, from usual and use, signifies according to use or custom.

What is commonly done is an action common to all; what is generally done is the action of the greatest part; what is frequently done is either the action of many, or an action many times repeated by the same person; what is usually done is done regularly by one or many.

Commonly is opposed to rarely ; generally and frequently to occasionally or seldom; usually to casually: men commonly judge of others by themselves; those who judge by the mere exterior are generally deceived ; but notwithstanding every precaution, one is *frequently* exposed to gross frauds: a man of business usually repairs to his counting-house every day at a certain hour.

It is commonly observed among soldiers and seamen, that though there is much kindness, there is little grief.— JOHNSON.

It is generally not so much the desire of men, sunk into depravity, to deceive the world, as themselves,-JOHNSON.

It is too *frequently* the pride of students to despise those amusements and recreations which give to the rest of mankind strength of limbs and cheerfulness of heart.

The inefficacy of advice is usually the fault of the counsellor -JOHNSON.

Commonwealth, v. State.

Commotion, Disturbance.

Commotion, compounded of com or cum and motion, expresses naturally a motion of several together.

Disturbance signifies the state of dis-

turbing or being disturbed (v. To trouble). There is mostly a commotion where there is a disturbance ; but there is frequently no disturbance where there is a commotion : commo-tion respects the physical movement; disturbance the mental agitation. Commotion is said only of large bodies of men, and is occasioned only by something extraordinary; disturbance may be said of a few, or even of a single individual : whatever occasions a bustle, awakens general inquiry, and sets people or things in motion, excites a commotion ; whatever inter-

COMMUNICATE.

COMMUNITY.

rupts the peace and quiet of one or many produces a disturbance any wonderful pheno-menon, or unusually interesting intelligence, may throw the public into a commotion; drunkenness is a common cause of disturbances in the streets or in families civil commotions are above all others the most to be dreaded; they are attended with disturbances general and partial.

Ocean, unequally press'd, with broken tide And blind commotion heaves.-THOMSON.

Nothing can be more absurd than that perpetual con-test for wealth which keeps the world in *commotion*.— JOHNSON.

A species of men to whom a state of order would be-come a sentence of obscurity, are nourished into a dan-gerous magnitude by the heat of intestine disturbances.— BURKE.

To Communicate, Impart.

Communicate, in Latin communicatus, participle of communico, contracted from communifico, signifies to make common property with another.

Impart, compounded of *in* and *part*, signifies to give in part to another.

Imparting is a species of communicating ; one always communicates in imparting, but not vice versa

Whatever can be enjoyed in common with others is communicated, whatever can be shared by another is imported, what one knows or thinks is communicated, or made commonly known ; what one feels is imparted and participated in : intelligence is communicated ; secrets r sorrows are imparted ; those who always communicate all they hear, sometimes communicate more than they really know; it is the characteristic of friendship to allow her votaries to *impart* their joys and sorrows to each other.

A person may communicate what belongs to another, as well as that which is his own ; but he *imparts* that only which concerns or be-longs to himself: an openness of temper leads some men to communicate their intentions as soon as they are formed; loquacity impels others to communicate whatever is told them : a generosity of temper leads some men to impart their substance for the relief of their fellow creatures; a desire for sympathy leads others to *impart* their sentiments. There is a great pleasure in communicating good intelligence, and in imparting good advice.

A man who publishes his works in a volume has an infinite advantage over one who *communicates* his writ-ings to the world in loose tracts.—ADDISON.

to the work an unskilful friend may say, As if a bill man should direct your way; So I myself, though wanting to be taught, May yet *impart* a hint that's worth your thought. GOLDING.

Communication, v. Intercourse.

Communicative, Free,

Are epithets that convey no respectful sentiment of the object to which they are applied : a person is Communicative, who is ready to tell all he knows; he is Free, when he is ready to say all he thinks: the communicative

person has no regard for himself ; the free person has no regard for others.

A communicative temper leads to the breach of all confidence ; a free temper leads to violation of all decency ; communicativeness of disposition produces much mischief ; freedom of speech and behaviour occasions much offence. Communicativeness is the excess of sincerity ; it offends by revealing what it ought to con-ceal: *freedom* is the abuse of sincerity; it offends by speaking what it ought not to think.

These terms are sometimes taken in a good sense ; when a person is communicating for the instruction or amusement of others, and is *free* in imparting to others whatever he can of his enjoyments.

The most miserable of all beings it the most envious; as on the other hand the most *communicative* is the hap-piest.—GROVE.

Aristophanes was in private life of a free, open, and companionable temper.-CUMBERLAND.

Communion, Converse.

Communion, from commune and common. signifies the act of making common (v. Com-

Converse, from the Latin converto to convert or translate, signifies a transferring.

Both these terms imply a communication between minds; but the former may take place without corporeal agency, the latter never does; spirits hold communion with each other ; people hold converse.

For the same reason a man may hold com-munion with himself; he holds converse always with another.

Where a long course of piety and close communion with God has purged the heart and rectified the will, know-ledge will break in upon such a soul.—SOUTH.

In varied converse softening every theme. You frequent pausing turn; and from her eyes, Where meeken'd sense, and aniable grace. And lively sweetness dwell, enraptured drink That nameless spirit of othereal joy.—THOMSON.

Communion, v. Lord's supper.

Community, Society.

Both these terms are employed for a body of rational beings.

Community, from communitas and communis common (v. Common), signifies abstract-edly the state of being common, and in an extended sense those who are in a state of common possession.

Society, in Latin societas, from socius a companion, signifies the state of being companions, or those who are in that state.

Community in any thing constitutes a com-munity; a common interest, a common language, a common government, is the basis of that community which is formed by any number of individuals ; communities are therefore divisible into large or small ; the former may be states, the latter families : the coming together of many constitutes a society ; societies are either private or public, according to the purpose for which they meet together; friends form societies for the purpose of pleasure ; in-

COMPARISON.

different persons form *societies* for the purposes of business.

Community has always a restrictive and relative sense; society has a general and unlimited import; the most dangerous members of the community are those who attempt to poison the minds of youth with contemps for religion and disaffection to the state; the morals of society are thus corrupted as it were at the fountain head.

Community refers to spiritual as well as corporeal agents; society mostly to human beings only: the angels, the saints, and the spirits of just men made perfect, constitute a community; with them there is more communion than association.

Was there ever any *community* so corrupt as not to include within it individuals of real worth ?-BLAIR.

The great community of mankind is necessarily broken into smaller independent societies .-- JOHNSON.

Commute, v. Exchange.

Compact, v. Agreement.

Compact, v. Close.

Companion, v. Accompaniment.

Companion, v. Associate.

Company, v. Assembly.

Company, v. Association.

Company, v. Band.

Company, v. Society.

Company, v. Troop.

Comparison, Contrast.

Comparison, from *compare*, and the Latin *compare* or *com* and *par* equal, signifies the putting together of equals.

Contrast, in French contraster, Latin contrasto or contra and sto to stand against, signifies the placing one thing opposite to another.

Likeness in the quality and difference in the degree are requisite for a comparison; likeness in the degree and opposition in the quality are requisite for a contrast; things of the same colour are compared; those of an opposite colour are contrasted; a comparison is made between two shades of red; a contrast between black and white.

Comparison is of a practical utility, it serves to ascertain the true relation of objects; contrast is of utility among poets, it serves to heighten the effect of opposite qualities; things are large or small by comparison; they are magnified or diminished by comparison; they value of a coin is best learned by comparing it with another of the same metal; the generosity of one person is most strongly felt when contrasted with the meanness of another.

They who are apt to remind us of their ancestors only put us upon making comparisons to their own disadvantage.—SPECTATOR.

In lovely contrast to this glorious view, Calmiy magnificent, then will we turn To where the silver Thames first rural grows. THOMSON.

Comparison, v. Simile.

Compassion, v. Pity.

Compassion, v. Sympathy.

COMPEL.

Compatible, Consistent.

Compatible, compounded of *com* or *cum* with, and *patior* to suffer, signifies a fitness to be suffered together.

Consistent, in Latin consistens, participle of consisto, compounded of con and sisto to place, signifies the fitness to be placed together.

Compatibility has a principal reference to plans and measures; consistency to character, conduct, and station. Every thing is compatible with a plau which does not interrupt its prosecution; every thing is consistent with a person's station by which it is neither degraded nor elevated. It is not compatible with the good discipline of a school to allow of foreign interference; it is not consistent with the elevated and dignified character of a clergyman to engage in the ordinary pursuits of other men.

Whatever is *incompatible* with the highest dignity of our nature should indeed be excluded from our conversation.-HAWKESWORTH.

Truth is always consistent with itself, and needs nothing to help it out.—TILLOTSON.

To Compel, Force, Oblige, Necessitate.

Compel, Latin *compello* or *pello* to drive, signifies to drive for a specific purpose or to a point.

Force, in French force, comes from the Latin fortis strong; force being nothing but the exertion of strength.

Oblige, in French obliger, Latin oblige, compounded of ob and ligo, signifies to bind down. These three terms mark an external action on the will, but compel expresses more than oblige, and less than force. Necessitate is to make necessary

Computsion and force act much more directly and positively than oblige or necessitate; and the latter indicates more of physical strength than the former. We are compelled by outward or inward motives : we are obliged more by motives than any thing else; we are forced sometimes by circumstances, though oftener by plain strength; we are necessitated solely by circumstances. An adversary is compelled to yield who resigns from despair of victory; he is forced to yield if he stand in fear of his life; he is obliged to yield if he cannot withstand the entreaties of his friends; he is necessitated to yield if he want the strength to continue.

An obstinate person must be compelled to give up his point; a turbulent and disorderly man must be forced to go where the officers of justice choose to lead him: an unreasonable person must be obliged to satisfy a just demand: we are all occasionally necessitated to do that which is not agreeable to us.

Pecuniary want compels men to do many things inconsistent with their station. Honour and religion oblige men scrupulously to observe their word one to another. Hunger forces men to eat that which is most loathsome to the palate. The fear of a loss necessitates a man to give up a favourite project.

G "

He would the ghosts of slaughter'd soldiers call. These his dread wands did to short life compet, And forc'd the fate of battles to foretel.—DRYDEN.

He that once owes more than he can pay is often obliged to bribe his creditors to patience, by increasing his debt. --JOHNSON.

I have sometimes fancied that women have not a retentive power, or the faculty of suppressing their thoughts, but that they are *necessicated* to speak every thing they think.-ADDISON.

Compendium, v. Abridgement.

Compensation, Satisfaction, Amends, Remuneration, Recompense, Reguital, Reward.

The first three of these terms are employed to express a return for some evil; *remunera tion*, *recompense*, and *requiral*, a return for some good; *reward*, a return for either good or evil.

Compensation, Latin compensatio, compounded of com and pensatio, peasus and pendo to pay, signifies the paying what has become due.

Satisfaction. from satisfy, signifies the thing that satisfies, or makes up in return.

Amends, from the verb to *amend*, signifies the thing that makes good what has been bad.

Remuneration, from remunerate, Latin remuneratus or remunero, compounded of reacd munus an office, or service, signifies what is given in return for a service.

Recompense, compounded of *ve* and *compense*, signifies the thing paid back as an equivalent.

. Requital, compounded of re and quital, or quittal from quit, signifies the making one's self clear by a return.

Reward is probably connected with regard, implying to take cognizance of the deserts of any one.

A compensation is something real ; it is made for some positive injury sustained; justice requires that it should be equal in value, if not like in kind, to that which is lost or injured: a satisfaction may be imaginary, both as to the injury and the return; it is given for personal injuries, and depends on the disposition of the person to be satisfied : amends is real, but not always made so much for injuries done to others, as for offences committed by ourselves. Sufferers ought to have a compensation for the injuries they have sustained through our means, but there are injuries, particularly those which wound the feelings, for which there can be no compensation: tenacious and quarrelsome people demand satisfaction : their offended pride is not satisfied without the humiliation of their adversary : an amends is honourable which serves to repair a fault; the best amends which an offending person can make is to acknowledge his error and avoid a repetition : christianity enjoins its followers to do good, even to its enemies; but there is a thing called honour which impels some men after they have insulthe their friends to give them the satisfaction of shedding their blood: this is termed an honourable amends; but will the survivors find any compensation in such an amends for

the loss of a husband, a father, or a brother? Not to offer any compensation to the utmost of our power, for any injury done to another, evinces a gross meanness of character, and selfshness of disposition: satisfaction can seldom be demanded with any propriety for any personal affront; although the true Christian will r use no satisfaction which is not inconsistent with the laws of God and man

vices done, in which sense it approaches still nearer to remuneration, recompense, and requital ; but the first two are obligatory ; the latter are gratuitous. Compensation is an act of justice ; the service performed involves a debt; the emission of paying it becomes an injury to the performer. The labourer is worthy of his hire ; the time and strength of a poor man ought not to be employed without his receiving a compensation. Remuneration is a higher species of compensation; it is a matter of honour in those who make it; it differs from the ordinary compensation, both in the nature of the service, and of the return. Compensation is made for bodily labour and menial offices : remuneration for mental exertions, for literary. civil or political offices ; compensation is made to inferiors, or subordinate persons ; remuneration to equals, and even superiors in educa-tion and birth, though not in wealth a com-pensation is prescribed by a certain ratio; remuneration depends on collateral circumstances. A recompense is voluntary, both as to the service and the return ; it is an act of generosity ; it is not founded on the value of the service so much as on the intention of the server ; it is not received so much as a matter of right. as of courtesy : there are a thousand acts of civility performed by others which are entitled to some recompense, though not to any specific compensation. Reguital is a return for a kindness; the making it is an act of grati-tude; the omission of it wounds the feelings: it sometimes happens that the only requitat which a kind action obtains, is the animosity of the person served.

It belongs to the wealthy to make compensation for the trouble they give: it is scarcely possible to estimate too high what is done for ourselves, nor too low what we do for others. It is a hardship not to obtain the remuneration which we expect, but it is folly to expect that which we do not deserve. He who will not serve another, until he is sure of a recompense is not worthy of a recompense. Those who befriend the wicked must expect to be ill requited.

Reward conveys no idea of obligation ; whoever rewards acts altogether optionally : the conduct of the agent produces the reward In this sense, it is comparable with compensation, amends, and recompense : but not with astigation, remuneration, or requiral : things as well as persons, may compensate, make amends, recompense, and reward ; but persons only can give satisfaction, remuneration, and requital.

Reward respects the merit of the action; but compensate and the other words simply refer to the connection between the actions and their results; what accrues to a man as the just consequence of his conduct, be it good or bad, is a reward. Compensation and

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amends serve to supply the loss or absence of any thing; recompense and reward follow from particular exertions. It is but a poor compensation for the loss of peace and health to have one's coffers filled with gold : a social intercourse by letter will make amends for the absence of those who are dear. It is a mark of folly to do anything, however triffing, without the prospect of a recompense, and yet we see this daily realized in persons who give themselves much trouble to no purpose. The reward of industry is case and content: when a deceiver is caught in his own snare, he meets with the reward which should always attend deceit.

What can compensate for the loss of honour? What can make amends to a frivolous mind for the want of company? What recompense so sweet as the consciousness of having served a friend? What reward equals the reward of a good conscience?

Now goes the nightly thief prowling abroad For plunder, much solicitous how best He may compensate for a day of sloth, By works of darkness and nocturnal wrongs.

COWPER

Savage had the *satisfaction* of finding that though he could not reform his mother, he could punish her,-JOHNSON.

Nature has obscurely fitted the mole with eyes. But for *amenda*, what she is capable of for her defence, and warning of danger, she has very eminently conferred upon her, for she is very quick of hearing.-ADDISON.

Remumeratory honors are proportioned at once to the usefulness and difficulty of performances. -JOHNSON.

Patriots have toiled, and in their country's cause Bled nobly, and their deeds, as they deserve, Receive proud *recompense*.—COWPER.

As the world is unjust in its judgements, so it is ungrateful in its requitals.-BLAIR.

There are no honorary *rewards* among us which are more esteemed by the person who receives them, and are cheaper to the prince, than the giving of medals,— ADDISON.

Competent, Fitted, Qualified.

Competent, in Latin competens, participle of competo to agree or suit, signifies suitable.

Fitted, from fit (v. Becoming).

Qualified, participle of *qualify* from the Latin *qualis* and *facio*, signifies made as it ought to be.

Competency mostly respects the mental endownments and attainments; *fitness* the disposition and character; *qualification* the artificial acquirements. A person is *competent* to undertake an office; *fitted* or *qualified* to fill a situation.

Familiarity with any subject aided by strong mental endowments gives competency: suitable habits and temper constitute the *fitness*; acquaintaince with the business to be done, and expertness in the mode of performing it, constitutes the *qualification*: none should pretend to give their opinions on serious subjects who are not competent judges; none but lawyers are competent to decide in cases of law: none but medical men are competent to prescribe medicines; none but divines of sound learning, as well as piety, to determine on doctrinal questions : men of sedentary and studious habits, with a serious temper, are most *fitted* to be elergymen: and those who have the most learning and acquaintance with the Holy Scriptures are the best *qualified* for the important and sacred office of instructing the people.

⁴ Many are qualified for managing the concerns of others, who would not be competent to manage a concern for themselves. Many who are fitted from their turn of mind for any particular charge, may be unfortunately incompetent for want of the requisite qualifications.

Man is not competent to decide upon the good or evil of many events which befall him in this life .-- CUMBER-LAND.

What is more obvious and ordinary than a mole? and yet what more palpable argument of Providence than it? The members of her body are so exactly *fitted* to her nature and manner of life.—ADDISON.

Such benefits only can be bestowed as others are capable to receive, and such pleasures imparted as others are qualified to enjoy.—JOHNSON.

Competition, Emulation, Rivalry.

Competition, from the Latin competo, compounded of com and peto, signifies to sue or seek together, to seek for the same object.

Emulation, in Latin *emulatio*, from *emulor*, and the Greek *aµıλla* a contest, signifies the spirit of contending.

Rivalry, from the Latin *rivus* the bank of a stream, signifies the undivided or common enjoyment of any stream which is a natural source of discord.

Competition expresses the relation of a competitor, or the act of seeking the same object; emulation expresses a disposition of the mind towards particular objects; rivalry expresses both the relation and the disposition of a rival. Emulation is to competition as the motive to the action; emulation produces competitors, but it may exist without it: they have the same marks to distinguish them from rivalry.

Competition and emulation have honour for their basis; rivalry is but a desire for selfish gratification. A competitor shrives to surpass by honest means; he cannot succeed so well by any other; a rival is not bound by any principle; he seeks to supplant by whatever means seem to promise success. An unfair competitor and a generous rival are equally unusual and inconsistent.

Competition animates to exertion; rivalry provokes harred; * competition seeks to merit success; rivalry is contented with obtaining it.

Competitors may sometimes become rivals in spirit, although rivals will never become competitors. It is further to be remarked, that competition supposes some actual effort for the attainment of a specific object set in view: rivalry may consist of a continued wishing for and aiming at the same general end without necessarily comprehending the idea of close action. Competitors are in the same line with each other; rivals may work toward the same point at a great distance from each other. Literary prizes are the objects of competition among scholars; the affections of a female are the object of rivals. William the Conqueror

* Vide Abbé Roubaud : " Emulation, rivalité."

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and Harold were competitors for the crown of England; Eneas and Turnus were rivals for the hand of Lavinia. In the games which were celebrated by Eneas in honour of his father Anchises, the naval competitors were the most eager in the contest. Juno, Minerva, and Venus, were rival goddesses in their pretensions to beauty.

It cannot be doubted but there is as great a desire of glory in a ring of wrestlers or cudgel-players as in any other more refined *competition* for superiority,-HUGHES.

Of the ancients enough remains to excite our emulation and direct our endeavours .-- JOHNSON.

To be no man's visual in love, or competitor in business is a character which, if it does not recommend you as it ought, to benevelence among those whom you live with, pet has it certainly this effect, that you do not stand so much in need of their approbation as if you aimed at more.-STELE.

To Complain, Lament, Regret.

Complain, in French complaindre or plaindre, Latin plango to beat the breast as a sign of grief, in Greek $\pi\lambda\eta\gamma\omega$ to strike.

Lament, v. To bewail.

Regret, compounded of *re* privative and *gratus* grateful, signifies to have a feeling the reverse of pleasant.

Complaint marks most of dissatisfaction; lamentation most of grief; regret most of pain. Complaint is expressed verbally; lamentation either by words or signs; regret may be felt without being expressed. Complaint is made of personal grievances; laméntation and regret may be made on account of others as well as ourselves. We complain of our ill health, of our inconveniences, or of troublesome circumstances; we lament our inability to serve another; we regret the absence of one whom we love. Selfish people have the most to complain of, as they demand most of others, and are most liable to be disappointed; anxious people are the most liable to lament, as they feel every thing strongly; the best-regulated mind may have occasion to regret some circumstances which give pain to the tender affections of the heart.

The folly of complaint has ever been the theme of moralists in all ages: it has always been regarded as the author and magnifier of evils; it dwells on little things until they become great: *lamentations* are not wiser though more excusable, especially if we *lament* over the misfortunes of others: *regret* is frequently tender, and always moderate: hence it is allowable to mortals who are encompassed with troubles to indulge in *regret*. We may *complain* without any cause, and *lament* beyond what the cause requires; but *regret* will always be founded on some real cause, and not exceed the cause in degree. It would be idle for a man to *complain* of his want of education, or *lament* over the errors and misfortunes of his spent time without sincere *regret*.

We all of us *complain* of the shortness of time, saith Seneca, and yet have much more than we know what to do with.-ADDISON.

Surely to dread the future is more reasonable than to lument the past.-JOHNSON.

Regret is useful and virtuous when it tends to the ameadment of life,-JOHNSON,

To Complain, Murmur, Repine.

Complain, v. To complain.

Murmur, in German marmeln, conveys both in sound and sense the idea of dissatisfaction.

Repine is compounded of *re* and *pine*, from the English *pain*, Latin *pana* punishment, and the Greek *mewa* hunger, signifying to convert into pain.

The idea of expressing displeasure or dissatisfaction is common to these terms. *Complaint* is not so loud as *murmuring*, but more so than *repining*.

We complain or murmur by some audible method; we may repine secretly. Complaints are always addressed to some one; murmurs and repinings are often addressed only to one's self. Complaints are made of whatever creates uncasiness, without regard to the source from which they flow; murmurings are a species of complaints made only of that which is done by others for our inconvenience; when used in relation to persons, complaint is the act of a superior; murmuring that of an inferior; repining is always used in relation to the general disposition of things. When the conduct of another offends, it calls for complaint: when a superior aggrieves by the imposition of what is burdensome, it occasions murmuring on the part of the aggrieved; when disappointments arrive, or ambition is thwarted, men repine at their destiny.

Complaints and marmurs may be made upon every trivial occasion: repinings only on matters of moment. Complaints, especially such as respect one's self, are at best but the offspring of an uneasy mind; they betray great weakness, and ought to be suppressed: murmurs are culpable; they violate the respect and obedience due to superiors; those who murnur have seldom substantial grounds for murmuring; repinings are sinful, they arraign the wisdom and goodness of an infinitely wise and go d Being. It will be difficult, by the aid of philosophy, to endure much pain without complaining religion only can arm the soul against all the ills of life; the rebellious Israelites were frequently guilty of murmuring, not only against Moses, but even against their Almighty Deliverer, notwithstanding the repeated manifestations of his goodness and power: a want of confidence in God is the only cause of reprinings; he who sees the hand of God in all things cannot repine.

I'll not complain ; Children and cowards rail at their misfortunes.—TRAP.

Yet O my soul ! thy rising murmine stay, Nor dare th' ALLWISE DISPOSER to arraign; Or against his supreme decree, With impious grief complain, -LYTTLETON.

Would all the deities of Greece combine, In vain the gloomy thund'rer might *repine*; Sole should he sit, with scarce a god to triend, And see his Trojans to the shades descend.--POPE.

Complaint, Accusation.

Complaint, v. To complain.

Accusation, v. To accuse.

Both these terms are employed in regard to the conduct of others, but a complaint is

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mostly made in matters that personally affect the complainant; an accusation is made of matters in general, but especially those of a moral nature. A complaint is made for the sake of obtaining redress; an accusation is made for the sake of ascertaining a fact or bringing to punishment. A complaint may be frivolous; an accusation false. People in subordinate stations should be careful to give no cause for complaint: the most guarded conduct will not protect any person from the unjust accusations of the malevolent.

On this occasion (of an interview with Addison), Pope made his *complaint* with frankness and spirit, as a man undeservedly neglected and opposed.—JOHNSON.

With guilt enter distrust and discord, mutual accusation and stubborn self-defence.-JOHNSON.

Complaisance, Deference, Condescension.

Complaisance, from *com* and *plaire* to please, signifies the act of complying with, or pleasing others.

Deference, in French *déference*, from the Latin *defero* to bear down, marks the inclination to defer, or acquiesce in the sentiments of another in preference to one's own.

Condescension marks the act of *condescending* from one's own height to yield to the satisfaction of others, rather than rigorously to exact one's rights.

The necessities, the conveniences, the accommodations and allurements of society, of familiarity, and of intimacy, lead to complaisance: it makes sacrifices to the wishes, tastes, comforts, enjoyments, and personal feelings of others. Age, rank, dignity, and personal merit, call for deference: it enjoins compliance with respect to our opinions, judgments, pretensions, and de igns. The infimities, the wants, the defects and foibles of others, call for condescension: it relaxes the rigour of authority, and removes the distinction of rank or station.

Complaisance is the act of an equal; deference that of an inferior; condescension that of a superior. Complaisance is due from one wellbred person to another; deference is due to all superiors in age, knowledge, or station, whom one approaches; condescension is due from all superiors to such as are dependent on them for comfort and enjoyment

All these qualities spring from a refinement of humanity; but complaisance has most of genuine kindness in its nature; deference most of respectful submission; condescension most of easy indulgence. Complaisance has unalloyed pleasure for its companion; it is pleased with doing : it is pleased with seeing that it has pleased; it is pleasure to the giver and pleasure to the receiver. Deference is not unmixed with pain; it fears to offend, or to fail in the part it has to perform; it is mingled with a consciousness of inferiority, and a fear of appearing lower than it deserves to be thought. Condescension is not without its alloy; it is accompanied with the painful sentiment of witnessing inferiority, and the no less painful apprehension of not maintaining its own dignity.

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Complaisance is busied in anticipating and meeting the wishes of others; it seeks to amalgamate one's own will with that of another: *deference* is busied in yielding submission, doing homage, and marking one's sense of another's superiority: condescension employs its^{*}f in not opposing the will of others; in yielding to their gratification, and laying aide unnecessary distinctions of superiority. Complaisance among strangers is often the forerunner of the most friendly intercourse: it is the characteristic of self-conceit to pay deference to no one, because it considers no one as having superior worth: it is the common characteristic of ignorant and low persons when placed in a state of elevation, to think themselves degraded by any act of condescension.

Complaisance renders a superior amiable, an equal agreeable, and an inferior acceptable.-ADDISON.

Tom Courtly never fails of paying his obcisance to every man he sees, who has title or office to make him conspicuous; but his *deference* is wholly given to outward consideration.—STELER.

The same noble condescension which never dwells but in truly great minds, and such as Homer would represent that of Ulyases to have been, discovers itself likewise in the speech which he made to the ghost of Ajax.—ADDI-SON.

Complaisant, v. Civil.

Complaisant, v. Courteous.

Complete, Perfect, Finished.

Complete, in French complet, Latin completus participle of compleo to fill up, signifies the quality of being filled, or having all that is necessary.

Perfect, in Latin *perfectus* participle of *perficio* to perform or do thoroughly, signifies the state of being done thoroughly.

Finished, from finish (v. To close), marks the state of being finished.

That is *complete* which has no deficiency; that is *perfect* which has positive excellence; and that is *finished* which has no omission in it.

That to which any thing can be added is incomplete; when it can be improved it is imperject; when more labour ought to be bestowed upon it it is unfinished. A thing is complete in all its parts; perject as to the beauty and design of the construction; and finished as it comes from the hand of the workman and answers his intention. A set of books is not complete when a volume is wanting; there is nothing in the proper sense perfect which is the work of man; but the term is used relatively for whatever makes the greatest approach to perfection: a finished performance evinces care and diligence on the part of the workman.

A thing may be complete or finished without being perfect; and it may be perfect without being either complete or finished. The works of the ancients are, as they have been handed down to us, incomplete, and some probably unfinished; and yet the greater part are perfect in their way: the works of the moderns are mostly complete and finished; yet but a small part have any claims even to human perfection.

> None better guard against a cheat, Than he who is a knave complete.—LEWIS,

It has been observed of children, that they are longer before they can pronounce perfect sounds, because perfect sounds are not pronounced to them -HAWKESWORTH.

It is necessary for a man who would form to himself a finished taste of good writing, to be well versed in the works of the best critics ancient and modern.—ADDISON.

To Complete, Finish, Terminate.

Complete is to make complete (v. Complete).

Finish, v. To close.

Terminate, Latin terminatus, comes from terminus a term or boundary, signifying to

make a boundary. We complete* what is undertaken by con-tinuing to labour at it ; we finish what is begun in a state of forwardness by putting the last hand to it; we terminate what ought not to last by bringing it to a close. So that the characteristic idea of *completing* is the conducting a thing to its final period; that of *finishing*, the arrival at that period; and that of *termi-nating*, the cessation of a thing.

Completing has properly relation to perma-nent works only, whether mechanical or in-tellectual; we desire a thing to be completed from a curiosity to see it in its entire state. To finish is employed for passing occupations; we wish a thing *finished* from an anxiety to proceed to something else, or a dislike to the thing in which we are engaged. Terminating respects discussions, differences, and disputes. Light minds undertake many things without completing any. Children and unsteady people set about many things without finishing any. Litigious people terminate one dispute only to commence another.

It is perhaps kindly provided by nature, that as the feathers and strength of a bird grow together, and her wings are not completed till she is able to fly, so some proportion, should be preserved in the human kind letveen judgment and courage.-JOHNSON,

The artificer, for the manufacture which he *finishes* in a day, receives a certain sum; but the wit frequently gains no advantage from a performance at which he has toiled many months,-HAWKESWORTH,

The thought 'that our existence *terminates* with this life,' doth naturally check the soul in any generous pursuit.-BERKELEY.

Complete, v. Whole.

Completion, v. Consummation.

Complex, v. Compound.

Complexity, Complication, Intricacy.

Complexity and Complication, in French complication, Latin complicatio and complice, compounded of com and plico, signi-fies folding one thing within another.

Intricacy, Latin intricatio and intrico, compounded of in and trico or trices, small hairs which are used to ensnare birds, signifies a state of entanglement by means of many involutions.

Complexity expresses the abstract quality or state; complication the act: they both convey less than intricacy; intricate is that which is very complicated.

• Vide Girard : "Achever, finir, terminer."

Complexity arises from a multitude of objects, and the nature of these objects; complication from a winding and confused involution. What is complex must be decomposed ; what is complicated must be developed ; what is intricate must be unravelled. A proposition is complex; affairs are complicated; the law is intricate.

Complexity puzzles; complication confounds; intricacy bewilders. A clear head is requisite for understanding that which is complex; keenness and penetration are required to lay open that which is *complicated*; a comprehensive mind, coupled with coolness and perseverance of research, are essential to disentangle that which is intricate. A complex system may have every perfection but the one that is re-quisite, namely, a fitness to be reduced to practice : complicated schemes of villainy commonly frustrate themselves; they require unity of design among too many individuals of different stations, interests, and vices, to allow of frequent success with such heterogeneous combinations: the *intricacy* of the law is but the natural attendant on human affairs; every qestion admits of different illustrations as to its causes, consequences, analogies, and bearings; it is likewise dependent on so many cases infinitely ramified as to impede the exer-

cise of the judgment in the act of deciding. The complexity of a subject often deters young persons from application to their busi-ness. There is nothing ombarrasses a physician more than a *complication* of disorders, where the remedy for one impedes the cure for the other. Some affairs are involved in such a degree of *intricacy*, as to exhaust the patience and perseverance of the most laborious.

Through the disclosing deep Light my blind way; the mineral strata thero Thrust blooming, thence the vegetable world, O'er that the rising system more complex of animals, and higher still the mind.-THOMSON.

Every living creature, considered in itself, has many very complicated parts that are exact copies of some other parts which it possesses, and which are complicated in the same manner,—ADDISON,

When the mind, by insensible degrees, has brought itself to attention and close thinking, it will be able to cope with difficulties. Every abstruse problem, every intricate question, will not balle or break it.-LOCKE.

Complication, v. Complexity.

To Compliment, v. To adulate.

To Comply, Conform, Yield, Submit.

Comply, v. To accede.

Conform, compounded of con and form, signifies to put into the same form.

Yield, v. To accede.

Submit, in Latin submitto, compounded of sub and mitto, signifies to put under, that is to say, to put one's self under another person.

Compliance and conformity are voluntary ; yielding and submission are involuntary.

Compliance is an act of the inclination ; conformity an act of the judgment: compliance is altogether optional; we comply with a thing or not, at pleasure: conformity is binding on the conscience ; it relates to matters in which there is a right and a wrong. Compliance with the fashions and customs of those we live with is a natural propensity of the human mind that may be mostly indulged without impropriety: conformity in religious matters, though not to be enforced by human law, is not on that account less binding on the consciences of every member in the community; the violation of this duty on trivial grounds involves in it that of more than one branch of the moral law.

Compliance and conformity are produced by no external action on the mind; they flow spontaneously from the will and understanding; yielding is altogether the result of foreign agency. We comply with a wish as soon as it is known; it accords with our feelings so to do: we yield to the entreaties of others; it is the effect of personsion, a constraint upon or at least a direction of the inclination. We conform to the regulations of a community, it is a matter of discretion; we yield to the superior judgment of another, we have no choice or alternative We comply cheerfully; we conform willingly; we yield reluctantly.

we conform willingly; we yield reluctantly. To yield is to give way to another, either with one's will, judgment, or outward conduct: submission is the giving up of one's self altogether; it is the substitution of another's will for one's own. *Yielding* is partial; we may yield in one case or in one action though not in another: submission is general; it includes a system of conduct.

We yield when we do not resist; this may sometimes be the act of a superior: we submit only by adopting the measures and conduct proposed to us; this is always the act of an inferior. *Fielding* may be produced by means more or less gentle, by enticing or insinuating arts, or by the force of argument; submission is made only to power or positive force: one yields after a struggle; one submits without resistance: we yield to ourselves or others; we submit to others only: it is a weakness to yield either to the suggestions of others or our own inclinations to do that which our judgments condemn; it is a folly to submit to the caprice of any one where there is not a moral obligation: it is obstinacy not to yield when one's adversary has the advantage; it is sinful ot to submit to constituted authorities.

A cheerful compliance with the requests of a friend is the sincerest proof of friendship : the wisest and most learned of men have ever been the readiest to conform to the general sense of the community in which they live : the harmony of social life is frequently disturbed by the reluctance which men have to yield to each other ; and the order of civil society frequently destroyed by the want of proper submission to superiors.

I would not be thought in any part of this relation to reflect upon Signor Nicolini, who in acting this part only complies with the wretched taste of his audience,--ADDISON.

Being of a lay profession, I humbly conform to the constitutions of the church and my spiritual superiors, and I hold this obedience to be an acceptable sacrifice to God. -HOWEL.

There has been a long dispute for precedency between the tragic and the heroic poets. Aristotle would have the latter gield the post to the former, but Mr. Dryden and many others would never submit to this decision.— ADDISON.

COMPOSED.

Compliant, Yielding, Submissive.

As epithets from the preceding verbs, serve to designate a propensity to the respective actions mostly in an excessive or improper degree.

A compliant temper complies with every wish of another good or bad; a yielding temper leans to every opinion right or wrong; a submissive temper submits to every demand, just or unjust.

A compliant person wants command of feeling; a yielding person wants fixedness of principle; a submissive person wants resolution: a compliant disposition will be imposed upon by the selfish and unreasonable; a yielding disposition is most unfit for commanding; a submissive disposition exposes a person to the exactions of tyramy.

Be silent and *complying*; you'll soon find Sir John without a medicine will be kind. HABRISON.

A peaceable temper supposes yielding and condescending manners.-BLAIR.

. When force and violence and hard necessity have brought the yoke of servitude upon the people's neck, religion will supply them with a patient and a submissive spirit.—PLEETWOOD,

To Comply, v. To accede.

To Compose, Settle.

Compose, from the Latin *composui*, perfect of *compono* to put together, signifies to put in due order.

Settle is a frequentative of set.

We compose that which has been disjointed and separated, by bringing it together again; we settle that which has been disturbed and put in motion, by making it rest: we compose our thoughts when they have been deranged and thrown into confusion; we settle our mind when it has been fluctuating and distracted by contending desires; the mind must be composed before we can think justly; it must be settled before we can act consistently.

We compose the differences of others: we settle our own differences with others it is difficult to compose the quarrels of angry opponents, or to settle the disputes of obstinate partisans.

Thy presence did each doubtful heart compose, And factions wonder'd that they once arose. TICKELL.

Perhaps my reason may but ill defend My settled faith, my mind with age impair'd SHENSTONE

To Compose, v. To compound.

To Compose, v. To form.

Composed, Sedate.

Composed expresses the state of being composed (v. To compose).

Sedate, in Latin sedalus, participle of sedo to settle, signifies the quality of being settled.

Composed respects the air and looks externally, and the spirits internally; sedate relates to the deportment or carriage externally, and

COMPOUND.

the fixedness of the purpose internally : com-posed is opposed to ruffled or hurried, sedate to bu yant or volatile.

Composure is a particular state of the mind ; sedateness is an habitual frame of mind; a part of the character: a composed mien is very becoming in the season of devotion; a sedate carriage is becoming in youth who are engaged in serious concerns.

Upon her nearer approach to Hercules she stepped before the other lady, who came forward with a regular composed carriage,—ADDISON.

Let me associate with the serious night, And contemplation, her sedate compeer.-THOMSON.

Composed, v. Calm.

Compound, Complex.

Compound comes from the present of compone to compound, from the preterite of which, composui, is formed the verb compose (v. To compose).

Complex, v. Complexity.

The compound consists of similar and whole bodies put together; the complex consists of various parts linked together: adhesion is sufficient to constitute a compound; involution is requisite for the complex ; we distinguish the whole that forms the compound ; we separate the parts that form the complex : what is compound may consist only of two ; what is complex consists always of several. Compound and complex are both commonly

opposed to the simple · but the former may be opposed to the single, and the latter to the simple: words are compound, sentences are

Inasmuch as man is a *compound* and a mixture of fiesh as well as spirit, the soul during its abode in the body does all things by the mediation of these passions, and inferior affections.-SOUTH.

With such perfection fram'd, Is this complex stupendous scheme of things. THOMSON.

To Compound, Compose.

Compound and compose, v. To compose. Compound is used in the physical sense only; compose in the proper or the moral sense: words are compounded by making two or more into one; sentences are composed by putting words together so as to make sense : a medicine is compounded of many ingredients; society is composed of various classes.

The simple beauties of nature, if they cannot be multiplied, they may be compounded.-BATHUEST.

The heathens, ignorant of the true source of moral evil, generally charged it on the obliquity of matter. This notion, as most others of theirs, is a *composition* of truth and error.—GROVE.

To Comprehend, v. To comprise.

To Comprehend, v. To conceive.

Comprehensive, Extensive.

Comprehensive, from comprehend, in Latin comprehendo or com and prehendo to take, signifies the quality of putting up together or including.

COMPRISE.

Extensive from extend, in Latin extendo, or ex and tendo to stretch out, signifies the quality of reaching to a distance.

Comprehensive respects quantity, extensive regards space : that is comprehensive that comprehends much, that is extensive that extends into a wide field : a comprehensive view of a subject includes all brauches of it ; an extensive view of a subject enters into minute details : the comprehensive is associated with the concise ; the extensive with the diffuse : it requires a capacious mind to take a *comprehensive* survey of any subject; it is possible for a superficial thinker to enter very extensively into some parts, while he passes over others. Comprehensive is employed only with regard

to intellectual objects ; extensive is used both in the proper and the improper sense : the signification of a word is comprehensive, or the powers of the mind are comprehensive ; a plain is extensive, or a field of inquiry is extensive.

It is natural to hope that a *comprehensive* is likewise an elevated soul, and that whoever is wise is also honest. —JOHNSON.

The trade carried on by the Phenicians of Sidon and Tyre was more *extensive* and enterprising than that of any state in the ancient world.-ROBERTSON.

To Comprise, Comprehend, Embrace, Contain, Include.

Comprise, through the French compris, participle of comprendre, comes from the same source as comprehend (v. Comprehensive).

Embrace, v. To clasp.

Contain, in French contenir, Latin con-tineo, compounded of con and teneo, signifies to hold together within one place.

Include, in Latin includo, compounded of in and cludo or claudo, signifies to shut in or within a given space.

Persons or things comprise or include ; things only comprehend, embrace, and contain : a person comprises a certain quantity of matter within a given space; he *includes* one thing within another: an author comprises his work within a certain number of volumes, and includes in it a variety of interesting particulars.

When things are spoken of, comprise, comprehend, and embrace, have regard to the aggregate value, quantity, or extent ; *include*, to the individual things which form the whole : *contain*, either to the aggregate or to the individual, being in fact a term of more ordinary application than any of the others. Comprise and contain are used either in the proper or the figurative sense : comprehend, embrace, and include, in the figurative sense only : a stock comprises a variety of articles; a library com-prises a variety of books; the whole is comprised within a small compass: rules comprehend a number of particulars; laws comprehend a number of cases ; countries comprehend a cer-tain number of districts or divisions ; terms comprehend a certain meaning : a discourse embraces a variety of topics: a plan. project, scheme, or system, embraces a variety of objects: a house contains one, two, or more persons ; & city contains a number of hous-s; a book con tains much useful matter; a society contains very many individuals ; it includes none but of a certain class; or it *includes* some of every class.

Their arms and fishing tackle comprise the pe -o al effects of most savages; all the mo al law of a Christian is comprised under the word coarity : Sweden comprehends Finland and Laptand : Lond n is suid to contain a nove three millions or inhabitants : bills of mortality are made out in most large parishes, but they include only such persons as die of diseases ; a calculator of expenses will always fall short of his estimate who does not include the minor contingencies which usually attach to every undertaking.

What, Egypt, do thy pyramids comprise, What greatness in the high raised folly lies? SEWELL.

That particular scheme which *comprehends* the social virtues may give employment to the most industrious temper, and find a man in business more than the most active station of life.—ADDISON.

The virtues of the several soils I sing, Macenas, low the needful succour bring; Not that my song in such a scanty space So large a subject fully can embrace.-DRYDEN.

All a woman has to do in this world is *contained* within the duties of a daughter, a sister, a wife, and a mother.— STELLE.

The universal axiom in which all complaisance is included is, that no man should give any preference to himself.—JOHNSON.

It is here worthy of observation that in the two last examples from Steele and Johnson the words *comprehend* and *comprise* would, according to established usage, have been more appropriate than *contain* and *include*.

Compulsion, v. Constraint.

Compunction, v. Repentance.

To Compute, v. To calculate.

To Compute, v. To estimate.

To Conceal, Dissemble, Disguise.

Conceal, is compounded of con and ceal, in French celer, Latin celo, Hebrew cala to have privately.

Dissemble, in French dissimuler, compounded of dis and simulo or similis, signifies to make a thing appear unlike what it is.

Disguise, in French *disguiser*, compounded of the privative *dis* or *de* and *guise*, in German *weise*, a manner or fashion, signifies to take a form opposite to the reality.

To conceal is simply to abstain from making known what we wish to keep secret; to dissemble and disguise signify to conceal, by assuming some false appearance: we conceal facts; we dissemble feelings; we disguise sentiments.

* Caution only is requisite in concealing; it may be effected by simple si'ence: art and address must be employed in *dissembling;* it mingles falsehood with all its proceedings: labour and cunning are requisite in *disquising*; it has nothing but falsehood in all its movements.

The concealer watches over himself that he

* Vide Abbé Girard : "Cacher, dissimuler, déguiser."

CONCEAL.

may not be betrayed into any indiscreet communication; the dissembler has an eye to others so as to prevent them from discovering the state of his heart; disguise assumes altogether a different face from reality, and rests secure under this shelter; it is sufficient to conceal from those who either cannot or will not see; it is necessary to dissemble with those who can see without being shown; but it is necessary to disguise from those who are anxious to discover and use every means to penetrate the weil that intercepts their sight.

Concediment is a matter of prudence often advisable, mostly innocent; when we have not resolution to shake off our vices, it is wisdom at least to *conceal* them from the knowledge of others.

According to Girard, it was a maxim with Louis XI. that in order to know how to dissemble: this, he adds, is true in all cases, even in domestic government; but if the word conveys as much the idea of falsehood in French as in English, then is this a French and not an English maxim; there are, however, many cases in which it is prudent to dissemble our resentments, if by allowing them time to die away we keep them from the knowledge of others. Disguise is altogether opposed to candour: an ingenuous mind revolts at it; an honest man will never find it necessary, unless the Abbé Girard be right in saying that "when the necessity of circumstances and the nature of affairs call for disguise, it is politic." Yet what train of circumstances can we conceive to exist which will justify policy founded upon the violation of truth? Intriguers, con-

upon the violation of truth? Intriguers, conspirators, and all who have dishonest purposes to answer, must practise disguise as the only means of success, but true policy is as remote from disguise as cunning is from wisdom.

Ridicule is never more strong than when it is concealed in gravity.—SPECTATOR.

Let school-taught pride dissemble all it can, These little things are great to little man. GOLDSMITH.

Good-breeding has made the tongue falsify the heart, and act a part of continual restraint, while nature has preserved the eyes to herself, that she may not be *disguised* or misrepresented.—STEELE.

To Conceal, Hide, Secrete.

Conceal, v. To conceal.

Hide, from the German hüthen to guard against, and the old German helan to conceal, and the Greek $\kappa\epsilon\nu\theta\epsilon\nu$ to cover or put out of sight.

Secrete, in Latin secretus, participle of secerno, or se and cerno, to see or know by one's self, signifies to put in a place known only to one's self.

Concealing has simply the idea of not letting come to observation; hiding that of putting under cover; secreting that of setting at a distance or in unfrequented places: whatever is not seen is concealed, but whatever is hidden or secreted is intentionally put out of sight: a person conceals himself behind a hedge; he hides his treasures in the earth; he secretes what he has stolen under his cloak.

Conceal is more general than either hide or

CONCEALMENT.

secrete: all things are concealed which are hidden or secreted, but are not always hidden or secreted when they are concealed: both montal and corporeal objects are concealed; corporeal objects mostly and sometimes mental ones are hidden; corporeal objects only are secreted; we conceal in the mind whatever we do not make known; that is hidden which may not be discovered or cannot be discerned; that is secreted which may not be seen.

Facts are concealed, truths are hidden, goods are secreted.

Children should never attempt to conceal from their parents or teachers any error they have committed, when called upon for an acknowledgment; we are told in Scripture, for our consolation, that nothing is *kidden* which shall not be revealed; people seldom wish to secrete any thing but with the intention of concealing it from those who have a right to demand it back.

Be secret and discreet; Love's fairy favors Are lost when not conceal'd.-DRYDEN.

Yet to be secret makes not sin the less, "Tis only *hidden* from the vulgar view.—DRYDEN.

The whole thing is too manifest to admit of any doubt in any man how long this thing has been working; how many tricks have been played with the Deun's (Swift's) papers; how they were secreted from time to time — POPE.

Concealment, Secrecy.

Concealment (v. To conceal) is itself an action; Secrecy, from secret, is the quality of an action : concealment may respect the state of things; secrecy the conduct of persons: things may be conceaded so as to be known to no one; but secrecy supposes some person to whom the thing concealed is known.

Concealment has to do with what concerns others; secrecy with that which concerns ourselves: what is concealed is kept from the observation of others; what is secret is known only to ourselves; there may frequently be concealment without secrecy, although there cannot be secrecy without concealment : concealment is frequently practised to the detriment of others; secrecy is always adopted for our own advantage or gratification; concealment is serviceable in the commission of crimes; secrecy in the execution of schemes; many crimes are committed with impunity when the perpetrators are protected by concealment; the best concerted plans are often frustrated for want of observing secrecy.

One instance of Divine Wisdom is so illustrious that I cannot pass it over without notice; that is, the concealment under which Providence has placed the future events of our life on earth.-BLAIR.

Shun secrecy, and talk in open sight, So shall you soon repair your present evil plight.

To Concede, v. To give up.

Conceit, Fancy.

Conceit comes immediately from the Latin conceptus, participle of concepto to conceive or form in the mind.

Fancy, in French phantasic, Latin phantasia, Greek φαντασιη, from φανταζω to make appear, and φαινω to appear,

These terms equally express the working of the imagination in its distorted state; but conceit denotes a much greater degree of distortion than *fancy*: our conceits are preposterous; what we *fancy* is unreal, or only apparent. Conceit applies only to internal objects; it is a species of invention : *fancy* is applied to external objects, or whatever acts on the senses; nervous people are subject to strange conceits; timid people *fancy* they hear sounds, or see objects in the dark which awaken terror.

Those who are apt to conceit oftener :onceit that which is painful than otherwise; conceiting either that they are always in danger of dying, or that all the world is their enemy. There are, however, insane people who conceit themselves to be kings and queens : and some indeed who are not called insane, who conceit themselves very learned whilst they know nothing, or very wise and clever while they are exposing themselves to perpetual ridicule for their folly, or very handsome while the world calls them plain, or very peaceable while they are always quarrelling with their neighbours, or very humble whilst they are tenaciously stickling for their own : it would be well if such conceits afforded a harmless pleasure to their authors, but unfortunately they only render them more offensive and disgusting than they would otherwise be.

Those who are apt to fancy never fancy any thing to please themselves; they fancy that things are too long or too short, too thick or too thin, too cold or too hot, with a thousand other fancies equally trivial in their nature; thereby proving that the slightest aberration of the mind is a serious evil, and productive of evil.

Desponding fear. of feeble fancies full, Weak and unmanly, loosens every power. THOMSON.

> Some have been wounded with conceit, And died of mere opinion strait,-BUTLER.

When taken in reference to intellectual objects, *conceit* is always in a bad sense : but *juncy* may be employed in a good sense.

Nothing can be more plainly impossible than for a man. "to be profitable to God," and consequently nothing can be more absurd than for a man to cherish so irrational a conceit.—ADDISON.

My friend, Sir Roger de Coverley, told me t'other day, that he had been reading my paper upon Westminster Abbey, in which, says he, there are a great many ingenious fancies.—ADDISON.

Conceit, v. Pride.

Conceited, v. Opinionated.

To Conceive, Apprehend, Suppose, Imagine.

Conceive, v. Conceit.

Apprehend, v. To apprehend.

Suppose, in French supposer, Latin supposer, by and point of suppond, or sub and point of put one thing in the place of another, signifies to have one thing in one's mind in lieu of another.

Imagine, in French imaginer, Latin imagino, from imago an image, signifies to reflect as an image or phantom in the mind. Conceive, in the strict sense of the word, is the generic, the others the specific terms: since in apprehending, imagining, and supvosing, we always conceive or form an idea, but not vice versic, the difference consists in the mode and object of the action: we conceive of things as proper or improper, and just or unjust, right or wrong, good or bad, this is an act of the judgment; we apprehend the meaning of another, this is by the power of simple perception, or of combination and reflection; we suppose and imagine that which has happened or may happen, these are both acts of the imagination; but the former rests commonly on some ground of reality; the latter may be the mere offspring of the brain.

What is conceived is conclusive; what is apprehended is rather dubious; both refer to matters of deduction, in distinction from suppose and imagine, which relate to matters of fact.

To conceive is an ordinary operation of the mind; it must precede every other; we cannot either think or act without conceiving apprehend is employed in cases where certainty cannot be had, where no determinate conclusion can be formed; we shall never apprehend where we can see distinctly before us; suppose is used in opposition to positive knowledge; no person supposes that of which he is positively informed: imagine is employed for that which in all probability does not exist; we shall not imagine what is evident and undeniable.

A state of innocence and happiness is so remote from all that we have ever seen, that although we can easily conceive it as possible, yet our speculations upon it must be general and confused.—JOHNSON.

Nothing is a misery, Unless our weakness *apprehend* it so. BEAUMONT AND FLETCHER.

It can scarce be *supposed* that the mind is more vigorous when we sleep, than when we are awake.-HAWKES-WORTH.

The Earl of Rivers did not *imagine* there could exist, in a human form, a mother that would ruin her own son without enriching herself.—JOHNSON'S LIFE OF SAVAGE.

To Conceive, Understand, Comprehend.

Conceive, in French concervoir, Latin concipio, compounded of con and capio, signifies to take or put together in the mind.

Understand signifies to stand under or near to the mind.

Comprehend, in Latin comprehendo, compounded of com and prehendo, signifies to seize or embrace within the mind.

These terms indicate the intellectual operations of forming ideas, that is, ideas of the complex kind in distinction from the simple ideas formed by the act of perception.

Conception is the simplest operation of the three; when we conceive we may have but one idea, when we understand or comprehend we have all the ideas which the subject is capable of presenting. We cannot understand or comprehend without conceiving; but we may often conceive that which we neither understand nor comprehend.

That which we cannot conceive is to us nothing; but the conception of it gives it an

existence, at least in our minds; but anderstanding and comprehending is not essential to the belief of a thing's existence. So long as we have reasons sufficient to conceive a thing as possible or probable, it is not necessary either to understand or comprehend them in order to authorize our belief. The mysteries of our holy religion are objects of conception, but not of comprehension. We conceive that a thing may be done without understanding how it is done; we conceive that a thing may exist without comprehending the nature of its existence. We conceive clearly, understand fully, comprehend minutely.

Conception is a species of invention ; it is the fruit of the mind's operation within itself. Understanding and comprehension are employed solaly on external objects; we understand and comprehend that which actually exists before us, and presents itself to our observation. Conceiving is the office of the imagination, as well as the judgment; understanding and comprehension are the office of the reasoning faculties exclusively.

* Conceiving is employed with regard to matters of taste, to arrangements, designs, and projects ; understanding is employed on familiar objects which present themselves in the ordinary discourse and business of men; comprehending respects principles, lessons, and speculative knowledge in general. The artist conceives a design, and he who will execute it must understand it; the poet conceives that which is grand and sublime, and he who will enjoy the perusal of his conceptions must have refinement of mind, and capacity to comprehend the grand and sublime. The builder conceives plans, the scholar understands languages, the metaphysician comprehends subtle questions.

A ready conception supplies us with a stock of ideas on all subjects; a quick understanding catches the intentions of others with half a word; a penetrating mind comprehends the abstrusest points. There are human beings involved in such profound ignorance, that they cannot conceive of the most ordinary things that exist in civilized life: there are those who, though slow at understanding words, will be quick at understanding looks and signs: and there are others who, though dull at conceiving or understanding common matters, will have a power for comprehending the abstruser parts of the mathematics.

Whatever they cannot immediately conceive they consider as too high to be reached, or too extensive to be comprehended.—JOHNSON.

Swift pays no court to the passions; he excites neither surprise, nor admiration; he always *understands* himself, and his readers always *understand* him.—JOHNSON.

Our finite knowledge cannot comprehend The principles of an unbounded sway.—SHIRLEY.

Conception, Notion.

Conception, from conceive (v. To conceive), signifies the thing conceived.

Notion, in French notion, Latin notio, from notus the participle of nosco, to know, signifies the thing known.

Conception is the mind's own work, what it

* Vide Abbé Girard; "Entendre, comprendre, concevoir," pictures to itself from the exercise of its own powers; notion is the representation of objects as they are drawn from observation. Conceptions are the fuil of the imagination; notions are theresult of reflection and experience. Conceptions are formed; notions are entertained. Conceptions are either grand or mean, gross or sublime, either clear or indistinct, crude or distinct; notions are either true or false, just or absurd. Intellectual culture serves to elevate the conception; the extension of knowledge serves to correct and refine the notions.

Some heathen philosophers had an indistinct conception of the Deity, whose attributes and character are unfolded to us in his revelation : the ignorant have often false notions of their duty and obligations to their superiors. The unenlightened express their gross and crude conceptions of a Superior Being by some material and visible object : the vulgar notion of ghosts and spirits is not entirely banished from the most cultivated parts of England.

Words signify not immediately and primely things themselves, but the conceptions of the mind concerning things -SOUTH.

The story of Telemachus is formed altogether in the spirit of Homer, and will give an unlearned reader a *notion* of that great poet's manner of writing.-ADDISON.

It is natural for the imaginations of men who lead their lives in too solitary a manner to prey upon themselves, and form from their own conceptions beings and things which have no place in nature.-STEELE.

Considering that the happiness of the other world is to be the happiness of the whole man, who can question, but there is an infinite variety in those pleasures we are speaking of. Revelation, likewise, very much confirms this *motion* under the different views it gives us of our future happiness.—ADDISON.

Conception, v. Perception.

Concern, v. Affair.

Concern, v. Affect.

Concern, v. Care.

Concern, v. Interest.

To Concert, Contrive, Manage.

Concert is either a variation of *consort* a companion, or from the Latin *concerto* to debate together.

Contrive, from *contrivi* perfect of *contero* to bruise together, signifies to pound or put together in the mind so as to form a composition.

Manage, in French menager. compounded of the Latin manus and ago, signifies to lead by the hand.

There is a secret understanding in concerting; invention in contriving; executior in managing. There is mostly contrivance and management in concerting; but there is not always concerting in contrivance or management. Measures are concerted; schemes are contrived; affairs are managed.

Two parties at least are requisite in concerting, one is sufficient for contriving and managing. Concerting is always employed in all secret transactions; contrivance and management are used indifferently.

Robbers who have determined on any scheme of plunder concert together the means of carrying their project into execution ; they contrive various devices to elude the vigilance of the police; they manage every thing in the dark.

Those who are debarred the opportunity of seeing each other unrestrainedly, concert measures for meeting privately. The ingenuity of a person is frequently displayed in the contrivances by which he strives to help himself out of his troubles. Whenever there are many parties interested in a concern, it is never so well managed as when it is in the hands of one individual suitably qualified.

Modern statesmen are *concerting* schemes and engaged in the depth of politics, at the time when their forefathers were laid down quietly to rest, and had nothing in their heads but dreams.—STEELE.

When Cæsar was one of the masters of the mint, he placed the figure of an elephant upon the reverse of the public money: the word Cesar signifying as elephant in the Punic language. This was artfully contrieed by Cesar; 'eccuse it was not lawful for a private man to stamp his own figure upon the coin of the commonwealth, -ADDISON.

It is the great act and secret of Christianity, if I may use that phrase, to *manage* our actions to the best advantage.—ADDISON.

To Conciliate, Reconcile.

Conciliate, in Latin conciliatus, participle of concilio: and **Reconcile**, in Latin reconcilio, both come from concilium a council, denoting unity and harmony.

Conciliate and reconcile are both employed in the sense of uniting men's affections, but under different circumstances.

The conciliator gets the good-will and affections for himself; the reconciler unites the affections of two persons to each other. The conciliator may either gain new affections, or regain those which are lost; the reconciler always either renews affections which have been once lost, or fixes them where they ought to be fixed. The best means of conciliating esteem is by reconciling all that are at variance.

Conciliate is mostly employed for men in public stations; reconcile is indifferently employed for those in public or private stations. Men in power have sometimes the happy opportunity of conciliating the good-will of those who are most averse to their authority, and thus reconciling them to measures which would otherwise be odious.

Kindness and condescension serve to conciliate : a friendly influence, or a well-timed exercise of authority, is often successfully exerted in reconciling.

The preacher may enforce his doctrines in the style of authority, for it is his profession to summon mankind to their duty j but an uncommissioned instructor will study to conciliate whilst he attempts to correct.—CUMBER-LAND.

It must be confessed a happy attachment, which can reconcile the Laplander to his freezing snows, and the African to his scorching sun.—CUMBERLAND.

Concise, v. Short.

To Conclude, v. To close.

To Conclude Upon, v. To decide.

Conclusion, Inference, Deduction.

Conclusion, from conclude, signifies the winding up of all arguments and reasoning.

Inference, from infer, in Latin infero, signifies what is brought in. Deduction, from *deduct*, in Latin *deductus*, and *deduco* to bring out, signifies the bringing or drawing one thing from another.

A conclusion is full and decisive; an inference is partial and indecisive: a conclusion leaves the mind in no doubt or hesitation; it puts a stop to all farther reasoning; inferences are special conclusions from particular circumstances; they serve as links in the chain of reasoning. Conclusions are drawn from real facts; inferences are drawn from the appearances of things; deductions only from arguments or assertions.

Conclusions are practical; inferences ratiocinative; deductions are final. We conclude from a person's conduct or declarations what he intends to do, or leave undone; we infer from the appearance of the clouds, or the thickness of the atmosphere, that there will be a heavy fall of rain or snow; we deduce from a combination of facts, inferences, and assertions, that a story is fabricated. Hasty conclusions betray a want of judgment, or of firmness of mind: contrary inferences are frequently drawn from the same circumstances to serve the purposes of party, and support a favourite position; the deductions in such cases are not unfrequently true when the inferences are false.

He praises wine, and we conclude from thence He lik'd his glass, on his own evidence.—ADDISON.

You might, from the single people departed, make some useful *inferences* or guesses how many there are left unmarried.—STEELE.

There is a consequence which seems very naturally deducible from the foregoing considerations. If the scale of being rises by such a regular progress so high as man, we may by a parity of reason suppose that it still proceeds gradually through those beings which are of a superior nature to him—ADDISON.

Conclusive, Decisive, Convincing.

Conclusive applies either to practical or argumentative matters; **Decisive** to what is practical only; **Convincing** to what is argumentative only.

It is necessary to be conclusive when we deliberate, and decisive when we command. What is conclusive puts an end to all discussion, and determines the judgment; what is decisive puts an end to all wavering, and determines the will. Negotiators have sometimes an interest in not speaking conclusively; commanders can never retain their authority without speaking decisively; conclusive when compared to convincing is general; the latter is particular: an argument is convincing, a chain of reasoning conclusive. There may be much that is convincing, where there is nothing conclusive: a proof may be convincing of a particular circumstance; but conclusive evidence will bear upon the main question.

I will not disguise that Dr. Bentley, whose criticism is so conclusive for the forgery of those tragedies quoted by Plutarch, is of opinion "Thespis himself published nothing in writing."--CUMBERLAND.

Is it not somewhat singular that Young preserved, without any palliation, this preface (to his Satire on Women) so bluntly decisie in favour of laughing at the world, in the same collection of his works which excluses the mournful, angry, gloomy *Night* T-CMPAT.

That religion is essential to the welfare of man can be proved by the most *convincing* arguments.-BLAIR.

CONDITION.

Conclusive, v. Final.

Concomitant, v. Accompaniment.

Concord, Harmony.

Concord, in French concorde, Latin concordia, from con and cors, having the same heart and mind.

Harmony, in French harmonie, Latin harmonia, Greek, apporta from apo to fit or suit, signifies the state of fitting or suiting.

The idea of union is common to both these terms, but under different circumstances. Concord is generally employed for the union of wills and affections; harmony respects the aptitude to minds to coalesce. There may be concord without harmony, and harmony without concord. Persons may live in concord who are at a distance from each other; but harmony is mostly employed for those who are in close connexion, and obliged to co-operate. Concord should never be broken by relations under any circumstances; harmony is indispensable in all members of a family that dwell together. Interest will sometimes stand in the way of brotherly concord; a love of rule, and a dogmatical temper, will sometimes disturb the harmony of a family. Concord is as to the peace of society, and the uninterrupted prosecution of business. What concord can there be between kindred who despise each other? what harmony between the rash and the discussion.

The man that hath no music in himself, Nor is not mov'd with concord of sweet sounds, Is fit for treasons, villanies, and spoils. SHAKSPEARE,

If we consider the world in its subserviency to man, one would think it was made for our use; but if we consider it in its natural beauty and *harmony* one would be apt to conclude it was made for our pleasure.— ADDISON.

To Concur, v. To agree.

To Concur, v. To coincide.

Concurrence, v. Assent.

Concussion, v. Shock.

To Condemn, v. To blame.

To Condemn, v. To reprobate.

To Condemn, v. To sentence.

Condescension, v. Complaisance.

Condition, v. Article.

Condition, Station.

Condition, in French condition, Latin conditio, from condo to build or form, signifies properly the thing formed; and in an extended sense, the manner and circumstances under which a thing is formed.

Station, in French station, Latin statio, from sto to stand, signifies a standing place or point.

Condition has most relation to the circumstances, education, birth, and the like; station refers rather to the rank, occupation, or mode of life which one pursues. Riches suddenly sequired are calculated to make a man forget his original *condition*; and to render him negligent of the duties of his *station*.

The condition of men in reality is often so different from what it appears, that it is extremely difficult to form an estimate of what they are, or what they have been. It is the folly of the present day, that every man is unwilling to keep the *station* which has been assigned to him by Providence : the rage for equality destroys every just distinction in society; the low aspire to be, in appearance, at least, equal with their superiors; and those in elevated *stations* do not hesitate to put themselves on a level with their inforiors.

The common charge against those who rise above their original condition, is that of pride.—JOHNSON.

The last day will assign to every one a station suitable to the dignity of his character.-ADDISON.

Condition, v. Situation. Condolence, v. Sympathy. Conduct, v. Behaviour.

To Conduce, Contribute.

Conduce, Latin *conduco*, compounded of *con* and *duco*, signifies to bring together for one end.

Contribute, in Latin contributus, participle of contribuo, compounded of con and tribuo, signifies to bestow for the same end.

To conduce signifies to serve the full purpose; to contribute signifies only to be a subordinate instrument: the former is always taken in a good sense, the latter in a bad or good sense. Exercise conduces to the health; it contributes to give vigour to the frame.

Nothing conduces more to the well-being of any community than a spirit of subordination among all ranks and classes. A want of firmness and vigilance in the government or magistrates contributes greatly to the spread of disaffection and rebellion.

Schemes of ambition never conduce to tranquility of mind. A single failure may contribute sometimes to involve a person in perpetual trouble.

It is to be allowed that doing all honour to the superiority of heroes above the rest of mankind, must needs conduce to the glory and advantage of a nation,---STELL.

The true choice of our diet, and our companions at it, seems to consist in that which contributes most to cheerfulness and refreshment,-FULLER.

To Conduct, Guide, Lead.

Conduct. Latin conductus, participle of conduco, signifies to carry with a person, or to make a thing go according to one's will.

Guide, in French guider, Saxon witan or wisan, German, &c. weisen to show, Latin wideo to see or show, signifies properly to point out the way.

Lead, in Saxon laiden, laden, Danish leds, Swedish leda, low German leiden, high German leiten, is most probably connected with the obsolete German leit, leige, a way or road, Swedish led, Saxon late, &c. signifying properly to show or direct in the way. * The first two of these terms convey, according to their real import, an idea of superior intelligence, which is not implied by the latter: on the other hand, this includes an idea of credit and ascendancy altogether unknown to the others. We conduct or guide those who do not know the road; we lead those who either cannot or will not go alone. In the literal sense it is the head that con-

In the liferal sense it is the head that conducts, the eye that guides, and the hand that leads. One conducts a law-suit; one guides a traveller; one leads an infant. In the figurative sense the understanding

In the figurative sense the understanding conducts; rule guides; the will or influence leads. † Intelligence ought to conduct us in business; politeness ought to guide our behaviour in company; taste may lead us in the choice of pleasures.

We are conducted in a certain course, that we may do what is proper to be done; we are guided in a certain rout, that we may not go astray; we are *led* into society from a sociable temper. A general conducts an army according to his knowledge and experience; he is himself guided in what he does by fixed rules; he *leads* his army into the field of battle by the word of command. The pilot conducts the vessel; the steersman guides it: the coachman guides his horses on the road; he *leads* them into the stable.

A master of the ceremonies conducts all strangers whom he wishes to introduce into the company. A teacher guides his scholars in the acquirement of knowledge. A love of pleasure sometimes *leads* young people into the most destructive vices.

A wise man is willing to be conducted, in cases where he cannot with propriety conduct himself. An attentive perusal of the Scriptures is sufficient to guide us in the way of salvation. There is a weakness in suffering one's self to be *led* by the will of others: prudent people are willing to take good counsel, but they will always form their own resolutions.

We waited some time in expectation of the next worthy, who came in with a great retinue of historians, whose mames I could not learn, most of them being natives of Carthage. The person thus conducted, who was Hannibal, seemed much disturbed—ADDISON.

The brutes are guided by instinct and know no sorrow, the angels have knowledge and they are happy,-STEELE.

A general's office engages him to *load* as well as to command his army.-SOUTH.

To Conduct, Manage, Direct,

Conduct, v. To conduct, guide.

Manage, v. Care, charge.

Direct, in Latin *directus*, participle of *diriqo*, compounded of *di* and *rego* to regulate distinctly, signifies to put every thing in its right place.

Conducting requires most wisdom and knowledge; managing most action; direction most authority. A lawyer conducts the cause entrusted to him: a steward manages the mercantile concerns for his employer; a superintendent directs the movements of all the subordinate agents.

[•] Vide Abbé Girard; "Conduire, guider, mener." † Vide Girard; "Conduire, guider, mener;" and Roubaud; "Guider, conduire, mener,"

Conducting is always applied to affairs of the first importance : management is a term of familiar use to characterize a familiar employment : direction makes up in authority what it wants in importance : it falls but little short of the word conduct. A conductor conceives and plans ; a manager acts or executes ; a director commands. It is necessary to conduct with wisdom ; to manage with diligence and attention ; to direct with promptitude, precision, and clearness. A minister of state requires peculiar talents to conduct with success the various and complicated concerns which are connected with his office : he must characters and clashing interests with which he becomes connected and possess much influence to direct the multiplied operations by which the grand machine of government is kept in motion.

When a general undertakes to conduct a campaign he will entrust the management of minor concerns to persons on whom he can rely; but he will *direct* in person whatever is likely to have any serious influence on his success.

The general purposes of men in the *conduct* of their lives, I mean with relation to this life only, end in gaining either the affection or esteem of those with whom they converse.—STEELE.

Good delivery is a graceful management of the voice, countenance, and gesture.-STEELE.

I have sometimes amused myself with considering the several methods of managing a debate, which have obtained in the world.—ADDISON.

To *direct* a wanderer in the right way is to light another man's candle by one's own, which loses none of its light by what the other gains.—GROVE.

Confederacy, v. Alliance.

Confederate, Accomplice.

Confederate, v. Ally.

Accomplice, v. Abettor.

Both these terms imply a partner in some proceeding, but they differ as to the nature of the proceeding : in the former case it may be lawful or unlawful; in the latter unlawful only. In this latter sense a *confederate* is a partner in a plot or secret association: an *accomplice* is a partner in some active violation of the laws. Guy Fawkes retained his resolution, till the last extremity, not to reveal the names of his *confederates*: it is the common refuge of all robbers and desperate characters to betray their *accomplices* in order to screen themselves from punishment.

Now march the bold *confed* rates through the plain, Well hors'd, well clad, a rich and shining train. DRYDEN.

It is not improbable that the Lady Mason (the grandmother of Savage) might persuade or compel his mother to desist or perhaps also could not easily find accomplices wicked enough to concur in so cruel an action, as that of banishing him to the American plautations.-JOHN-SON.

Confederate, v. Ally.

To Confer, Bestow.

Confer, in French conferer, Latin confero, compounded of con and fero, signifies to bring

CONFIDE.

something towards a person, or place it upon him.

Bestow is compounded of be and stow, which, like the vulgar word stoke, comes from the German stauen and stauechen, and is an onomatopeïa, or representative of the action intended to be expressed, namely, that of disposing in a place.

Conferring is an act of authority; bestowing that of churity or generosity, Princes and men in power confer; people in a private station bestow. Honours, dignities, privileges, and rank, are the things conferred; favours, kindnesses, and pecuniary relief, are the things bestowed.

Merit, favour, interest, caprice, or intrigue, gives rise to conferring; necessity, solicitation and private affection, lead to bestoving. England affords more than one instance in which the highest honours of the state have been conferred on persons of distinguished merit, though not of elevated birth: it is the characteristic of Christianity, that it inspires its followers with a desire of bestoving their goods on the poor and necessitous.

It is not easy to *confer* a favour on the unthankful: the value of a kindness is greatly enhanced by the manner in which it is *be*stowed,

On him *confer* the poet's sacred name, Whose lofty voice declares the heavenly flame.

It sometimes happens, that even enemies and envious persons *bestow* the sincerest marks of esteem when they least design it.—STEELE.

Conference, v. Conversation.

Confess, v. Acknowledge.

To Confide, Trust.

Confide, in Latin confide, compounded of con and fide, signifies to place a trust in a person.

Trust, v. Belief.

Both these verbs express a reliance on the fidelity of another, but confide is to trust as the species to the genus: we always trust when we confide, but not vice-tersd. We confide to a person that which is of the greatest importance to ourselves; we trust to him whenever we rest on his word for any thing. We need rely only on a person's integrity when we trust to him, but we rely also on his abilities and mental qualifications when we place confidence; it is an extraordinary trust, founded on a powerful conviction in a person's favour.

Confidence frequently supposes something secret as well as personal; trust respects only the personal interest. A king confides in his ministers and generals for the due execution of his plans, and the administration of the laws; one friend confides in another when he discloses to him all his private concerns: a merchant trusts to his clerks when he employs them in his business; individual trust each other with portions of their property.

A breach of *trust* evinces a want of that common principle which keeps human society together; but a breach of *confidence*, betrays a more than ordinary share of baseness and de-

Men live and prosper but in mutual trust, A confidence of one another's truth.-SOUTHERN.

Hence, credit And public trust 'twixt man and man are broken. ROWE.

Confidence, v. Assurance. Confidence, v. Hope.

Confident, Dogmatical, Positive.

Confident, from confide (v. To confide), marks the temper of confiding in one's self.

Dogmatical, from *dogma* a maxim or assertion, signifies the temper of dealing in unqualified assertions.

Positive, in Latin *positivus*, from *positus*, signifies fixed to a point.

The first two of these words denote an habitual or permanent state of mind ; the latter either a partial or an habitual temper. There is much of confidence in dogmatism and positivity, but it expresses more than either. Confidence implies a general reliance on one's abilities in whatever we undertake; *dogmatism* implies a reliance on the truth of our opinion ; positivity a reliance on the truth of our assertions. A confident man is always ready to act, as he is sure of succeeding; a *dogmatical* man is always ready to speak, as he is sure of being heard; a *positive* man is determined to maintain what he has asserted, as he is convinced that he has made no mistake

Confidence is opposed to diffidence; dogma-tism to scepticism; positivity to hesitation. A confident man mostly fails for want of using the necessary means to ensure success; a *dogmatical* man is mostly in error, because he substitutes his own partial opinions for such as are established; a *positive* man is mostly deceived because he trusts more to his own senses and memory than he ought. Selfknowledge is the most effectual cure for selfconfidence ; an acquaintance with men and things tends to lessen dogmatism ; the experience of having been deceived one's-self, and the observation that others are perpetually liable to be deceived, ought to check the folly of being positive as to any event or circumstance that is past.

People forget how little it is that they know and how much less it is that they can do, when they grow confident upon any present state of things.—SOUTH.

If you are neither *dogmatical*, nor show either by your words or your actions that you are full of your-self, all will the more heartily rejoice at your victory.— BUDGELL.

Positive as you now are in your opinions, and confident in your assertions, be assured that the time approaches when both men and things will appear to you in a different light.-BLAIR,

Confine, v. Border. To Confine, v. To bound. Confined, v. Contracted.

Confinement, Imprisonment, Captivity.

Confinement, v. To bound, limit.

Imprisonment, compounded of im and prison, French prison, from pris participle of prendre, Latin prehendo to take, signifies the act or state of being taken or laid hold of.

Captivity, in French captivité, Latin captivitas from capio, to take, signifies likewise the state of being, or being kept in possession by another.

Confinement is the generic, the other two specific terms. Confinement and imprisonment both imply the abridgment of one's personal freedom, but the former specifies no cause which the latter does. We may be confined in a room by ill health, or *confined* in any place by way of punishment; but we are never *imprisoned* but in some specific place appointed for the continement of offenders, and always on some supposed offence. We are captives by the rights of war, when we fall into the hands of the enemy.

Confinement does not specify the degree or manner as the other terms do : it may even extend to the restricting the body of its free movements : while imprisonment simply confines the person within a certain extent of ground, or the walls of a prison ; and captivity leaves a person at liberty to range within a whole country or district.

Confinement is so general a term, as to be applied to animals and even inanimate objects; imprisonment and captivity are applied in the proper sense to persons only, but they admit of a figurative application. Poor stray admit of a figurative application. Poor stray animals, who are found trespassing on unlawful ground, are doomed to a wretched confinement, rendered still more hard and intolerable by the want of food: the confinement of plants within too narrow a space will stop their growth for want of air. There is many a poor *captive* in a cage who, like Sterne's starling, would say, if it could, "I want to get out.

But now my sorrows, long with pain supprest, Burst their confinement with impetuous sway. YOUNG.

Confinement of any kind is dreadful: let your imagina-tion acquant you with what I have not words to express, and conceive, if possible, the horrors of imprisonment, attended with reproach and ignominy.-JOHNSON.

For life, being weary of these worldly bars, Never lacks power to dismiss itself: In that each bondman, in his own hand, bears The power to cancel his *captivity*; ut 1 do think it cowardly and vile.

SHAKSPEARE.

To Confirm, Corroborate.

Confirm, in French confirmer, Latin confirmo, which is compounded of con and firmo or firmus, signifying to make additionally firm.

Corroborate, in Latin corroboratus participle of corroboro, compounded of cor or con and roboro to strengthen, signifies to add to the strength.

The idea of strengthening is common to these terms, but under different circum-stances: confirm is used generally; corroborate only in particular instances.

What confirms serves to confirm the minds of others: what corroborates strengthensone's self : a testimony may be confirmed or corroborated ; but the thing confirms, the person corroborates ; when the truth of a person's assertions are called in question, it is fortunate for him when circumstances present themselves that confirm the truth of what he has said, or if he have respectable friends to corroborate his testimony.

There is an Abyssinian here who knew Mr. Bruce at Gondar. I have examined him, and he confirms Mr. Bruce's account.—SIR WM. JONES.

The secrecy of this conference very much favours my conjecture, that Augustus made an attempt to dissuade Thierus from holding on the empire; and the length of time it took up correlorates the probability of that conjecture.-CUMBERLAND.

To Confirm, Establish.

Confirm, v. To confirm, corroborate.

Establish, from the word stable, signifies to make stable or able to stand. The idea of strengthening is common to

The idea of strengthening is common to these as to the former terms, but with a different application: confirm respects the state of a person's mind, and whatever acts upon the mind; establish is employed with megard to whatever is external. a report is confirmed; a reputation is established; a person is confirmed in the persuasion or belief of any truth or curcumstance; a thing is established in the public estimation.

The mind seeks its own means of confirming tiself; things are established either by time or authority: no person should be hasty in giving credit to reports that are not fully confirmed, nor in giving support to measures that are not established upon the surest grounds: a reciprocity of good offices serves to confirm an alliance, or a good understanding between people and nations; interest or reciprocal affection serves to establish an intercourse between individuals, which has, perhaps, been casually commenced.

Trifles, light as air, Are to the jealous, confirmations strong As proofs of Holy Writ.--SHAKSPEARE.

The silk-worm, after having spun her task, lays her erge and diss : but a man can never have taken in his full measure of knowledge, has not time to subdue his parsions, or *exclusion* his soul in virtue, and come up to the perfection of his nature, before he is hurried off the stage. —ADDISON.

Conflict, Combat, Contest.

Conflict, in Latin conflictus, participle of conflict, compounded of con and figo, in Greek $\phi \lambda \epsilon \varphi \omega$. Eolic for $\phi \lambda \xi \omega$ to flip or strike, signifies to strike against each other.

Combat, v. Battle.

Contest, in French contester, Latin contestor, compounded of con and testor, signifies to call or set witness against witness.

A striving for the superiority is the common characteristic of these terms, which is varied both in the manner and spirit of the action.

A conflict has more of violence in it than a combat, and a combat than a contest.

A conflict and combat, in the proper sense, are always attended with a personal attack; contest consists mostly of a striving for some common object.

A conflict is mostly sanguinary and desperate, it arises from the undisciplined operations of

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the bad passions, animosity, and brutal rage; it seldom ends in any thing but destruction : a combat is often a matter of art and a trial of skill; it may be obstinate and lasting, though not arising from any personal resentment, and mostly terminates with the triumph of one party and the defeat of the other; a contest is interested and personal; it may often give rise to angry and even malignant sentiments, but is not necessarily associated with any bad passion; it ends in the advancement of one to the injury of the other.

The lion, the tiger, and other beasts of the forest, have dreadful conflicts whenever they meet; which soldom terminate but in the death of one if not both of the antagonists it would be well if the use of the word were confined to the irrational part of the creation; but there have been wars and party-broils among men, which have occasioned conflicts the most horrible and destructive that can be conceived : that combats have been mere trials of skill is evinced by the combats in the ancient games of the Greeks and Romans, as also in the justs and tournaments of later date. *Contests* are as various as the pursuits and wishes of men: whatever is an object of desire for two parties becomes the ground of a contest. ambition, interest, and party zeal are always busy in furnishing men with objects for a contest.

In a figurative sense these terms are applied to the movements of the mind, the elements or whatever seems to oppose itself to another thing, in which sense they preserve the same analogy; violent passions have their conflicts; ordinary desires their combats; motives their conflicts between pride and passion, rage and despair, in the breast of the disappointed lover; reason will seldom come off victorious in its combat with ambition, avarice, a love of pleasure, or any predominant desire, unless aided by religion: where there is a context between the desire of following one's will and a sense of propriety, the voice of a prudent friend may be heard and heeded.

Happy is the man who, in the conflict of desire between God and the world, can oppose not only argument to argument, but pleasure to pleasure.—BLAIR.

Elsewhere he saw, where Troilus defied Achilles, and unequal combat tried.-DRYDEN.

Soon afterwards the death of the king furnished a general subject for poetical contest.-JOHNSON.

To Conform, v. To comply.

Conformable, Agreeable, Suitable.

Conformable signifies able to *conform* (v. To comply), that is, having a sameness of form.

Agreeable signifies the quality of being able to agree (v. To agree).

Suitable signifies able to suit (v. To agree). Conformable is employed for matters of obligation; agreeable for matters of choice; suitable for matters of propriety and discretion; what is conformable accords with some prescribed form or given rule of others; what is agreeable accords with the feelings, tempers, or judgments of ourselves or others; what is

CONFUSE.

suitable accords with outward circumstances : it is the business of those who act for others to act conformably to their directions; it is the part of a friend to act agreeably to the wishes of a friend; it is the part of every man to act suitably to his station.

The decisions of a judge must be strictly conjormable to the letter of the law; he is seldom at liberty to consult his views of equity: the decision of a partian is always agreeable to the temper of his party: the style of a writer should be *suitable* to his subject.

Conformable is most commonly employed for matters of temporary moment; agreeable and suitable are mostly said of things which are of constant value: we make things conformable by an act of discretion; they are agreeable or suitable by their own nature: a treaty of peace is made conformable to the preliminaries; a legislator must take care to frame laws agreeably to the Divine law; it is of no small importance for every man to act suitably to the character he has assumed.

A man is glad to gain numbers on his side, as they genre to strathen him him or a transfer bun believe that his minuples carry microid at make bun and are the more likely to be true, when he finds they are conformable to the reason of others as well as to his own. -ADDESON.

As you have formerly offered some arguments for the noul's immortality, agreeable both to reason and the Christian doctrine, I believe your renders will not be displeased to see how the same great truth shines in the pomp of Roman eloquence.-HUCHES.

I think banging a cushion gives a man too warlike or perhaps too theatrical a figure, to be *suitable* to a Christian congregation.—SWIFT.

> Conformation, v. Form. To Confound, v. To abash. To Confound, v. To baffle.

To Confound, To Confuse.

Confound and **Confuse** are both derived from different parts of the same verb, namely, *confuedo* and its participle *confuses*, signifying to pour or mix together without design that which ought to be distinct

Confound has an active sense ; confuse a neuter or reflective sense : a person confounds one thing with another ; objects become confused, or a person confuses himself : it is a common error among ignorant people to confound names, and among children to have their ideas confused on commencing a new study.

The present age is distinguished by nothing so much as by *confounding* all distinctions, which is a great source of *confusion* in men's intercourse with each other, both in public and private life.

I to the tempest make the poles resound, And the conflicting elements confound.-DRYDEN.

A confus'd report passed through my ears : But full of hurry ,like a morning dream It vanished in the bus'ness of the day.—LEE.

To Confound, v. To mix.

To Confront, Face.

Confront, from the Latin froms a forehead, implies to set face to face; and Face, from

CONFUTE.

the noun *face*, signifies to set the *face* towards any object.

The former of these terms is always employed for two or more persons with regard to each other ; the latter for a single individual with regard to objects in general.

Witnesses are confronted ; a person faces danger, or faces an enemy when people give contrary evidence it is sometimes necessary, in extra-judicial matters, to confront them, in order to arrive at the truth; the best test which a man can give of his courage, is to evince his readiness for facing his enemy whenever the occasion requires.

> Whereto serves mercy, But to confront the visage of offence. SHAKSPEARE.

The rev'rend charioteer directs the course, And strains his aged arm to lash the horse: Hector they face; unknowing how to fear Flerce he drove on.—POPE,

To Confuse, v. To abash. To Confuse, v. To confound. Confused, v. Indistinct.

Confusion, Disorder.

Confusion signifies the state of being confounded or confused (v. To confound).

Disorder, compounded of the privative dis and order, signifies the reverse of order.

Confusion is to disorder as the species to the genus: confusion supposes the absence of all order; disorder the derangement of order; there is always disorder in confusion, but not always confusion in disorder: a routed army, or a tunultuous mob, will be in confusion and will create confusion; a whisper or an ill-timed motion of an individual constitutes disorder in a school, or in an army that is drawn up.

Now seas and earth were in *confusion* lost, A world of waters, and without a coast,-DRYDEN.

When you behold a man's affairs through negligence and misconduct involved in *disorder*, you naturally conclude that his ruin approaches,—BLAIR.

To Confute, Refute, Disprove, Oppugn.

Confute and Refute, in Latin confuto and refuto, are compounded of con against, re privative, and futo, obsolete for argue, signifying to argue against or to argue the contrary.

Disprove, compounded of *dis* privative and *prove*, signifies to prove the contrary.

Oppugn, in Latin *oppugno*, that is, to fight in order to remove or overthrow.

To confute respects what is argumentative; refute what is personal; disprove whatever is represented or related; oppugn what is held or maintained.

An argument is *confuted* by proving its fallacy; a charge is *refuted* by proving one's innocence; an assertion is *disproved* by proving that it is false; a doctrine is *oppugned* by a course of reasoning.

Paradoxes may be easily *confuted*; calumnies may be easily *refuted*; the marvellous and incredible stories of travellers may be easily

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disproved ; heresies and sceptical notions ought to be oppugned.

The pernicious doctrines of sceptics, though often confuted, are as often advanced with the same degree of assurance by the free-thinking, and I might say the unthinking few who imbibe their spirit : it is the employment of libellists to deal out their malicious aspersions against the objects of their malignity in a manner so loose and indirect, as to preclude the possibility of *refutation*: it would be a fruitless and unthankful task to attempt to disprove all the statements which are circulated in a common newspaper. It is the duty of ministers of the Gospel to oppugn all doctrines that militate against the established faith of

The learned do, by turns, the learn'd confute, Yet all depart unalter'd by dispute.—ORRERY,

Philip of Macedon *refuted* by the force of gold all the wisdom of Athens, -ADDISON.

Man's feeble race what ills await ! Labor and penury, the racks of pain, Disease, and sorrow's weeping train, And death, sad refuge from the storm of fate, The fond complaint, my song? disprose, And justify the laws of Jove.—COLLINS,

Ramus was one of the first oppugners of the old philo-sophy, who disturbed with innovations the quiet of the schools.-JOHNSON.

To Congratulate, v. To felicitate.

Congregation, v. Assembly.

Congress, v. Assembly.

Conjecture, Supposition, Surmise.

Conjecture, in French conjecture Latin conjectura, from conjicio or con and jacio, signifies the thing put together or framed in the mind without design or foundation.

Supposition, in French supposition, from suppone, compounded of sub and pone, signi-fies to put one's thoughts in the place of reality.

Surmise, compounded of sur or sub and mise Latin missus participle of mitto to send or put forth, has the same original meaning as the former.

All these terms convey an idea of some-thing in the mind independent of the reality; but conjecture is founded less on rational inference than supposition; and surmise less than either: any circumstance, however trivial, may give rise to a conjecture; some reasons are requisite to produce a supposition ; a particular state of feeling or train of thinking may of itself create a surmise.

Although the same epithets are generally applicable to all these terms, yet we may with propriety say that a conjecture is idle; a supposition false ; a surmise fanciful.

Conjectures are employed on events, their causes, consequences, and contingencies ; supposition on speculative points; surmise on personal concerns. The secret measures of government give rise to various conjectures : all the suppositions which are formed respecting comets seem at present to fall short of the truth : the behaviour of a person will often occasion a surmise respecting his intentions

CONNECT.

and proceedings, let them be ever so disguised. Antiquarians and etymologists deal much in conjectures ; they have ample scope afforded them for asserting what can be neither proved nor denied ; religionists are pleased to build many suppositions of a doctrinal nature on the Scriptures, or, more properly, on their own partial and forced interpretations of the Scriptures: it is the part of prudence, as well as justice, not to express any *surmises* which we may entertain, either as to the character or conduct of others, which may not redound

Persons of studious and contemplative natures often entertain themselves with the history of past ages, or raise schemes and *conjectures* upon futurity.—ADDISON.

Even in that part which we have of the journey to Canterbury, it will be necessary, in the following Review of Chancer, to take notice of certain defects and incon-sistencies, which can only be accounted for upon the *sup-position*, that the work was never finished by the author. — TYRWHITT.

Any the least *surmise* of neglect has raised an aversion in one man to another.—SOUTH.

To Conjecture, v. To guess.

Conjuncture, Crisis.

Conjuncture, in Latin conjunctura and conjungo to join together, signifies the joining together of circumstances.

Crisis, in Latin crisis, Greek KPLOUS a judgment, signifies in an extended sense whatever decides or turns the scale.

Both these terms are employed to express a period of time marked by the state of affairs. A conjuncture is a joining or combination of corresponding circumstances tending towards the same end; a crisis is the high-wrought state of any affair which immediately precedes a change : a conjuncture may be favourable, a crisis alarming.

An able statesman seizes the *conjuncture* which promises to suit his purpose, for the introduction of a favourite measure : the abilities, firmness, and perseverance of Alfred the Great, at one important *crisis* of his reign, saved England from destruction.

Every virtue requires time and place, a proper object, and a fit *conjuncture* of circumstances for the due exercise of it.—ADDISON.

Thought he, this is the lucky hour, Wines work, when vines are in the flower; This crisis then I will set my rest on, And put her boldly to the question,—BUTLER.

To Connect, Combine, Unite.

Connect, Latin connecto, compounded of con and necto, signifies to knit together.

Combine, v. Association, combination.

Unite, v. to add, join.

The idea of being put together is common to these terms, but with different degrees of proximity. Connected is more remote than combined, and this than united. What is connected and combined remains distinct, but what is united loses all individuality. Things the most dissimilar may be connected or combined ; things of the same kind only can be united.

Things or persons are connected more or less

remotely by some common property or circumstance that serves as a tie; they are *combined* by a species of juncture; they are *united* by a coalition ; houses are *connected* by means of a common passage; the armies of two nations are *combined*; two armies of the same nation are *united*.

Trade, marriage, or general intercourse, create a connexion between individuals; cooperation or similarity of tendency are grounds for combination; entire accordance leads to a union. It is dangerous to be connected with the wicked in any way; our reputation, if not our morals, must be the sufferers thereby. The most obnoxious members of society are those in whom wealth, talents, influence, and a lawless ambition, are combined. United is an epithet that should apply equally to nations and families; the same obedience to laws should regulate every man who lives under the same government; the same heart should animate every breast; the same spirit should dictate every action of every member in the community, who has a common interest in the preservation of the whole.

A right opinion is that which connects distant truths by the shortest train of intermediate propositions.—JOHN-SON.

Fancy can combine the ideas which memory has treasured.-HAWKESWORTH.

A friend is he with whom our interest is united. HAWKESWORTH.

Connected, Related.

Connected, v. To connect.

Related, from *relate*, in Latin *relatus* participle of *refero* to bring back, signifies brought back to the same point.

These terms are employed in the moral sense, to express an affinity between subjects or matters of thought.

Connexion marks affinity in an indefinite manner; relation in a specific manner. A connexion may be either close or remote; a relation direct or indirect. What is connected has some common principle on which it depends; what is related has some likeness with the object to which it is related, it is a part of some whole.

It is odd to consider the connexion between despotism and barbarity, and how the making one person more than man, makes the rest less.—ADDISON.

All mankind are so *related*, that care is to be taken, in things to which all are liable, you do not mention what concerns one in terms which shall disgust another,---STELE.

Connexion, v. Intercourse.

To Conquer, Vanquish, Subdue, Overcome, Surmount.

Conquer, in French conquerir, Latin conquiro, compounded of con and quero, signifies to seek or try to gain an object.

Vanquish is in French vaincre, Latin vinco, Greek (per metathesin) vikaw, Hebrew natzach.

Subdue, Latin subdo, signifies to give or put under.

Overcome, compounded of over and come, signifies to come over or get the mastery over one.

Surmount, in French surmonter, compounded of sur over, and monter to mount, signifies to rise above any one.

Persons or things are conquered or subdued : persons only are vanquished. An enemy or a country is conquered ; a foe is vanquished; people are subdued,

We conquer an eveny by whatever means we gain the mastery over him; we conquish him, when by force we make him yield; we subdue him by whatever means we check or destroy in him the spirit of resistance. A Christian tries to conquer his enemies by kindness and generosity; a warrior tries to eunquish them in the field; a prudent monarch tries to subdue his rebellious subjects by a due mixture of clemency and rigor.

One may be vanquished in a single battle; one is subdued only by the most violent and persevering measures. William the First conquered England by vanquishing his rival Harold; after which he completely subdued the English.

Alexander having vanquished all the enemies that opposed him, and subdued all the nations with whom he warred, fancied that he had conquered the whole world, and is said to have wept at the idea that there were no more worlds to conquer. He himself was at last vanquished by the deadliest of foes; namely, drunk enness.

Vanquish is used only in the proper sense; conquer and subdue are likewise employed figuratively, in which sense they are analogous to overcome and surmound. That is conquered and subdued which is in the mind; that is overcome and surmounded which is either internal or external. We conquer and overcome what makes no great resistance; we subdue and surmount what is violent and strong in its opposition; dislikes, attachments, and feelings in general, either for a gainst, are conquered; unruly and tumultuous passions are to be subdued; a man conquers himself; he subdues his spirit.

One conquers by ordinary means and efforts; one subdues by extraordinary means. Antipathies when cherished in early life, are not easily conquered in riper years: nothing but a prevailing sense of religion, and a perpetual fear of God, can ever subdue the rebellious wills and propensities of mankind.

It requires determination and force to conquer and overcome; hatience and p reeverance to subdue and surmount. Prejudices and prepossessions are overcome; obstacles and difficulties are surmounted; it too frequently happens that those who are easer to overcome their prejudices, in order to dispose themselves for the reception of new opinions, fall into greater errors than those they have abandoned: nothing truly great has ever been effected where great difficulties have not been encountered. It is the characteristic of genius to surmount every difficulty: Alexander conceived that he could overcome nature herself, and Hannibal succeded in this very point: there were scare by any obstacles which she opposed to him that he did not surmount by provess and persevenance.

CONQUEROR.

Whoever aims at Christian perfection must whoever aims at Constant perfection must strive, with God's assistance, to conquer avarice, pride, and every inordinate pro-pensity; to subdue wrath, anger, lust, and every carnal appetite; to overcome tempta-tions, and to surmount trials and impediments which obstruct his course.

Real glory Springs from the silent *conquest* of ourselves. THOMSON.

There are two parts in our nature. The inferior part is generally much stronger, and has always the start of reason; which, if it were not aided by religion, would almost universally be *eanquished*.—BERKELEY.

Socrates and Marcus Aurelius are instances of men, who by the strength of philosophy having *subdued* their passions, are celebrated for good husbands.—SPECTATOR.

The patient mind by yielding overcomes. -PHILIPS.

Actuated by some high passion, a man conceives great designs, and surmounts all difficulties in the execution.— BLARE.

Conqueror, Victor.

These terms, though derived from the preceding verbs (v. To conquer, vanquish), have notwithstanding, characteristics peculiar to

A conqueror is always supposed to add something to his possessions; a victor gains nothing but the superiority : there is no conquest where there is not something gotten; there is no victory where there is no contest: all conquerors are not victors, nor all victors conquerors : those who take possession of other men's lands by force of aims make a *conquest*; those who excel in any trial of skill are the victors.

Monarchs when they wage a successful war are mostly conquerors; combatants who compel their adversaries to yield are victors.

God assists us in the virtuous conflict, and will crown

Proud Gyas and his train, In triumph rode the *victors* of the main.-DRYDEN.

Consanguinity, v. Kindred.

Conscientious, Scrupulous,

Conscientious, from conscience, marks the quality of having a nice conscience.

Scrupulous, from scruple, signifies the quality of having scruples. Scruple, in Latin, scrupulus a little hard stone, which in walking gives pain.

Conscientious is to scrupulous as a whole to a part. A conscientious man is so altogether; a scrupulous man may have only particular scruples: the one is therefore always taken in a good sense; and the other at least in an indifferent, if not a bad sense.

A conscientious man does nothing to offend his conscience; but a scrupulous man has often his scruples on trifling or minor points: the Pharisees were scrupulous without being conscientious : we must therefore strive to be conecientious without being over scrupulous.

A conscientious person would rather distrust his own indgment than condemn his species. He would say, I have observed without stationtion of udged upon erroneous maxims I have trusted to profession when I ought to have attended to conduct__BURKE.

CONSENT.

I have been so very scrupulous in this particular, of not hurting any man's reputation, that I have foreborne men-tioning even such authors as I could not name with honor. -ADDISON.

Conscious, v. Aware.

To be Conscious, v. To feel.

To Consecrate, v. To dedicate.

To Consent, Permit, Allow.

Consent, v. To accede.

Permit, in French permettre, Latin permitto, compounded of per and mitto, signifies to send or let go past.

Allow, v. To admit, allow.

The idea of determining the conduct of others by some authorized act of one's own is common to these terms, but under various circumstances. They express either the act of an equal or a superior.

As the act of an equal we consent to that in which we have an interest; we *permit* or allow what is for the accommodation o other; we allow by abstaining to oppose; we permit by a direct expression of our will; contracts are formed by the *consent* of the parties who are interested. The proprietor of an estate permits his friends to sport on his grounds; he allows of a passage through his premises. It is sometimes prudent to consent; complaisant to permit; good natured or weak to allow.

When applied to superiors, consent is an act of private authority: *permit* and *allow* are acts of private or public authority: in the first case, consent respects matters of serious importance ; permit and allow regard those of an indifferent nature : a parent consents to the establishment of his children; he permits them to read certain books; he allows them to converse with him familiarly.

We must pause before we give our consent: it is an express sanction to the conduct of others; it involves our own judgment, and the future interests of those who are under our control. This is not always so necessary in permitting and allowing ; they are partial actions, which require no more than the bare exercise of authority, and involve no other consequence than the temporary pleasure of the parties concerned. Public measures are permitted and allowed, but never consented to. The law permits or allows or the person who is authorized permits or allows. Permit in this case retains its positive sense; allow its negative sense, as before. Government permits individuals to fit out privateers in time of war; when magistrates are not vigilan⁺, many things will be done which are not allowed. A judge is not *permitted* to pass any sentence, but what is strictly conformable to law; every man who is accused is *allowed* to plead his own cause, or entrust it to another, as he thinks fit.

O no ! our reason was not vainly lent ! Nor is a slave, but by its own consent.-DRYDEN. Shame, and his conscience Will not *permit* him to deny it.-RANDOLPH.

1 think the strictest moralists allow forms of address to be used, without much regard to their literal acceptation,

To Consent, v. To accede.

To Consent, v. To assent,

CONSEQUENCE.

CONSIGN.

Consequence, Result.

Consequence, in French consequence, Latin consequentia, from consequent to follow, signifies that which follows in connection with something else.

Result, in French resulte, Latin resulto, or resultus and resilio to rebound, signifies that which springs or bounds back from another thing.

Consequences flow of themselves from the nature of things; results are drawn. Consequences proceed from actions in general; results proceed from particular efforts and attempts. Consequences are good or bad; results are successful or unsuccessful.

We endcavour to avert consequences which threaten to be had; we endeavour to produce results that are according to our wishes. Not to foresee the consequences which are foreseen by others, evinces a more than ordinary share of indiscretion and infatuation. To calculate on a favourable result from an ill-judged and ill-executed enterprise, only proves a consistent blindness in the projector.

Jealousy often draws after it a fatal train of consequences .-- ADDISON.

The state of the wor'd is continually changing, and none can tell the *result* of the next vicissitude,-JOHN-SON.

Consequence, v. Effect.

Consequence, v. Event.

Consequence, v. Importance.

Consequently, v. Naturally.

Consequently, v. Therefore.

To Consider, To Reflect.

Consider, in French considerer, Latin considero, a factative, from conside to sit down, signifies to make to settle.

Reflect, in Latin *reflecto*, compounded of *re* and *flecto*, signifies to turn back or upon itself.

The operation of thought is expressed by these two words, but it varies in the circumstances of the action.

Consideration is employed for practical purposes; reflection for matters of speculation or moral improvement. Common objects call for consideration; the workings of the mind itself, or objects purely spiritual, occupy reflection. It is necessary to consider what is proper to be done, before we take any step; it is consistent with our natures, as rational beings, to reflect on what we are, what we ought to be, and what we shall be.

Without consideration we shall naturally commit the most flagrant errors; without reflection we shall never understand our duty to our Maker, our neighbour, and ourselves.

He who considers of a thing with prejudice has judged the cause before he hears it.—SOUTH.

To Consider, Regard.

Consider, v. To consider, reflect.

Regard, v. Care, concern.

There is most caution in *considering*; most attention is *regarding*.

Circumstances, situation, advantages, disadvantages, and the like, are objects of consideration : personal character, abilities, and qualities, are objects of regard. A want of consideration leads a person to form a very unfair judgment of others ; a want of regard makes them regardless of their comfort, convenience, and respectability. We ought to have a consideration for all who are in our service, not to demand more of them than what we may reasonably expect: we ought at all times to have a regard for our own credit and respectability, among those who are witnesses of our conduct.

Considerate, v. Thoughtful.

Consideration, Reason.

Consideration, signifies the thing considered (v. To consider, reflect).

Reason, v. Cause, reason.

Considerations influence our actions; they are a species of motives; reason determines our belief or our conduct. Considerations are restrictive or negative; reasons are positive. We may have powerful considerations for forbearing to act, and powerful reasons for adopting ome line of conduct in preference to another.

Considerations are almost always personal, affecting either our own interest or that of others; reasons are general, and vary according to the nature of the subject. No consideration of profit or advantage should induce a person to forfeit his word. The reasons which men assign for their conduct are often as absurd as they are false.

The folly of ascribing temporal punishments to any particular crimes, may appear from several considerations. -ADDISON.

The reasons assigned in a law of the 36th year of Edward III. for having pleas and judgements in the English tongue, might have been urged for having the laws themselves in that language.—TYRWHITT.

To Consign, Commit, Entrust.

Consign, in French consigner, Latin consigno compounded of con and signo, signifies to seal for a specific purpose, also to deposit.

Commit, in French commettre, Latin committo, compounded of com and mitto to put together, signifies to put into a person's hands.

Entrust, compounded of en and trust, signifies to put in trust.

The idea of transferring from one's self to the care of another is common to these terms. What is consigned is either given absolutely away from one's self, or only conditionally for one's own purpose: what is committed or entrusted is given conditionally. A person consigns his property over to another by a deed in law; a merchant consigns his goods to another, to dispose of them for his advantage;

Whoever reflects frequently on the uncertainty of his own duration, will find out that the state of others is not more permanent than his own.-JOHNSON.

he *commits* the management of his business to his clerks, and *entrusts* them with the care of his property.

Consign expresses a more positive measure than commit, and commit than entrust. When a child is consigned to the care of another, it is an unconditional surrender of one's trust into the hands of another; but any person may be committed to the care of another with various limitations; and when he is entrusted to his care, it is both a partial and temporary matter, referring mostly to his personal safety, and that only for a limited time. A parent does most wisely to consign the whole management of his child's education to one individual, in whom he can confide; if he commit it in part only to any one's care, the deficiency in the charge is likely to remain unsupplied; in infancy children must be more or less entrusted to the care of servants, but prudent parents will diminish the frequency of these occasions as much as possible.

Papers are consigned to an editor of a work for his selection and arrangement. The inspection of any public work is committed to proper officers. A person is *entrusted* with a secret.

Consign and commit are used in a figurative sense. A thing is consigned to destruction, or committed to the flames. Death consigns many to an untimely grave : a writer commits his thoughts to the press.

And oft I wish, amidst the scene, to find, Some spot to real happiness consign'd. GOLDSMUTH.

In a very short time Lady Macclesfield removed her son from her sight, by *committing* him to the care of a poor woman...JOHNSON'S LIFE OF SAVAGE.

Acastus was soon prevailed upon by his curiosity to set rocks and hardships at defiance, and *commit* his life to the winds.—JOHNSON.

Supposing both equal in their natural integrity, I ought in common prudence to fear foul play from an indigent person rather than from one whose circumstances seem to have placed him above the base temptation of money. This reason makes the commonwealth regard her richest subjects as the fittest to be *entrusted* with her highest employments.-ADDISON.

Consistent, v. Compatible.

Consistent, v. Consonant.

To Console, Solace, Comfort.

Console and **Solace** are derived from the same source, in French consoler, Latin consolor and solatium, possibly from solum the ground, which nourishes all things.

Comfort, v. Comfort.

Console and solace denote the relieving of path; comfort marks the communication of positive pleasure. We console others with words; we console or solace ourselves with reflections; we confort by words or deeds. Console is used on more important occasions than solace. We console our friends when they meet with afflictions; we solace ourselves when we meet with disasters; we comfort those who stand in need of confort.

The greatest consolation which we can enjoy on the death of our friends is derived from the hope that they have exchanged a state of imperfection and sorrow for one that is full of

CONSONANT.

pure and unmixed felicity. It is no small solace to us in the midst of all our troubles, to consider that they are not so bad that they might not have been worse. The comforts which a person enjoys may be considerably enhanced by the comparison with what he has formerly suffered.

In afflictions men generally draw their consolation out of books of morality, which indeed are of great use to fortify and strengthen the mind against the impressions of sorrow,—ADDISON.

He that undergoes the fatigue of labour must solvce his weariness with the contemplation of its reward.-JOHNSON.

Consonant, Accordant, Consistent.

Consonant, from the Latin consonants, participle of con and sono to sound together, signifies to sound, or be, in unison or harmony.

Accordant, from accord (v. To agree), signifies the quality of according.

Consistent, from the Latin consistent, participle of consisto, or con and sisto to place together, signifies the quality of being able to stand in unison together.

Consonant is employed in matters of representation; accordant in matters of opinion or sontiment; consistent in matters of conduct. A particular passage is consonant with the whole tenor of the Scriptures; a particular account is accordant with all one hears and sees on a subject; a person's conduct is not always consistent with his station.

The consonance of the whole Scriptures, in the Old and New Testaments, with regard to the character, dignity, and mission of our Blessed Saviour, has justly given birth to that form which constitutes the established religion of England. The accordance of the prophecies respecting our Saviour with the event of his birth, life, and sufferings, are incontestable evidences of his being the true Messiah. The consistency of a man's practice with his profession is the only criterion of his sincerity.

² Consonant is opposed to dissonant; accordant to discordant; consistent to inconsistent. Consonance is not so positive a thing as either accordance or consistency, which respect real events, circumstances, and actions. Consonance mostly serves to prove the truth for anything, but dissonance does not prove its falsehood until it amounts to direct discordance or inconsistency. There is a dissonance in the accounts given by the four Evangelists of our Saviour, which serves to prove the absence of all collusion and imposture, since there is neither discordance nor inconsistency in what they have related or omitted.

Our faith in the discoveries of the Gospel will receive confirmation from discerning their consonance with the natural sentiments of the human heart.-BLAR.

The difference of good and evil in actions is not founded on arbitrary opinions or institutions, but in the nature of things, and the nature of man; it accords with the universal sense of the human mind.—BLAIR.

Keep one consistent plan from end to end .- ADDISON.

Conspicuous, v. Distinguished. Conspicuous, v. Prominent.

Conspiracy, v. Combination.

CONSTANCY.

Constancy, Stability, Steadiness. Firmness.

Constancy, in French constance, Latin constantia, from constans and consto, compounded of con and sto to stand by or close to a thing, signifies the quality of adhering to the thing that has been once chosen.

Stability, in French *stabilité*, Latin *stabilitas* from *stabilis* and *sto* to stand, signifies the quality of being able to stand.

Steadiness, from steady or staid, Saxon stetig, high German stätig, Greek σταβος, σταβεις, and ιστημι to stand, signifies a capacity

Firmness, from firme, in French ferme, Latin firmus. comes from fero to bear, signifying the quality of bearing, upholding, or keeping.

Constancy respects the affections: stability the opinions; steadiness the action or the motives of a tion ; firmress the purpose or resolution.

* Constancy prevents from changing, and furnishes the mind with resources against weariness or disgust of the same object; it preserves and supports an attachment under every change of circumstances : stability prevents from varying, it bears up the mind against the movements of levity or curiosity, which a diversity of objects might produce : steadiness prevents from deviating; it enables the mind to bear up against the influence of humour, which temperament or outward cirsumstances might produce; it fixes on one course and keeps to it : firmness prevents from yielding ; it gives the mind strength against all the attacks to which it may be exposed ; it makes a resistance, and comes off triumphant.

Constancy, among lovers and friends, is the favourite theme of poets; the world has, how-ever, afforded but few originals from which they could copy their pictures : they have mostly described what is desirable rather than what is real. Stability of character is essential for those who are to command, for how can they govern others who cannot govern their own thoughts? Steadiness of deportment is a great recommendation to those who have to obey: how can any one perform his part well who suffers himself to be perpetually interrupted? Firmness of character is indispen-sable in the support of principles : there are many occasions in which this part of a man's character is likely to be put to a severe test.

Constancy is opposed to fickleness; stability to changeabl-ness; steadiness to flightiness; firmness to pliancy.

Without constancy there is neither love, friendship, nor virtue in the world, -ADDISON.

A manly steadiness of conduct is the object we are always to keep in view.-BLAIR.

A corrupted and guilty man can possess no true firm-mess of heart,-BLAIR.

Constant, v. Continual.

· Girard : "Stabilité, constance, fermeté,"

Constant, v. Durable.

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Consternation, v. Alarm.

To Constitute, Appoint, Depute.

Constitute, in Latin constitutus, participle of constituo, that is con and statuo to place together, signifies here to put or place for a specific purpose.

Appoint, v. To appoint.

Depute, in French deputer, Latin deputo, compounded of de and puto to esteem or assign, signifies to assign a certain office to a person.

The act of choosing some person or persons for an office, is comprehended under all these terms : constitute is a more solemn act than appoint, and this than depute : to constitute is the act of a body; to appoint and depute, either of a body or an individual: a community constitutes any one their leader; a monarch appoints his ministers; an assembly deputes

To constitute implies the act of making as well as choosing; the office as well as the person is new: in appointing, the person but not the office is new. A person may be constituted arbiter or judge as circumstances may require; a successor is appointed but not constituted.

Whoever is *constituted* is invested with supreme authority derived from the highest sources of human power, common consent; whoever is appointed derives his authority from the authority of others, and has con-sequently but limited power: no individual can appoint another with authority equal to his own : whoever is deputed has private and not public authority ; his office is partial, often confined to the particular transaction of an individual, or a body of individuals. According to the Romish religion, the Pope is constituted supreme head of the Christian church throughout the whole world ; governors are appointed to distant provinces; persons are deputed to present petitions or make representations to government

It has been the fashion of the present day to speak contemptuously of all constituted authorities : the appointments made by government are a fruitful source of discontent for those who follow the trade of opposition : a busy multitude, when agitated by political discussions, are ever ready to form societies and send deputations, in order to communicate their wishes to their rulers.

Where there is no constituted judge, as between inde-pendent states there is not, the vicinage itself is the natural judge,—BURKE.

The accusations against Columbus gained such credit in a jealons court, that a commissioner was appointed to repair to Hispaniola, and to inspect into his conduct.--ROBERTSON.

If the Commons disagree to the amendments, a con-ference usually follows between members deputed from each house,—BLACKSTONE.

To Constitute, v. To form.

Constitution, v. Frame.

Constitution, v. Government.

CONSTRAINT.

CONSUME.

Constraint, Compulsion.

Constraint, from constrain, Latin constringo, compounded of con and stringo. signifies the act of straining or tying together.

Compulsion signifies the act of compelling (v. To compel).

There is much of binding in constraint; of violence in compulsion: constraint prevents from acting agreeably to the will; compulsion forces to act contrary to the will; compulsion forces to act contrary to the will; compulsion often subject to much compulsion to make him move as is desired. Constraint may arise from outward circumstances; compulsion is always produced by some active agent: the forms of civil society lay a proper constraint upon the behaviour of men so as to render them agreeable to each other; the arm of the civil power must ever be ready to compet those who will not submit without compulsion: in the moments of relaxation, the actions of children should be as free from constraint as possible, which is one means of lessening the necessity for compulsion when they are called to the performance of their duty.

Commands are no constraints. If I obey them I do it freely .- MILTON.

Savage declared that it was not his design to fly from justice; that he intended to have appeared (to appear) at the bar without *compu sion*.—JOHNSON.

Constraint, Restraint.

Constraint, v. Constraint, compulsion.

Restraint, v. To coerce, restrain.

Constraint respects the movements of the body only; restraint those of the mind, and the outward actions; when they both refer to the outward actions; we say a person's behaviour is constrained; his feelings are restrained; he is constrained to act or not to act, or to act in a certain manner; he is restrained from acting at all, if not from feeling; the conduct is constrained by certain prescribed rules, by discipline and order; it is restrained by particular motives: wheever learns a mechanical exercise is constrained to move his body in a certain direction; the fear of detection often restrains persons from the commission of vices more than any sense of their enormity.

The behaviour of children must be more constrained in the presence of their superiors than when they are by themselves: the angry passions should at all times be restrained. A person who is in the slightest degree constrained to do a good action, does good only by halves: the inordinate passions and propensities of men are restrained by nothing so effectually as religion; whoever is restrained by shame only may, seek gratification under the shelter of concealment.

When from *constraint* only the offices of seeming kindness are performed, little dependance can be placed on them.-BLAIR.

What restraints do they lie under who have no regards beyond the grave ?-BERKELEY.

To Construct, v. To build.

To Consult, Deliberate.

Consult, in French consulter, Latin consulto, is a frequentative of consulo, signifying to counsel together (v. Advice, counsel).

Deliberate, in French *deliberer*, Latin *delibero*, compounded of *de* and *libro* or *libra* a balance. signifies to weigh as in a balance.

Consultations always require two persons at least; deliberations require many, or only a man's self: an individual may consult with one or many; assemblies commonly deliberate; advice and information are given and received in consultations: doubts, difficulties, and objections are started and removed in deliberations.

We communicate and hear when we consult; we pause and hesitate when we deliberate; those who have to co-operate must frequently consult together; those who have serious measures to decide upon must coolly deliberate.

Ulyssee (as Homer tells us) made a voyage to the regions of the dead, to *consult* Tiresias how he should return to his country.—ADDISON.

Moloch declares himself abruptly for war, and appears incensed at his companions for losing so much time as even to *deliberate* upon it.—ADDISON.

To Consume, Destroy, Waste.

Consume, in French consumer, Latin consumo, compounded of con and sumo, signifies to take away altogether.

Destroy, in Latin *destruo*, compounded of *de* privative and *struo* to build, signifies to undo or scatter that which has been raised.

Waste, from the adjective waste or desert, signifies to make waste or naked.

The idea of bringing that to nothing which has been something is common to all these terms.

What is consummed is lost for any future purpose; what is destroyed is rendered unfit for any purpose whatever: consume may therefore be to destroy as the means to the end; things are often destroyed by being consumed; when food is consumed it serves the intended purpose; but when it is destroyed it serves no purpose, and is likewise unfit of rany.

When iron is consumed by rust, or the body by disease, or a house by the flames, the things in these cases are literally destroyed by consumption: on the other kand, when life or health is taken away, and when things are either worn or torn so as to be useless, they are destroyed.

In the figurative signification consume is synonymous with waste: the former implies a reducing to nothing; the latter conveys also the idea of misuse: to waste is to consume uselessly: much time is consumed in complaning, which might be employed in remedying the evils complained of ; idlers waste their time because they do not properly estimate its value; those who consume their strength and their resources in fruitless endeavours to effect what is impracticable, are unfitted for doing what might be beneficial to themselves; it is an idle waste of one's powers to employ them in building up new systems, and making men dissatisfied with those already established.

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Mr. Boyle, speaking of a certain mineral, tells us that a man may consume his whole life in the study, without arriving at the knowledge of its qualities,—ADDISON.

Let not a fierce unruly joy The settled quiet of the mind destroy.-ADDISON.

For this I mourn, till grief or dire disease Shall waste the form whose crime it was to please.

Consummation, Completion.

Consummation, Latin consummatio, compounded of con and summa the sum, signifies the summing or winding up of the whole -the putting a final period to any concern.

Completion, signifies either the act of completing, or the state of being completed (a. To complete).

(v. To complete). The arrival at a conclusion is comprehended in both these terms, but they differ principally in application; wishes are consummated; plans are completed : we often flatter ourselves that the completion of all our plans will be the consummation of all our wishes, and thus expose ourselves to grierous disappointments: the consummation of the nuptial ceremony is not always the consummation of hopes and joys; it is frequently the beginning of misery and disappointment: we often sacrifice much to the completion of a purpose which we afterwards find not worth the labour of attaining.

As epithets, consummate is employed only in a bad sense, and complete either in a good or bad sense; those who are regarded as complete fools are not unfrequently consummate knaves; the theatre is not the only place for witnessing a farce; human life affords many of various descriptions; among the number of which we may reckon those as complete in their kind, which are acted at elections, where consummate folly and consummate hypocrisy are practised by turns.

It is not to be doubted but it was a constant practice of all that is praise-worthy, which made her capable of beholding death, not as the dissolution but the consummation of Hit.-STELL,

As our concern is solely with that period when the incorporation of the two languages was completed, it is of no great importance to determine the precise time at which any word or phrase becomes naturalised.—TYR-WHITT.

Consumption, v. Decay.

Contact, Touch.

Contact, in Latin contactus participle, of contingo, compounded of con and targo to touch together, is distinguished from the simple word **Touch**, not so much in sense as in grammatical construction; the former expressing a state, and referring to two bodies actually in that state; the latter on the other hand inplying the abstract act of touching; we speak of things coming or being in contact, but not of the contact instead of the touck of a thing; the poison which comes from that it is not necessary to come in contact with it in order to feel its baneful influence; some insects are armed with stings so inconceivably sharp, that the smallest touch possible is sufficient to produce a puncture into the flosh We are attracted towards each other by general sympathy, but kept back from *contact* in private interest.-JOINSON.

O death ! where is now thy sting? O grave ! where is thy victory? Where are the terrors with which thou hast so long affrighted the nations? At the touch of the Divine rod, thy visionary horrors are field,--BLAIR.

Contagion, Infection.

*Both these terms imply the power of communicating something bad, but **Contagion**. from the Latin verb *contingo* to come in contact, proceeds from a simple touch; and **Infection**, from the Latin verb *inficio* or *in* and *facio* to put in, proceeds by receiving something inwardly, or having it infused.

Some things act more properly by contagion, others by infection: the more powerful discases, as the plague or yellow fever, are communicated by contagion; they are therefore denominated contagious; the less virulent disorders, as fevers, consumptions, and the like, are termed infectious, as they are communicated by the less rapid process of infection: the air is contagious or infectious according to the same rule of distinction; when heavily overcharged with noxious vapours and deadly disease, it is justly entitled contagious, but in ordinary cases infectious. In the figurative sense, vice is for the same obvious reason termed contagious; and bad principles are denominated infections. Some young people, who are fortunate enough to shun the contagion of bad society are, perhaps, caught by the infection of bad principles, acting as a slow poison on the moral constitution.

If I send my son abroad, it is scarcely possible to keep him from the reigning *contagion* of rudeness.—LOCKE.

But we who only do infuse, The rage in them like bonte-feus, Tis our example that instils In them the *infection* of our fils.—BUTLER.

Contagious, Epidemical, Pestilential.

Contagious signifies having contagion (v. Contagion).

Epidemical, in Latin epidemicus, Greek $\epsilon \pi \iota \delta \eta \mu \iota \kappa o s$, that is $\epsilon \pi \iota$ and $\delta \eta \mu \iota \kappa o s$, among the people, signifies universally spread.

Pestilential, from the Latin pestis the plague, signifies having the plague, or a similar disorder.

The contagious applies to that which is capable of being caught, and ought not, therefore, to be touched; the *epidemical* to that which is already caught or circulated, and requires, therefore, to be stopped; the *pesti*leatial to that which may breed an evil, and is, therefore, to be removed; diseases are contagious or *epidemical*; the air or breath is *pestileatial*.

They may all be applied morally or figuratively in the same sense.

We endeavour to shun a contagious disorder, that it may not come near us; we endeavour to purify a pestilential air, that it may not be inhaled to our injury; we endeavour to provide against epidemical disorders, that they may not spread any farther.

Vicious example is contagious ; certain follies or vices of fashion are epidemical in almost

CONTAIN.

CONTEMN.

every age; the breath of infidelity is pestilen-

No foreign food the teeming ewes shall fear, No touch contagious spread its influence here. WARTON.

Among all the diseases of the mind, there is not one more *epidemical* or more pernicious than the love of flattery,-STEELE.

Capricious, wanton, bold, and brutal lust Is meanly selfish: when resisted, cruel; And like the blast of *pestilential* winds, Taints the sweet bloom of nature's fairest forms

To Contain, Hold.

Contain, v. To Comprise.

Hold in Saxon healdan, low German holden, holle, Danish holde, German halten, which is most probably connected with haben to have.

These terms agree in sense, but differ in application; the former is by comparison noble, the latter is ignoble in its use: *hold* is employed only for the material contents of hollow bodies; *contain* is employed for moral or spiritual contents: in familiar discourse a cask is said to *hold*, but in more polished language it is said to *contain* a certain number of gallons.

A coach holds or contains a given number of persons; a room holds a given quantity of furniture; a house or city contains its inhabitants,

But man, th' abstract Of all perfection, which the workmanship Of heav'n hath modell'd, in himself contains Passions of several qualities.—FORD,

Death only this mysterious truth unfolds, The mighty soul how smal is body *holds*.—DRYDEN.

To Contain, v. To comprise.

To Contaminate, Defile, Pollute, Taint, Corrupt.

Contaminate, in Latin contaminatus, participle of contamino, comes from the Hebrew tamah to pollute.

Defile, compounded of *de* and *file* or *vile*, signifies to make vile.

Pollute, in Latin *pollutus*, participle of *polluo*, compounded of *pev* and *luo* or *lavo* to wash or dye, signifies to infuse thoroughly.

Taint, in French teint, participle of teindre, in Latin tingo to dye or stain.

Corrupt, in Latin corruptus, participle of corrumpo, compounded of con and rumpo, signifies to break to pieces.

Contaminate is not so strong an expression as defile or pollule; but it is stronger than taint; these terms are used in the sense of injuring purity: corrupt has the idea of destroying it. Whatever is impure contaminates, what is gross and vile in the natural sense defiles, and in the moral sense pollutes; what is contagious or infectious corrupts; and what is corrupted may taint other things. Improper conversation or reading contaminates the mind of youth; lewdness and obscenity defile the body and pollute the mind; loose company corrupts the morals; the coming in contact

with a *corrupted* body is sufficient to give a *taint*.

If young people be admitted to a promiscuous intercourse with society, they must unavoidably witness objects that are calculated to contaminate their thoughts if not their inclinations. They are thrown in the way of seeing the lips of females *defield* with the grossest indecencies, and hearing or seeing things which cannot be heard or seen without *polluting* the soul: it cannot be surprising if after this their principles are found to be corrupted before they have reached the age of maturity.

The drop of water after its progress through all the channels of the street is not more contaminated with fills and dirt, than a simple story after it has passedthrough the mouths of a few modern tale-bearers.— HAWKESWORTH.

When from the mountain tops with hideous cry And elattring wings the hungry harpies fly, They snatch the meat, *defiling* all they find, And parting leave a loathsome stench behind.

Her virgin statue with their bloody hands Polluted, and profan'd her holy bands.-DRYDEN.

All men agree that licentious poems do, of all writings, soonest *corrupt* the heart.-STEELE.

Your teeming ewes shall no strange meadows try, Nor fear a rot from *tainted* company,-DRYDEN.

To Contemn, Despise, Scorn, Disdain.

Contemn, in Latin contenno, compounded of con and tenno, is probably changed from *tamino*, and the Hebrew *taineds*, to pollute or render worthless, which is the cause of contempt.

Despise, in Latin *despicio*, compounded of *de* and *specio*, signifies to look down upon, which is a strong mark of *contempt*.

Scorn, varied from our word *shorn*, signifies stripped of all honours and exposed to derision, which situation is the cause of *scorn*.

Disdain, compounded of *dis* privative and *dain* or *deign* to think worthy, signifies to hold altogether unworthy.

The above elucidations sufficiently evince the feeling towards others which gives birth to all these actions. But the feeling of contempt is not quite so strong as that of despising, nor that of despising so strong as that of despising, expresses the strongest sentiment of all. Persons are contemned for their moral qualities; they are despised on account of their outward circumstances, their characters, or their endowments. Superiors may be contenned : infertors only, real or supposed, are despised.

feriors only, real or supposed, are despised. Contempt, as applied to persons, is not incompatible with a Christian temper when justly provoked by their character; but despising is distinctly forbidden and seldom warranted. Yet it is not so much our business to contemn others as to contemn that which is contemptible; but we are not equally at liberty to despise the person, or any thing belonging to the person, of another. Whatever springs from the free will of another may be a subject of contempt; but the casualties of fortune or the gifts of Providence, which are alike independent of personal merit, should mayer expose a person to be *despised*. We may, how-ever, *contemn* a person for his impotent malice, or despise him for his meanness.

Persons are not scorned or disdained, but they may be treated with scorn or disdain ; they are both improper expressions of contempt or de-spite; scorn marks the sentiment of a little vain mind ; disdain of a haughty and perverted one. A beautiful woman looks with scorn on her whom she despises for the want of this natural gift. The wealthy man treats with disdain him whom he despises for his poverty. There is nothing excites the contempt of mankind so powerfully as a mixture of pride and meanness; a moment's reflection will teach us the folly and wickedness of despising another for that to which by the will of Providence we may the next moment be exposed ourselves; there are silly persons who will scorn to be seen in the company of such as have not an equal share of finery; and there are weak upstarts of fortune, who disdain to look at those who cannot measure purses with themselves.

Contempt and derision are hard words; but in what manner can one give advice to a youth in the pursuit and possession of sensual pleasures, or afford pity to an old man in the impotence and desire of enjoying them.—

It is seldom that the great or the wise suspect that they are cheated and *despised.*—JOHNSON.

Infamous wretch ! So much below my scorn, I dare not kill thee. DRVDEN.

Yet not nor invest For what the potent victor in his rage Can else inflict, do I repent or change, Though chang'd in out ward lustre, that fix'd mind And high *disdain* from sense of injur'd merit. MILTON.

In speaking of things independently of others, or as immediately connected with ourselves, all these terms may be sometimes employed in a good or an indiffer nt sense.

When we contemn a mean action, and scorn to conceal by falsehood what we are called upon to acknowledge, we act the part of the gentleman as well as the Christian; but it is inconsistent with our infirm and dependant condition, that we should feel inclined to despise any thing that falls in our way; much less are we at liberty to disdain to do any thing which our station requires; we ought to think nothing unworthy of us, nothing de-grading to us, but that which is inconsistent with the will of God: there are, however, too many who affect to despise small favours as not reaching their fancied deserts, and others who disdain to receive any favour at all, from mistaken ideas of dependance and obligation.

A man of spirit should contemn the praise of the igno-

Thrice happy they, beneath their northern skies, Who that worst lear, the fear of death, despise; Provoke approaching fate, and bravely scorn. To spare that life which must so soon return. ROWE.

It is in some sort owing to the bounty of Providence that disdriving a cheap and vulgar happiness, they frame to themselves inaginary goods, in which there is nothing ean raise desire but the difficulty of obtaining them,-

Virtue disdains to lend an ear To the mad people's sense of right,-FRANCIS.

To Contemplate, Meditate, Muse.

Contemplate, in Latin contemplatus participle of contemplor, probably comes from templum a temple, as a place most fitted for contemplation.

Meditate, in Latin meditatus, participle of meditor, is probably changed from melitor, in Greek μελιταω to modulate or attune the thoughts, as sounds are harmonised.

Muse is derived from musa, owing to the connexion between the harmony of a song and the harmony of the thoughts in musing.

Different species of reflexion are marked by these terms.

We contemplate what is present or before our eyes; we meditate on what is past or absent. The heavens and all the works of the Creator

are objects of contemplation ; the ways of Providence are fit subjects for meditation. One muses on events or circumstances which have been just passing.

I sincerely wish myself with you to contemplate the wonders of God in the firmament, rather than the madness of man on the earth.-POPE.

But a very small part of the moments spent in *medita-*tion on the past produce any reasonable caution or salu-tary sorrow,—JOHNSON.

We may contemplate and meditate for the future, but never muse. In this case the two former terms have the sense of contriving or purposing : what is *contemplated* to be done is thought of more indistinctly than when it is *meditated* to be done : many things are had in contemplation which are never seriously meditated upon : between contemplating and meditating there is oftener a greater distance than between meditating and executing.

Life is the immediate gift of God, a right inherent by nature in every individual, and it begins in *contempla-tion* of law as soon as an infant is able to stir in the mother's womb,--BLACKSTONE.

Thus plung'd in ills and *meditating* more, The people's patience, tried, no longer bore The raging monster.—DRYDEN.

Meditating is a permanent and serious action; musing is partial and unimportant : meditation is a religious duty, it cannot be neglected without injury to a person's spiritual improve-ment; musing is a temporary employment of the mind on the ordinary concerns of life, as they happen to excite an interest for the time.

Contemplative and musing, as epithets, have a strong analogy to each other.

Contemplative is a habit of the mind ; musing is a particular state of the mind. A person may have a contemplative turn, or be in a musing mood.

There is not any property or circumstance of my being that I contemplate with more joy than my immortality. —BERKELEY.

There is nothing so forced and constrained as what we frequently meet with in tragelies; to make a man under the weight of great survow, or full of mediation upon what he is going to execute, east about for a simile to what he is the thing which he is going to act.

Musing as wont on this and that, Such triffer as I know not what,-FRANCIS.

CONTEMPTIBLE.

CONTEND.

Contemptible, Contemptuous.

The eterms are very frequently, though very erroneous y, contounded in common discourse.

Contemptible is applied to the thing deserving contempt. **Contemptuous** to that which is expressive of contempt. Persons, or what is done by persons, may be either contemptible or contemptuous; but a thing is only contemptible.

A production is contemptible; a sneer or look is contemptuous.

Silence, or a negligent indifference, proceeds from anger mixed with scorn, that shows another to be thought by you too contemptible to be regarded.—ADDISON.

My sister's principles in many particulars differ; but there has been always such a harmony between us that she seldom smiles upon those who have suffered me to pass with a contemptions negligence.—HAWKESWOITH.

Contemptible, Despicable, Pitiful.

Contemptible is not so strong as Despicable or Pitiful.

A per-on may be contemptible for his vanity or weakness; but he is despicable for his servility and baseness of character; he is *pitifal* for his want of manliness and becoming spirit. A lie is at all times contemptible; it is despicable when it is told for purposes of gain or private interest; it is *pitifal* when accompanied with inductions of unmanly fear. It is *contemptible* to take credit to one's self for the good action one has not performed; it is *despicable* to charge another with the faults which we ourselves have committed; it is *pitifal* to offend others, and then attempt to screen ourselves from their resentment under any shelter which offers. It is *contemptible* for a men in a superior staten to borrow of his inferiors; it is *adspicable* in him to forfeit his word; it is *pitifal* in him to attempt to conceal any thing by artifac.

Were every man persuaded from how mean and low a principle this passion (for flattery) is derived, there can be no doubt but the person who should attempt to gratify it would then be as *contemptible* as he is now successful. -STRELE.

To put on an artful part to obtain no other but an unjust praise from the undiscerning is of all endeavours the most despicable.-STEELE.

There is something *pitifully* mean in the inverted ambition of that man who can hope for annihilation, and please himself to think that his whole fabric shall crumble into dust.—STELLE.

Contemptuous, v. Contemptible.

Contemptuous, Scornful, Disdainful.

These epithets rise in sense by a regular gradation.

Contemptuous is general, and applied to whatever can express contempt: Scornful and Disdainful are particular; they apply only to outward marks: one is contemptuous who is scornful or disdainful, but not vice versa.

Words, actions, and looks are contemptuous; looks, sneers, and gestures are scornful and disdainful.

Contemptuous expressions are alwa's unjustifiable; whatever may be the contempt which a person's conduct deserves, it is unbecoming in another to give him any indications or the sentiment he feels. *Scornful* and *disidinful* smiles are resorted to by the weakest or the worst of mankind.

Prior never sacrifices accuracy to haste, nor indulges himself in *contemptuous* negligence or impatient idleness.-JOHNSON.

As soon as Mavia began to look round, and saw the vagabond Mirtillo who had so long absented himself from her circle, she looked upon him with that glance which in the language of oglers is called the *scornful*.— STEELE.

In vain he thus attempts her mind to move, With tears and prayers and late repenting love; *Disdainfully* she looked, then turning round, She fix'd her eyes unmov'd upon the ground.

DRYDEN

To Contend, Strive, Vie.

Contend, in Latin *contendo*, compounded of *con* or *contra* and *tendo*, to bend one's steps, signifies to exert one's self against anything.

Strive is in Dutch streven, low German streven, high German streven, and probably a frequentative of the Latin strepo to make a bustle.

Vie is probably changed from *view*, signifying to look at with the desire of excelling.

Contending requires two parties; strive either one or two. There is no contending where there is not an opposition; but a person may strive by himself.

Control and strive differ in the object as well as the mode : we contend for a prize : we strive for the mastery : we may contend verbally ; but we never strive without an actual effort, and labour more or less severe. We may contend with a person at a distance ; but striving requires the opponent, when there is one, to be present. Opponents in matters of opinion contend for what they conceive to be the truth ; sometimes they contend for tille : combatants strive to overcome their adversaries, either by dint of superior skill or strength.

Contend' is frequently used in a figurative sense, in application to things: strive very seldom. We contend with difficulties; and in a spiritual meaning, we may be said to strive with the spirit.

Vie has more of striving than contending in it; we strive to excel when we vie, but we do not strive with any one; there is no personal collision or opposition: those we vie with may be as ignorant of our persons as our intentions. Vying is an act of no moment, but contending and striving are always serious actions; neighbours often vie with each other in the finery and grandeur of their house, dress, and equipage.

Mad as the seas and the winds, when both contend Which is the master.—SHAKSPEARE.

Mad as the winds When for the empire of the main they strive,-DENNIS,

Shall a form Of elemental dross, of mould'ring clay, Vie with these charms imperial ?-MASON ON TRUTH,

To Contend, Contest, Dispute, Contend, v. To contend, strive. Contest, v. Combat, conflict, **Dispute**, in Latin *disputo*, compounded of *dis* and *puto*, signifies to think different ways.

Contend is to contest as the genus to the species. To contest is a species of contending ; we cannot contest without contending, although we may contend without contesting. To contend is confined to the idea of setting one's self up against another; contest and dispute must in-clude some object contested or disputed. Contend is applied to all matters, either of personal interest or speculative opinion; contest always to the former; dispute mostly to the latter. Individuals or distinct bodies contend : nations contest. During the late long and eventful contest between England and France, the English contended with their enemies as successfully by land as by sea. Triffing matters may give rise to *contending*; serious points only are *contested*. *Contentions* are always conducted personally, and in general verbally : contests are carried on in different manners according to the nature of the object. The parties themselves mostly decide contentions ; but contested matters mostly depend upon others to decide.

For want of an accommodating temper, men are frequently *contending* with each other about little points of convenience, advantage, or privilege, which they ought by mutual consent to share, or voluntarily to resign. When seats in parliament or other posts of honour are to be obtained by suffrages, rival candidates *contest* their claims to public approbation.

When we assert the right, and support this assertion with reasons, we contend for it; but we do not contest until we take serious measures to obtain what we contend for: Contend is to dispute as a part to the whole : two parties dispute conjointly; they contend individually. Each contends for his own opinion, which constitutes the dispute. Theological disputants often contend with more warmth than discretion for their favourite hypothesis. With regard to claims, it is possible to dispute the claim of another without contending for it for ourselves.

'Tis madness to contend with strength divine .- DRYDEN.

Tis thus the spring of youth, the morn of life, Rears in our minds the rival seeds of strife; Then passion riots, reason then contends, And on the conquest every bliss depends. SHENSTONE.

The poor worm Shall prove her contest vain. Life's little day Shall pass, and she is gone,—while Lappear Finald with the bloom of youth through heaven's eternal year.—MASON ON TRUTH.

Permit me not to languish out my days, But make the best exchange of life for praise, This arm, this lance, can well *dispute* the prize. DFVDEN,

There has been a long *dispute* for precedency between the tragic and heroic poets.—ADDISON.

Contention, Strife.

Though derived from the preceding verbs (*v. To contend, strive*,) have a distinct meaning in which they are analagous. The common idea to them is that of opposing one's self to another with an angry humour.

Contention is mostly occasioned by the

CONTENTMENT.

desire of seeking one's own. Strife springs from a quarrelsome temper. Greedy and envious people deal in *contention*, the former because they are fearful lest they should not get enough; the latter because they are fearful lest others should get too much. Where bad tempers that are under no control come in frequent collision, perpetual *strife* will be the consequence.

> With these four more of lesser fame And humble rank, attendant came; Hypoerisy with smilling grace. And Impudence, with brazen face, Contention bold, with iron lungs, And Slander, with her hundred tongues. MOORP.

A solid and substantial greatness of soul looks down with a generous neglect on the censures and applauses of the multitude, and places a man beyond the little noise and strife of tongues.--ADDISON.

Contention, v. Dissension.

Contentment, Satisfaction.

Contentment, in French contentment, from content, in Latin contentus, participle of contineo to contain or hold, signifies the keeping one's self to a thing.

Satisfaction, in Latin satisfactio, compounded of satis and facio, signifies the making or having enough.

Contentment lies in ourselves : satisfaction is derived from external objects,

One is *contented* when one wishes for no more ; one is *satisfied* when one has obtained what one wishes.

The contented man has always enough; the satisfied man receives enough.

The contented man will not be dissatisfied; but he who looks for satisfaction will never be contented. Contentment is the absence of pain ; satisfaction is positive pleasure. Contentment is accompanied with the enjoyment of what one has : satisfaction is often quickly followed with the alloy of wanting more. A contented man can never be miserable; a satisfied man can scarcely be long happy. Contentment is a permanent and habitual state of mind; it is the restriction of all our thoughts, views, and desires within the compass of present posses-sion and enjoyment: satisfaction is a partial sion and enjoyment. success feelings, which and turbulent state of the feelings, which ment is suited to our present condition; it accommodates itself to the vicissitudes of human life: satisfaction belongs to no created being; one satisfied desire engenders another that demands satisfaction. Contentment is that demands satisfaction. contenuent is within the reach of the poor man, to whom it is a continual feast; but satisfaction has never been procured by wealth, however enormous, or ambition, however boundless and successful. We should therefore look for the contented man, where there are the fewest means of being satisfied. Our duty bids us be contented ; our desires ask to be satisfied ; but our duty is associated with our happiness ; our desires are the sources of our misery.

True happiness is to no place confin'd. But still is found in a contented mind.-ANONYMOUS.

Women who have been married some time, not having it in their heads to draw after them a numerous train of

CONTINUAL.

followers, find their satisfaction in the possession of one man's heart .-- SPECTATOR.

No man should be *contented* with himself that he barely does well, but he should perform every thing in the best manner he is able.—STEELE.

It is necessary to an easy and happy life to possess our minds in such a manner as to be well *satisfied* with our own reflections,—STEELE.

Contest, v. Conflict.

To Contest, v. To contend.

Contiguous, v. Adjacent.

Continence, v. Chastity.

Contingency, v. Accident.

Contingent, v. Accidental.

Continual, Perpetual, Constant.

Continual, in French continuel, Latin continuus, from contineo to hold or keep together, signifies keeping together without intermission.

Perpetual, in French perpetuel, Latin perpetualis, from perpeto, compounded of per and peto to seek thoroughly, signifies going on every where and at all times.

Constant, v. Constancy.

What is *continual* admits of no interruption : what is *perpetual* admits of no termination. There may be an end to that which is continual, and there may be intervals in that which is *perpetual*. Rains are *continual* in the tropical climates at certain seasons; complaints among the lower orders are perpetual, but they are frequently without foundation. There is a *continual* passing and repassing in the streets of the metropolis during the day : the world, and all that it contains, are subject to perpetual change.

Constant, like continual, admits of no interruption; but it may cease altogether. Continual respects the outward circumstances and events; constant the temper of mind. The last ninety years have presented to the world a *continual* succession of events, that have exceeded in importance those going before; the French revolution and the atrocities attendant upon it have been the constant theme of execration with the well-disposed part of mankind To an intelligent parent it is a *continual* source of pleasure to watch the progress of his child in the acquirement of knowledge, and the development of his faculties; it will likewise be his constant endeavour to train him up in principles of religion and virtue, while he is cultivating his talents, and storing his mind with science.

> Open your ears, for which of you will stop The vent of hearing when loud rumour speaks; Upon my tongue continual slanders ride, The which in every language I pronounce

If affluence of fortune unhappily concur to favour the inclinations of the youthful, amusements and diversions succeed in a *perpetual* round, -BLAIR.

And there cut off From social life. I felt a constant death.-THOMSON.

CONTINUANCE.

Continual, Continued.

Continual, Continued, v. Continual.

Both these terms mark length of duration. but the former admits of a certain degree of interruption, which the latter does not. What is continued may have frequent pauses; what is continued ceases only to terminate. Rains are continual; noises in a tumultuous street are continual; the bass in music is said to be continued : the mirth of a drunken party is one continued noise. Continual interruptions abate the vigour of application and create disgust -* in countries situated near the poles, there is one *continued* darkness for the space of five or six months; during which time the inhabit-ants are obliged to leave the place.

Continual respects the duration of actions only; continued is likewise applied to the extent or course of things: runnours are con-tinual; talking, walking, running, and the like, is continual; but a line, a series, a secon or a stream of water, is continued.

And gulphy Simois rolling to the main Helmets and shields and godlike heroes skin : These turn'd by Phœbus from their wonted ways, Delug'd the rampire nine continual days.—POPE.

Our life is one continued toil for fame .- MARTYN.

By too intense and *continued* application, our feeble powers would soon be worn out.-BLAIR.

Continuance, Continuation, Duration.

Continuance is said only of the time that a thing continues (v. To continue).

Continuation expresses the act of con-tinuing what has been begun. The continuance of any particular practice may be attended with serious consequences. The continuation of a work depends on the abilities and will of the workman.

Continuance and duration are both employed for time; things may be of long continuance or of long duration: but continuance is used only with regard to the conduct of men; duration with regard to the existence of every thing. Whatever is occasionally done, and soon to be ended, is not for a continuance; whatever is made, and soon destroyed, is not of long *duration*: there are many excellent institutions in England which promise to be of no less continuance than of utility. Duration is with us a relative term : things are of long or short *duration*: by comparison, the *duration* of the world and all sublunary objects is nothing in regard to eternity.

Providence seems to have equally divided the whole mass of mankind into different sexes, that every woman may have her husband, and that both may equally con-tribute to the *continuance* of the species.—STEELE.

The Pythagorean transmigration, the sensual habita-tion of the Mahometan, and the shady realms of Pluto, do all agree in the main point, the *continuation* of our existence.—BERKELEY.

Mr. Locke observes, "that we get the idea of time and *dwration*, by reflecting on that train of ideas which suc-ceed one another in our minds."-ADDISON.

* Vide Trusler; "Continual, continued,"

CONTINUATION.

Continuation, Continuity.

Continuation, as may be seen above (v. Continuance), is the act of continuing ; continuity is the quality of continuing ; the former is employed in the figurative sense for the duration of events and actions; the latter in the physical sense for the adhesion of the component parts of the bodies. The continuation of a history up to the existing period of the writer is the work of serey age, if not of every year: there are bodies of so little continuity that they will crumble to pieces on the slightest touch.

The sun ascending into the northern signs begetteth first a temperate heat, which by his approach unto the solatice he intendeth; and by continuation the same even upon declination.-BROWNE'S VULGAE ERRORS.

A body always perceives the passages by which it insimutes; feels the impulse of another body where it yields thereio; perceives the separation of its continuity, and for a time resists it; in fine, perception is diffused through all nature.—BACON.

The sprightly breast demands Incessant rapture ; life, a tedious load, Deny'd its continuity of loy.—SHENSTONE.

Continuation, v. Continuance.

To Continue, Remain, Stay.

Continue, v. Continual, perpetual.

Remain, in Latin remaneo, is compounded of re and maneo, Greek µeva, Hebrew omad to tarry.

Stay is but a variation of the word stand.

The idea of confining one's self to something is common to all these terms; but continue applies otten to the sameness of action, and remain to the sameness of place or situation; the former has most of the active sense in it, and expresses a state of action; the latter is altogether neuter, and expresses a state of rest. We speak of continuing a certain course, of continuing to do, or continuing to be any thing; but of remaining in a position, in a house, in a town, in a condition, and the like.

There is more of will in continuing; more of necessity and circumstances in remaining. A person continues in office as long as he can perform it with satisfaction to himself, and his employers; a sentinel remains at his post or station. Continue is opposed to cease; remain is opposed to go. Things continue in motion; they remain statiouary. The females among the brutes will sometimes continue to provide for themselves; many persons are restored to life after having remained several hours in a state of suspended animation.

Remain and stay are both perfectly neuter in their sense, but remain is employed for either persons or things; stay for persons only. It is necessary for some species of wood to remain long in the water in order to be seasoned: some persons are of so restless a temper that they cannot stay long in a place without giving symptoms of uncasiness. When remain is employed for persons, it is

When remain is employed for persons, it is often involuntary, if not compulsory; stay is altogether voluntary. Soldiers must remain where they are stationed. Friends stay at each others' houses as visitors. Former times

afford many instances of servants continuing faithful to their employers, even in the season of adversity; but so much are times altered, that at present, domestics never remain long enough in their places to create any bond of attachment between master and servant. Their time of stay is now limited to weeks and months, instead of being extended to years.

I have seen some Roman Catholic authors who tell us, that vicious writers continue in purgatory so long as the influence of their writings continues upon posterity.— ADDISON.

I will be true to thee, preserve thee ever, The s.d companion of this faithful breast; While life and thought *remain*,-ROWE.

Where'er I go, my soul shall stay with thee : "Tis but my shadow that I take away.-DRYDEN.

To Continue, Persevere, Persist, Pursue, Prosecute.

Continue, v. Continual.

Persevere, in French perseverer, Latin perseverare, compounded of per and severus strict and steady, signifies to be steady throughout or to the end.

Persist, in French *persister*, Latin *persisto*, compounded of *per* and *sisto* or *sto*, signifies to stand by or to a thing.

Pursue and Prosecute, in French poursuivre, come from the Latin prosequor and its participle prosecutus signifying to follow after or keep on with.

The idea of not laying aside is common to these terms, which is the sense of continue without any other addition ; the other terms, which are all species of *continuing*, include likewise some collateral idea which distinguishes them from the first, as well as from each other. Continue is comparable with persevere and persist in the neuter sense ; with pursue and prosecute in the active sense. To continue is simply to do as one has done hitherto: to persevere is to continue with ut wishing to change, or from a positive desire to attain an object; to persist is to continue from a determination or will not to cease. The act of continuing, therefore, specifies no characteristic of the agent; that of persevering or persisting marks a direct temper of p ind; the former is always used in a good sense the latter in an indifferent or bad sense. We continue from habit or casualty; we persevere from reflection and the exercise of one's judgment; we persist from attachment. It is not the most exalted virtue to continue in a good course, merely because we have been in the habit of so doing; what is done from habit merely, without any fixed principle, is always exposed to change from the influence of passion or evil counsel : there is real virtue in the act of *perseverance*, without which many of our best intentions would remain unfulfill d, and our best plans would be defeated; those who do not persevere can do no e-sential g od ; and those who do persevere often effect what has appeared to be impracticable ; of this trutk the discoverer of America is a remarkable proof, who in spite of every mortification, rebuff, and disappointment, persevered in calling the attention of monarchs to his project, until

CONTINUE.

he at length obtained the assistance requisite for effecting the discovery of a new world.

Persevere is employed only in matters of some moment, in things of sufficient importance to demand a steady purpose of the mind; persist is employed in the ordinary business of life; a learner perseveres in his studies, in order to arrive at the necessary degree of improvement ; a child *persists* in making a request, until he has obtained the object of his desire : there is has obtained the object of his desire: there is always wisdom in *persecrace*, even though unsuccessful; there is mostly folly, caprice, or obstinacy, in *persistance*: how different the man who *persecres* in the cultivation of his talents, from him who only *persists* in main-taining falsehoods or supporting errors !

Abdallah continuing to extend his former improve-ments, beautified this whole prospect with groves and fountains.—ADDISON.

If we persevere in studying to do our duty towards God and man, we shall meet with the esteem, love, and confidence of those who are around us.-BLAIR.

A great deal may be done by a course of beneficence obstinately *persisted* in; this, if any thing, being a likely way of establishing a moral habit.—GROVE.

The use of the word persist, however, as in the last example, is, to say the least of it, very singular, as the term is mostly employed in an indifferent, if not a bad sense.

Continue, when compared with persevere or persist, is always coupled with modes of action : but in comparison with pursue or prosecute, it is always followed by some object: we continue to do, persevere, or persist in doing some-thing: but we continue, pursue, or prosecute some object which we wish to bring to perfection by additional labour.

Continue is equally indefinite, as in the former case; pursue and prosecute both com-prehend collateral ideas respecting the disposition of the agent, and the nature of the object: to continue is to go on with a thing as it has been begun : to *pursue* and *prosecute* is to *continue* by some prescribed rule, or in some particular manner: a work is continued; a plan, measure, or line of conduct is pursued ; an undertaking or a design is prosecuted : we may continue the work of another in order to supply a deficiency: we may *pursue* a plan that emanates either from ourselves or another ; we prosecute our own work only in order to obtain some peculiar object: continue, therefore, expresses less than pursue, and this less than prosecute: the history of England has been continued down to the present period by different writers; Smollett has pursued the same plan as Hume. in the continuation of his history; Captain Cook prosecuted his work of discovery in three several voyages

We continue a conversation which has been interrupted : we *pursue* a subject which has engaged our attention ; we *pursue* a journey after a certain length of stay; we present a journey particular journey which is important either on account of its difficulties or its object.

To continue is in itself altogether an indifferent action; to *pursue* is always a com-mendable action: to *prosecute* rises still higher in value: it is a mark of great instability not to continue any thing that we begin ; it betrays a great want of prudence and discernment not to pursue some plan on every occasion which requires method; it is the characteristic of a

CONTRADICT.

persevering mind to prosecute whatever it has deemed worthy to enter upon.

After having petitioned for power to resist temptation, there is so great an incongruity in not *continuing* the struggle, that we blush at the thought, and *persevere*, lest we loss all reverence for ourselves.—HAWKESWORTH.

Look round the habitable world, how few Know their own good, or knowing it, *pursue*. DRYDEN.

Will ye not now the pair of sages praise, Who the same end *pursu'd* by several ways? DRYDEN.

There will be some study which every man more zealously *prosecutes*, some darling subject on which he is principally pleased to converse.—JOHNSON,

Continued, v. Continual.

Continuity, v. Continuation.

To contract, v. To abridge.

Contract, v. Agreement.

Contracted, Confined, Narrow.

Contracted, from the verb contract, in Latin contractus participle of contraho to draw or come close together, signifies either the state or quality of being shrunk up, lessened in size, or brought within a smaller compass.

Confined, marks the state of being confined (v. To bound).

Narrow is a variation of near, signifying the quality of being near, close, or not extended.

Contraction arises from the inherent state of the object; confined is produced by some external agent : a limb is contracted from disease ; it is confined by a chain : we speak morally of the contracted span of a man's life, and the confined view which he takes of a subject.

Contracted and confined respect the operations of things; narrow their qualities or accidents: whatever is contracted or confined is more or less narrow; but many things are narrow which have never been contracted or confined; what is narrow is therefore more positively so than either contracted or confined : a contracted mind has but few objects on which it dwells to the exclusion of others; a confined education is confined to few points of knowledge or information ; a narrow soul is hemmed in by a single selfish passion.

Notwithstanding a *narrow contracted* temper be that which obtains most in the world, we must not therefore conclude this to be the genuine characteristic of man-

The presence of every created being is *confined* to a certain measure of space, and consequently his observation is stinted to a certain number of objects.—ADDISON.

Resentments are not easily dislodged from narrow minds .-- CUMBERLAND.

In its present habitation, the soul is plainly confined in its operations.-BLAIR.

To Contradict, Oppose, Deny.

Contradict, from the Latin contra and dictum, signifies a speech against a speech.

Oppose, in French opposer, Latin opposui, perfect of oppone from ep or ob and pone,

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signifies to throw in the way or against a thing,

Deny, in French denier, Latin denego, is compounded of de, ne, and ago or dico, signifying to say no.

Contradict and deny are performed by words only; oppose either by words or actions: we contradict an assertion, deny a fact, oppose a person or his opinions: we may contradict our selves or others; we oppose others only: if liars have not excellent memories they are sure to contradict themselves on a close examination; those who oppose others should be careful not to do it from a spirit of opposition.

When contradict respects other persons, it is frequently a mode of opposition, as we may most effectually oppose a person by contradicting what he asserts ; but contradiction does not necessarily imply opposition; the former is simply a mode of action, the latter comprehends both the actien and the spirit, with which it is dictated; we contradict from necessity or in self-defence; we appose from conviction or some personal feeling of a less honourable nature; it is a breach of politeness ever to contradict flatly; it is a violation of the moral law to appose without the most substantial ground.

Contradict is likewise used in denying what is laid to one's charge ; but we may deny without contradicting, in answer to a question ; contradiction respects indifferent matters ; denying is mostly used in matters of immediate interest.

Contradiction is employed for correcting others; denying is used to clear one's self; we may contradic falsely when we have not sufficient ground for contradicting; and we may deny justly when we rebut an unfair charge.

In the Socratic way of dispute, you agree to every thing your opponent advances; in the Aristotelic, you are still denging and contradicting some part or other of what he says.—ADDISON.

There are many who are found of contradicting the common reports of fame.-ADDISON.

One of the company began to rally him (an infidel) mon his devotion on shipboard, which the other *denied* is so high terms, that it produced the lie on both sides, and ended in a duel, -ADDISON.

The introduction of the bill may be opposed, as the bill itself may at either of the readings. -BLACKSTONE,

Contrary, v. Adverse.

Contrast, v. Comparison.

To Contribute, v. To conduce.

To Contribute, v. To minister.

Contribution, v. Tax.

Contrition, v. Repentance.

Contrivance, s. Device,

To Contrive, Devise, Invent.

Contrive, in French controuver, compounded of con and trouver, signifies to find cut by putting together.

Devise, compounded of de and vise, in Latin visus seen, signifies to show or present to the mind. Invent, in Latin *inventus*, participle of *invenio*, compounded of *in and venio*, signifies to come or bring into the mind.

To contrive and devise do not express so much as to incent: we contrice and devise in small matters; we invent in those of greater moment. Contriving and devising respect the manner of doing things; inventing comprehends the action and the thing itself; the former are but the new fashnoning of things that already exist; the latter is, as it were, the creation of something new: to contrive and devise are intentional actions, the result of a specific effort; invention naturally arises from the exertion of an inherent power; we require thought and combination to contrive or devise; ingenuity is the faculty which is exerted in inventing.

Contriving requires even less exercise of the thoughts than devising: we contrive on familiar and common occasions; we devise in seasons of difficulty and trial. A contrivance is simple and obvious to a plain understanding: a device is complex and far-fetched: it requires a ready conception and a degree of art.

Contributes serve to supply a deficiency; or increase a convenience; devices are employed to extricate from danger, to remove an evil, or forward a scheme - the history of Robinson Crusce derives considerable interest from the relation of the various contrivances by which he provide himself with the first articles of necessity and confort; the history of robbers and adventurers is full of the various devices by which they endeavour to carry on their projects of plunder, or elude the vigilance of their pursuers; the history of civilized society contains an account of the various increation which have contributed to the enjoyment or improvement of markind.

My sentance is for open war: of wiles More unexpert I beast not; them let these *Contrice* who need, or when they need, not how. MILTON.

The briskest nectar Shall be his drink, and all th'ambrosial cates Art can *devise* for wanton appetite Furnish his banquet.—NAE.

Architecture, painting, and statuary, were invented with the design to lift up human nature, -ADDISON.

To Contrive, v. To concert.

To Control, v. To check.

To Controvert, Dispute.

Controvert, compounded of the Latin contra and verto, signifies to turn against another in discourse, or direct one's self against another.

Dispute, v. To argue, debate.

To controvert has regard to speculative points; to dispute respects matters of fact: there is more of opposition in controversy; more of doubt in disputing: a sophist controverts; a sceptic disputes: the plainest and sublimest truths of the Gospel have been all controverted in their turn by the self-sufficient inquirer: the authenticity of the Bible itself has been disputed by some few individuals: the existence of a God by still fewer,

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Controversy is worse than an unprofitable task; instead of cliciting truth, it does but expose the failings of the parties engaged: disputing is not so personal, and consequently not so objectionable: we never controvert any point without seriously and decidedly intending to oppose the notions of another; we may sometimes dispute a point for the sake of friendly argument, or the desire of information : theologians and politicians are the greatest controversialists: it is the business of men in general to dispute whatever ought not to be taken for granted.

The demolishing of Dunkirk was so eagerly insisted on, and so warmly *controverted*, as had like to have produced a challenge,-BUDGELL.

Avoid disputes as much as possible.-BUDGELL.

Contumacious, v. Obstinate.

Contumacy, Rebellion.

Contumacy, from the Latin contumax, compounded of contra and tuneo to swell, signifies the swelling one's self up by way of resistance.

Rebellion, in Latin rebullio, from rebello or re and bello to war in return, signifies carrying on war against those to whom we owe, and have before paid, a lawful subjection. Resistance to lawful authority is the com-

Resistance to lawful authority is the common idea included in the signification of both these terms, but contumacy does not express so much as rebellion: the contumacious resist only occasionally; the rebel resists systematically; the contumacious stand only on certain points, and oppose the individual; the rebel sets himself up against the authority itself: the contumacious thwart and contradict, they never resort to open violence; the rebel acts only by main force: contumacy shelters itself under the plea of equity and justice; rebellion sets all wand order at definece.

The censor told the criminal that he spoke in contempt of the court, and that he should be proceeded against for contumacy.—ADDISON.

The mother of Waller was the daughter of John Hampden of Hampden, in the same county, and sister to Hampden the zealot of *rebellion*.—JOHNSON

To Convene, v. To assemble.

Convenient. Suitable.

Convenient, v. Commodious.

Suitable, v. Conformable.

Convenient regards the circumstances of the individual; suitable respects the established opinions of mankind, and is closely connected with moral propriety; nothing is convenient which does not favour one's purpose; nothing is suitable which does not suit the person, place, and thing; whoever has anything to ask of another must take a convenient opportunity in order to ensure success; his address on such an occasion would be very unsuitable, if he affected to claim as a right what he ought to solicit as a favour.

If any man think it convenient to seem good, let him be so indeed, and then his goodness will appear to everybody's satisfaction,-TILLOTSON.

CONVERSATION.

Pleasure in general is the consequent apprehension of a *suitable* object, *suitably* applied to a rightly disposed faculty.—SOUTH.

Convenient, v. Commodious.

Convent, v. Cloister.

Convention, v. Assembly.

Conversant, Familiar.

Conversant, from converse, signifies turning over and over, consequently becoming acquainted.

Familiar, from the Latin familiaris to be of the same family, signifies the closest connection.

An acquaintance with things is implied in both these terms, but the latter expresses something more particular than the former.

A person is conversant in matters that come frequently before his notice; he is *familiar* with such as form the daily routine of his business: one who is not a professed lawyer may be conversant with the questions of law which occur on ordinary occasions; but one who is skilled in his profession will be *familiar* with all cases which may possibly be employed in support of a cause: it is *advisable* to be *familiar* with the greater part of them would not redound to one's credit or advantage.

The waking man is *conversant* with the world of nature; when he sleeps he retires to a private world that is particular to himself.—ADDISON.

Groves, fields, and meadows are at any season of the year pleasant to look upon, but never so much as in the opening of the spring, when they are sil new and fresh with the first gloss of them, and not yet too *familiar* to the eye.-ADDISON.

Conversation, Dialogue, Conference, Colloquy.

Conversation denotes the act of holding converse (v. Communion).

Dialogue, in French dialogue, Latin dialogos, Greek διαλογος compounded of δις and λογος, signifies a speech between two.

Conference, from the Latin con and fero to put together, signifies consulting together on subjects.

Colloquy, in Latin colloquium from col or con and loquor to speak, signifies the act of talking together.

A conversation is always something actually held between two or more persons; a dialogue is mostly fortitious, and written as if spoken : any number of persons may take part in a conversation; but a dialogue always refers to the two persons who are expressly engaged : a conversation may be desultory, in which each takes his part at plessure; a dialogue is formal, in which there will always be reply and rejoinder: a conversation may be carried on by any signs besides words, which are addressed personally to the individual present; a dialogue must always consist of express words: a prince holds frequent conversations with his ministers on affairs of state; Cieero wrote dialogues on the nature of the gods, and

CONVERT.

many later writers have adopted the dialogue form as a vehicle for converging their sentiments; a conference is a species of conversation; a colloquy is a species of dialogue; a conversation is indefinite as to the subject, or the partice sengaged in it; a conference is confined to particular subjects and descriptions of persons; a conversation is mostly occasional; a conversation is mostly occasional; a conversation is mostly on indifferent matters; a converse is mostly on national or public concerns; we have a conversation as friends; we have a conference as ministers of state.

The dialogue naturally limits the number to two; the colloquy is indefinite as to number: there may be dialogues therefore which are not colloquies; but every colloquy may be denominated a dialogue.

I find so much Arabic and Persian to read, that all my lefsure in a morning is hardly sufficient for a thousandth part of the reading that would be agreeable and useful, as I wish to be a match in *conversation* with the learned natives whom I happen to meet_SIE WM. JONES.

Aurengzebe is written in rhyme, and has the appearance of being the most elaborate of all Dryden's plays. The personages are imperial, but the dialogue is often domestic, and therefore susceptible of sentiments accommodated to familiar incidents.-JOHNSON.

The conference between Gabriel and Satan abounds with sentiments proper for the occasion, and suitable to the persons of the two speakers,-ADDISON.

The close of this divine colloquy (between the Father and the Son) with the hymn of Angels that follow, are wonderfully beautiful and poetical.-ADDISON.

Converse, v. Communion.

Conversible, v. Facetious.

Convert, Proselyte.

Convert, from the Latin *converto*, signifies changed to something in conformity with the views of another.

Proselyte, from the Greek προσηλυτοs and προσερχομαι, signifies come over to the side of another.

Convert is more extensive in its sense and application than procedute: convert in its full sense includes every change of opinion, without respect to the subject; procedute in its strict sense refers only to changes from one religious belief to another: there are many converts to particular doctrines of Christianity, and procedutes from the Pagan, Jewish, or Mahomedan, to the Christian faith : there are political as well as religious converts, who could not with the same strict propriety be termed procedutes.

Conversion is a more voluntary act than prosalytism; it emanates entirely from the mind of the agent, independently of foreign influence; it extends not merely to the sbstract or speculative opinions of the individual, but to the whole current of his feelings and spring of his actions : it is the conversion of the heart and soul. *Proselytism* is an outward act, which need not extend beyond the conformity of one's words and actions to a certain rule : convert is therefore always taken in a good sense : it bears on the face of it the stamp of sincerty: proselyte is a term of more ambiguous meaning; the proselyte is often the creature and tool of a party; there may be many proselytes where there are no converts. The conversion of a sinner is the work of God's grace, either by his special interposition, or by the ordinary influence of his Holy Word on the heart; it is an act of great presumption, therefore, in those men who rest so strongly on their own particular modes and forms in bringing about this great work : they may without any breach of charity be suspected of rather wishing to make *proselytes* to their own party.

A believer may be excused by the most hardened atheist for endeavouring to make him a *convert*, because he does it with an eye to both their interests,—ADDISON.

False teachers commonly make use of base, and low, and temporal considerations, of little tricks and devices to make disciples and gain *proselytes*.—TILLOTSON.

To Convey. v. To bear.

To Convict. Detect.

Convict, from the Latin *convictus*, participle of *convinco* to make manifest, signifies to make guilt clear.

Detect, from the Latin detectus, participle of detego, compound of the privative de and tego to cover, signifies to uncover or lay open guilt.

A person is convicted by means of evidence ; he is detected by means of ocular demonstration. One is convicted of having been the perpetrator of some evil deed ; one is detected in the very act of committing the deed. One is convicted of crimes in a court of judicature ; one is detected in various misdemeanours by different casualties ; punishment necessarily follows conviction ; but in the case of detection, it rests in the breast of the individual against whom the offence is committed.

Advice is offensive, not because it lays us open to unexpected regret, or comvict us of any fault which had escaped our notice, but because it shows us that we are known to others as well as ourselves_JOINSON.

Every member of society feels and acknowledges the necessity of *detecting* crimes.-JOHNSON.

Convict, v. Criminal.

Conviction, Persuasion.

Conviction, from convince (v. Conclusive), denotes either the act of convincing or the state of being convinced.

Persuasion, from persuade, expresses likewise either the act of persuading or the state of being persuaded. Persuade, in Latin, persuadeo, from the Greek $\eta \delta \omega$ to delight, signifies to make thoroughly agreeable to the taste.

What convinces binds; what persuades attracts. We are convinced by arguments; it is the understanding which determines: we are persuaded by entreaties and personal influence; it is the imagination or will which decides. Our conviction respects solely matters of belief or faith; our persuasion respects matters of belief or practice: we are convinced that a thing is true or false; we are persuaded that it is either right or wrong, airantageous or the contrary. A person will have half effected a thing who is convinced that it is in his power to effect it; he will be easily persuaded to des that which favours his own interests. Conviction respects our most important duties; persuasion is applied to matters of indifference. The first step to true repentance is a thorough conviction of the enormity of sin. The cure of people's malacies is sometimes promoted to a surprising degree by their persuasion of the efficacy of the remedy.

As conviction is the effect of substantial evidence, it is solid and permanent in its nature; it cannot be so easily changed and deceived: persuasion, depending on our feelings, is influenced by external objects, and exposed to various ekanges; it may vary both in the degree and in the object. Conviction answers in our minds to positive certainty; persuasion answers to probability.

The practical truths of Christianity demand our deepest conviction; of its speculative truths we ought to have a rational persuasion. The conviction of the truth or falsehood of

The conviction of the truth or falsehood of that which we have been accustomed to condemn or admire cannot be effected without powerful means; but we may be *persuaded* of the propriety of a thing to-day, which tomorrow we shall regard with indifference. We ought to be *convinced* of the propriety of avoiding every thing which can interfere with the good order of society; we may be *persuaded* of the truth of a person's narrative or not, according to the representation made to us; we may be *persuaded* to pursue any study or lay it aside.

When men have settled in themselves a conviction that there is nothing honourable which is not accompanied with innocence; nothing mean but what has guilt in it; riches, pleasures, and honours, will easily lose their charms, if they stand between us and our integrity.--STEELE.

Let the mind be possessed with the *persuasion* of Immortal happiness annexed to the act, and there will be no want of candidates to struggle for the glorious prerogative.—CUMBERLAND.

Convincing, v. Conclusive.

Convivial, Social.

Convivial, in Latin *convivialis* from *convivo* to live together, signifies being entertained together.

Social, from socius a companion, signifies pertaining to company.

The prominent idea in convivial is that of sensual indulgence; the prominent idea in social is that of enjoyment from an intercourse with society. Convivial is a species of the social; it is the social in matters of festivity. What is convivial is social, but what is social is something more; the former is excelled by the latter as much as the body is excelled by the mind. We speak of convivial meetings, convivial enjoyments or the convivial board; but social intercourse, social pleasure, social amusements, and the like.

It is related by Carte, of the Duke of Ormand, that he med after to pass a night with Drydon, and those with young be to a consorted; who they were, Carte has not ball, but certainly the convenient able at which Ormand est was not surrounded with a plebeian society.—JOHN-SON.

Plato and Socrates shared many social hours with Aristophanes.-CUMBERLAND.

Convocation, v. Assembly.

To Convoke, v. To assemble.

Cool, Cold, Frigid.

In the natural sense, **Gool** is simply the absence of warmth; **Gold** and **Frigid** are positively contrary to warmth; the former in regard to objects in general, the latter to moral objects; in the physical sense the analogy is strictly preserved. *Cool* is used as it respects the passions and the affections; *cold* only with regard to the affections; *frigid* only in regard to the inclinations.

to the inclinations. With regard to the passions, *cool* designates a freedom from agitation, which is a desirable quality. *Coolness* in a time of danger, and *coolness* in an argument, are alike commendable.

As cool and cold respect the affections, the cool is opposed to the friendly, the cold to the warm-hearted, the *frigid* to the animated; the former is but a degree of the latter. A reception is said to be cool; an embrace to be cold; a sentiment *frigid*. Coolness is an enemy to every moral virtue; *frigidity* destroys all force of character. Coolness is engendered by circumstances; it supposes the previous existence of warmth; coldness lies often in the temperament, or is engendered by habit; it is always something vicious; *frigidity* is occasional, and is always a defect. Thrifling differences produce colness sometimes between the best friends: trade sometimes megnders a cold c.lculating temper in some minds: those who are remarkable for apathy will often express themselves with *frigid* indifference on the most important subjects.

The jealous man's disease is of so malignant a nature, that it converts all it takes into its own nourishment. A cool behaviour is interpreted as an instance of aversion: a fond one raises his suspicions.—ADDISON.

It is wondrous that a man can get over the natural existence and possession of his own mind, so far as to take delight either in paying or receiving *cold* and repeated civilities...STERLE.

The religion of the moderns abounds in topics so incomparably noble and exalted, as might kindle the flames of genuine oratory in the most *frigid* and barren genius.— WHARTON.

Cool, v. Dispassionate.

Copious, v. Plentiful.

Copiously, v. Largely.

To Copy, Transcribe.

Copy is probably changed from the Latin capio to take, because we take that from an object which we copy.

Transcribe, in Latin *transcribe*, that is *trans* over, and *scribe* to write, signifies literally to write over from something else, to make to pass over in writing from one to the other.

To copy respects the matter; to transcribe respects simply the act of writing. What is copied must be taken immediately from the original, with which it must exactly correspond; what is transcribed may be taken from the copy, but not necessarily in an entire state. Things are copied for the sake of getting the contents; they are often transcribed for the sake of clearness and fair writing. A copier should be very exact; a transcriber should be a good writer. Lawyers copy deeds, and have them afterwards frequently *transcribed* as occasion requires.

Aristotle (ells us that the world is a copy or transcript of those ideas which are in the mind of the First Being, and that those ideas which are in the mind of man are a transcript of the world. To this we may add that words are the transcript of those ideas which are in the mind of man, and that writing or printing are the transcript of words.-ADDISON.

Copy, Model, Pattern, Specimen.

Copy, from the verb to copy (v. To copy), marks either the thing from which we copy or the thing copied.

Model, in French modèle, Latin modulus a little mode or measure, signifies the thing that serves as a measure, or that is made after a measure.

Pattern, which is a variation of patron, from the French patron, Latin patronus, signifies the thing that directs.

Specimen, in Latin specimen, from specio to behold, signifies what is looked at for the purpose of forming our judgment by it.

* A copy and a model may be both employed either as an original work or as a work formed after an original.

In the former sense, copy is used in relation to impressions, manuscripts, or writings, which are made to be copied by the printer, the writer, or the engraver: *model* is used in every other case, whether in morality or the arts: the proof will seldom be faulty when the copy is clear and correct. There can be no good writing formed after a bad copy. no human being has ever presented us with a perfect *model* of virtue; the classic writers of antiquity ought to be carefully perused by all who wish to acquire a pure style, of which they contain unquestionably the best *models*.

Respecting these words, however, it is here farther to be observed, that a copy requires the closest imitation possible in every particular, but a model ought only to serve as a general rule: the former must be literally retraced by a mechanical process in all its lines and figures; it leaves nothing to be supplied by the judgment or will of the executor. A model often consists of little more than the outlines and proportions, whilst the dimensions and decorations are left to the choice of the workman. One who is anxious to acquire a fine hand will in the first instance rather imitate the errors of his copy than attempt any improvement of his own. A man of genius will not suffer himself to be cramped by a slavish adherence to any model however

In the second sense copy is used for painting, and model for relief. A copy ought to be faithful, a model ought to be just; the former should delineate exactly what is delineated by the original; the latter should adhere to the precise rules of proportion observed in the original. The pictures of Raphael do not lose their attractions even in bad copies: the simple models of antiquity often equal in value originals of modern conception.

* Vide Girard ; "Copie, modèle,"

COQUET.

Pattern and specimen approach nearest to model in signification : the idea of guidance or direction is prominent in them. The model always serves to guide in the execution of a work ; the pattern, serves either to regulate the work or simply to determine the choice; the specimen helps only to form the opinion. The architect builds according to a certain model: the mechanic makes anything according to a pattern or a person fixes on having a thing according to the *pattern* offered him; the nature and value of things are estimated by the specimens shown of them. A model is always som whole complete in itself; a pattern may be either a whole or the part of a whole ; a specimen is always a part. Models of ships, bridges, or other pieces of mechanism are sometimes constructed for the purpose of explaining most effectually the nature and design of the invention : whenever the make, colour, or materials of any article, either of convenience or luxury, is an object of consideration, it cannot be so rightly determined by any means as by producing a similar article to serve as a *pattern* : a single sentence in a book may be a sufficient specimen of the whole performance.

In the moral sense pattern respects the whole conduct of behaviour; specimen only individual actions. The female who devotes her time and attention to the management of her family and the education of her offspring is a pattern to those of her sex who depute the whole concern to the care of others. A person gives but an unfortunate specimen' of his boasted sincerity who is found guilty of an evasion.

Longinus has observed that the description of love in Sapplo is an exact copy of matrix, and that all the circumstances which follow one anone in such an hurry of sentiments, notwithstanding they paper repagnant to each other, are really such as happen in the frances of love—ADDISON.

Socrates recommends to Alcibiades, as the model of his devotions, a short prayer whice. a Greek poet composed for the use of his friends.—ADDISON.

Xenophon, in the life of his imaginary prince, whom he describes as a *pattern* for real ones, is always celebrating the philanthropy or good nature of his hero.— ADDISON.

We know nothing of the scanty jargon of our harbarons ancestors; but we have *specimens* of our language when it began to be adapted to civil and religious purposes, and find it such as might naturally be expected, artices and simple.-JOHNSON.

To Copy, v. To imitate.

Coquet, Jilt.

There are many **jilts** who become so from **Coquets**, but one may be a coquet without being a *jilt*. Coquetry is contented with employing little arts to excite notice; *jilting* extends to the violation of truth and homour, in order to awaken a passion which it afterwards disappoints. Vanity is the main spring by which coquets and *jilts* are impelled to action; but the former indulges her propensity mostly at her own expense only, while the latter does no less injury to the peace of others than she does to her own reputation. The coquet makes a traffic of her own charms by seeking a multitude of admirers; the *jilt* ports with the sacred passion of love, and barters it for the

CORNER.

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gratification of any selfish propensity. Country is a fault which should be guarded against by every female as a snare to her own happiness; *jlling* is a vice which cannot be practised without some depravity of the heart.

The conjustic is indeed one degree towards the jHt; but the heast of the former is bent upon admiring herself, and giving false hopes to her lovers; but the latter is not contended to be extremely available, but his must add to that advantage a certain delight in being a torment to others. —STEELE.

Cordial, v. Hearty.

Corner, Angle.

Corner answers to the French *coin*, and Greek $\gamma \omega r a$, which signifies either a *corner* or a hidden place.

Angle, in Latin angulus, comes in all probability from αγκων the elbow.

The vulgar use of *corner* in the ordinary concerns of life, and the technical use of *angle* in the science of mathematics, is not the only distinction between these terms.

Corner properly implies the outer extreme point of any solid body; angle, on the contrary, the inner extremity produced by the meeting of two right lines. When speaking therefore of solid bodies, corner and angle may be both employed; butin regard to simpleright lines, the word angle only is applicable: in the former case a corner is produced by the meeting of the different parts of a body whether inwardly or outwardly; but an angle is produced by the meeting of two bodies; one house has many corners; two houses or two walls at least, are requisite to make an *angle*.

We likewise speak of making an *angle* by the direction that is taken in going either by land or sea, because such a course is equivalent to a right line; in that case the word *conver* could not be substituted; on the other hand the word *conver* is often used for a place of secrecy or obscurity, agreeably to the derivation of the term.

Some men, like pictures, are fitter for a *corner* than for a full light.—POPE.

Jewellers grind their diamonds with many sides and angles, that their lustre may appear many ways,-DER-HAM,

Corporal, Corporeal, Bodily.

Corporal, Corporeal, and Bodily, as their origin bespeaks, have all relation to the same object, the body, but the two former are employed to signify relating or appertaining to the body, the latter to denote containing or forming part of the body. Hence we say, corporal punishment, bodily vigour or strength, corporeal substances; the Godhead bodily, the corporeal frame, bodily exertion.

Corporal is only employed for the animal frame in its proper sense; corporal is used for animal substance in an extended sense; hence we speak of corporal sufferance and corporal agents. Corporal is distinguished from spiritual; bodily from mental. It is impossible to represent spiritual beings any other way than under a corporal form; bodily pains, however severe, are frequently overpowered by mental pleasures.

CORRECT.

Bettesworth was so little satisfied with this account that he publicly professed his resolution of a violent and *opporda* revene, but the finabitants of St. Patrick's district embodied themselves in the Dean's (Swift's) defence.— JOHNSON.

When the soul is freed from all corporeal alliance then it truly exists.-HUGHES,

The soul is beset with a numerous train of temptations to evil, which arise from *bodily* appetites.—BLAIR.

Corporeal, v. Corporal.

Corporeal, Materia

Corporeal is properly a species of material; whatever is corporeal is material, but not vice versa. Corporeal respects animate bodies; material is used for everything which can act on the senses, animate or inanimate. The world contains corporeal beings, and consists of material substances.

Grant that corporeal is the human mind, It must have parts in infinitum join'd; And each of these must will, perceive, design, And draw confus'dly in a diff rent line, JENYNS.

In the present *material* system in which we live, and where the objects that surround us are continually exposed to the examination of our senses, how many things occur that are mysterious and unaccountable (-BLAIR,

Corpse, v. Body.

Corpulent, Stout, Lusty.

Corpulent from *corpus* the body, signifies having fulness of body.

Stout, in Dutch stott, is no doubt a variation of the German statig steady, signifying able to stand, solid, firm.

Lusty, in German, &c., *lustig* merry, chcerful, implies here a vigorous state of body.

Corpulent respects the fleshy state of the body; stout respects also the state of the muscles and bones; corpulence is therefore an incidental property; stoutness is a natural property; corpulence may come upon us accord ng to circumstances; stoutness is the natural make of the body which is born with us. Corpulence and lustiness are both occasioned by the state of the health; but the former may arise from disease; the latter is always the consequence of good health; corpulence consists of a due and full proportion of all the solids in the body.

Mallet's stature was diminutive, but he was regularly formed; his appearance, till he grew *corputent*, was agreeable, and he suffered it to want no recommendation that dress could give it. –JOHNSON.

The' I look old yet I am strong and *lusty*, For in my youth I never did apply Hot and rebellious liquors to my blood. SHAKSPEARE,

Hence rose the Marsian and Sabellian race, Strong limb'd and *stout*, and to the wars inclin'd.

To Correct, v. To amend.

To Correct, Rectify, Reform.

Correct, v. To amend.

Rectify, compounded of the Latin *rectus* and *fico* or *facio*, signifies literally to make right or as it should be. **Reform**, compounded of *re* and *form*, signifies to make into a new *form*.

Correct respects ourselves or others; rectify has regard to one's self only.

Correct is either an act of authority or discretion; rectify is an act of discretion only. What is corrected may vary in its magnitude or importance, and consequently may require more or less trouble; what is rectified is always of a nature to be altered without great injury or effort. Habitual or individual faults are corrected j. individual mistakes are rectified. A person corrects himself or another of a bad habit in speaking or pronouncing; he rectifies any error in his accounts. Mistakes in writing must be corrected for the advantage of the scholar; mistakes in pecuniary transactions cannot be too soon rectified for the satisfaction of all parties.

Reform like rectify is used only for one's self when it respects personal actions; but reform and correct are likewise employed for matters of general interest. Correct in neither case amounts to the same as reform. A person cor-rects himself of particular habits; he reforms his whole life: what is corrected undergoes a change, more or less slight; what is reformed assumes a new form and becomes a new thing. Correction is always advisable; it is the removal of an evil: reform is equally so as it respects a man's own conduct ; but as it respects public matters, it is altogether of a questionable nature ; a man cannot begin too soon to reform himself, nor too late to attempt reforming the constitutions of society. The abuses of government may always be advantageously corrected. by the judicious hand of a wise minister; reforms in a state are always attended with a certain evil, and promise but an uncertain good; they are never recommended but by the young, the thoughtless, the busy, or the interested.

Desire is corrected when there is a tenderness or admiration expressed which partakes of the passion. Licentious hauguage has something brutal in it which disgraces humanity__STEELE.

A man has frequent opportunities of mitigating the fierceness of a party; of softening the envious, quieting the angry, and *roctifying* the prejudiced.—ADDISON.

Edward and Henry, now the boast of fame, And victuous Alfred, a more sacred name, After a life of generous toils andry? The Gauls subdu'd or property securid, Ambition humbled, mightly cities stornd, Or laws establish'd and the world reform d.

POPE.

Correct, Accurate.

Correct is equivalent to corrected (v. To amend), or set to rights.

Accurate (v. Accurate) implies properly done with care, or by the application of care. Correct is negative in its sense; accurate is positive: it is sufficient to be free from fault to be correct; it must contain every minute particular to be accurate. Information is correct which contains nothing but facts; it is accurate when it contains a vast number of details.

What is incorrect is allied to falsehood; what is inaccurate is general and indefinite. According to the dialect of modern times, in which gross vices are varnished over with smooth names, a liar is said to speak incorrectly; this is however not only an *inaccurate* but an *incorrect* mode of speech, for a lie is a direct violation of truth, and the *incorrect* is only a deviation from it to greater or less extent.

Solluer, the most elegant and correct of all the Latin Historians, observe, that in his time when the most formidable states of the world were subdued by the Romans, the republic smik into those two opposite vices of a quite different nature, luxury and avarice.—ADDI-SON.

Those ancients who were the most *accurate* in their remarks on the genius and temper of mankind, have with great exactness allotted inclinations and objects of desire to every stage of life.—STELLE.

Correction, Discipline, Punishment.

As Correction and Discipline have commonly required Punishment to render them efficacious, custom has affixed to them a strong resemblance in their application, although they are distinguished from each other by obvious marks of difference. The prominent idea in correction (v. To correct) is that of making right what has been wrong In discipline, from the Latin disciplina and disco to learn, the leading idea is that of instructing or regulating. In punishment, from the Latin punio, and the Greek meway pain, the leading idea is that of inficting pain. Children are the peculiar subjects of correct.

Children are the peculiar subjects of correction; discipline and punishment are confined to no age. A wise parent corrects his child; a general preserves discipline in his school; a general preserves discipline in his army. Whoever commits a fault is liable to be punished by those who have authority over him; if he commits a crime he subjects himself to be punished by law.

Correction and discipline are mostly exercised by means of chastisement, for which they are often employed as a substitute; punishment is inflicted in any way that gives pain. Correction and discipline are both of them personal acts of authority exercised by superiors over inferiors, but the former is mostly employed by one individual over another; the latter has regard to a number who are the subjects of it directly or indirectly; punishment has no relation whatever to the agent by which the action is performed; it may proceed alike from pers no or things. A parent who spares the due correction of his child, or a master who does not use a proper discipline in his school, will alike he punished by the insubordination and irregulartics of those over whom they have a control.

There was once that virtue in this commonwealth, that a bad citizen was thought to deserve a severer correction than the bitterest enemy.—STEELE after CICERO.

The imaginations of young men are of a roving nature, and their passions under no *discipline* or restraint,-

When by just vengeance impious mortals perish, The Gods behold their *punishment* with pleasure. ADDISON.

Correctness, v. Justness.

Correspondent, Answerable, Suitable.

Correspondent, in French correspondant, from the Latin cum and respondeo to answer in unison or in uniformity. Answerable and Suitable, from caseer and suit, mark the quality or capacity of answering or suiting. Correspondent supposes a greater agreement than answerable, and answerable requires a greater agreement than suitable. Thiogs that correspond must be alike in size, shape, colour, and every minute particular : those that answer must be fitted for the same purpose; those that suit must have nothing disproportionate or discordant. In the artificial dispositions of furniture, or all matters of art and ornament, it is of considerable importance to have some things made to correspond, so that they be placed in suitable directions to answer to each other.

In the moral application, actions are said not to correspond with professions; the success of an undertaking does not answer the expectation; particular measures do not suit the purpose of individuals. It ill corresponds with a profession of friendship to refuse assistance to a friend in the time of need: wild schemes undertaken without thought will never answer the expectations of the projectors; it never suits the purpose of the selfish and greedy to contribute to the relief of the necessitous.

As the attractive power in bodies is the most universal principle which produceth innumerable effects, so the corresponding social appetite in human sould is the great spring and source of moral actions.—BERKELEY.

All the features of the face and tones of the voice answer like strings upon musical instruments to the impressions made on them by the mind.-HUGHES.

When we consider the infinite power and wisdom of the Maker, we have reason to think that it is suitable to the imagnificant harmony of the universe, that the species of creatures should also by gentle degrees ascend upward from us_-ADDISON.

To Corroborate, v. To confirm. To Corrupt, v. To contaminate. To Corrupt, v. To rot.

Corruption, v. Depravity.

Cost, Expense, Price, Charge.

Cost, in German *kost* or *kosten*, from the Latin *gustare* to taste, signifies originally support, and by an extended sense what is given for support.

Expense is compounded of *ex* and *pense*, in Latin *pensus* participle of *pendo* to pay, signifying the thing paid or given out.

Price, from the Latin pretium, and the Greek $\pi \rho \eta \tau \iota o \nu$ from $\pi \rho a \sigma \sigma \omega$ to sell, signifies the thing given for what is bought.

Charge, from to charge (v. To accuse), signifies the thing laid on as a charge.

The cost is what a thing costs or occasions to be laid out; the expense is that which a actually laid out; the price is that which a thing may fetch or cause to be laid out; the charge is that which is required to be laid out. As a cost commonly comprehends an expense, the terms are on various occasions used indifferently for each other : we speak of counting the cost or counting the expense of doing anything; at a great cost or at a great expense: on the other hand, of venturing to do a thing to one's cost, of growing wise at other people's expense.

The cost and the price have respect to the thing and its supposed value; the expense and the charge depend on the option of the per-sons. The cost of a thing must precede the price, and the expense must succeed the charge: we can never set a *price* on anything until we have ascertained what it has *cost* us; nor can we know or defray the expense until the charge be made. There may, however, frequently be a price where there is no cost, and vice versa; there may also be an expense where there is no charge ; but there cannot be a charge without an expense. Costs in suit often exceed in value and amount the thing contended for: the price of things depends on their relative value in the eyes of others : what costs nothing sometimes fetches a high price; and other things cannot obtain a price equal to the first cost. Expenses vary with modes of living and men's desires; whoever wants much, or wants that which is not easily obtained, will have many expenses to defray; when the charges are exorbitant the expenses must necessarily bear a proportion.

Between the epithets costly and expensive there is the same distinction. Whatever is costly is naturally expensive, but not vice verad. Articles of furniture, of luxury, or indulgence, are costly, either from their variety or their intrinsic value; everything is expensive which is attended with much expense, whether of little or great value. Jewels are costly; travelling is expensive. The costly treasures of the East are imported into Earope for the gratification of those who cannot be contented with the produce of their native soil: those pleasures often lay up in store for themselves much sorrow and repentance in the time to come.

In the moral acceptation, the attainment of an object is said to cost much pains; a thing is persisted in at the *expense* of health, of honour, or of life.

The real patriot bears his private wrongs, Rather than right them at the public cost. BELLER.

If ease and politeness be only attainable at the *expense* of sincerity in the men, and chastity in the women, I flatter myself there are few of my readers who would not think the purchase made at too high a *price*.—ABER-CROMBY.

Would a man build for eternity, that is, in other words, would he be saved ; let him consider with himself what charges he is willing to be at that he may be so.— SOUTH.

Costly, v. Valuable.

Cotemporary, v. Coeval.

Covenant, v. Agreement.

To Cover, Hide.

Cover, in French *couvrir*, is contracted from *contra* and *ouvrir*, signifying to do the contrary of open, to put out of view.

Hide, v. To conceal.

Cover is to hide as the means to the end: we commonly hide by covering; but we may easily cover without hiding, as also hide without covering. The ruling idea in the word cover is that of throwing or putting something over a body : in the word *hide* is that of keeping carefully to one's self, from the observation of

To cover is an indifferent action, springing from a variety of motives, of convenience, or comfort; to *hide* is an action that springs from one specific intent, from care and con-cern for the thing, and the fear of foreign intrusion. In most civilized countries it is common to *cover* the head : in the Eastern countries females commonly wear veils to *hide* the face. There are many things which decency as well as health require to be covered; and others which from their very nature must always be hidden. Houses must be covered with roofs, and bodies with clothing ; the earth contains many treasures, which in all probability will always be hidden.

Specious names are lent to cover vice .- SPECTATOR.

Hide me from the face Of God, whom to behold, was then my height Of happiness.—MILTON.

Cover, Shelter, Screen.

Cover probably denotes what serves as a *cover*, and in the literal sense of the verb from which it is derived (v. To cover).

Shelter, like the word shield, comes from the German schild, old German schelen to cover.

Screen, from the Latin secenno, signifies to keep off or apart.

Cover is literally applied to many particular things which are employed in *covering*; but in the general sense which makes it analogous to the other terms, it includes the idea of concealing : shelter comprehends that of protecting from some immediate or impending evil : screen includes that of warding off some trouble. A cover always supposes something which can extend over the whole surface of a body: a shelter or a screen may merely interpose to a sufficient extent to serve the intended purpose. Military operations are sometimes carried on under cover of the night; a bay is a convenient shelter for vessels against the violence of the winds; a chair may be used as a screen to prevent the violent action of the heat, or the external air.

In the moral sense, a fair reputation is sometimes made the *cover* for the commission of gross irregularities in secret. When a person feels himself unable to withstand the attacks of his enemies, he seeks a *shelter* under the sanction and authority of a great name. Bad men sometimes use wealth and power to screen. them from the punishment which is due to their offences.

There are persons who cover their own rudeness by calling their conduct honest bluntness.-RICHARDSON,

When on a bed of straw we sink together, And the bleak winds shall whistle round our heads; Wilt thou then talk to me thus? Thus hush my cares, and *shelter* me with love?

It is frequent for men to adjudge that in an art impos-tible, which they find that art does not effect; by which means they *icreen* indolence and ignorance from the re-proach they merit,-BACON.

Covering, v. Tegument, *

COUNTENANCE.

Covetousness, Cupidity, Avarice.

Covetousness, from covet, and cupido to desire, signifies having a desire.

Cupidity is a more immediate derivative from the Latin signifying the same thing.

Avarice, v. Avaricious.

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All these terms are employed to express an illicit desire after objects of gratification ; but covetousness is applied to property in general; cupidity and avarice only to money or pos-sessions. A child may display its covetousness in regard to the playthings which fall in its way; a man shows his cupidity in regard to the generate that fall in his more marked the gains that fall in his way : we should therefore be careful to check a covetous disposition in early life, lest it show itself in the more hateful character of *cupidity* in advanced years. Covelousness is the natural disposition for having or getting; *cupidity* is the acquired disposition. As the love of appropriation is an innate characteristic in man, that of accuan inflate or wanting to accumulate, which constitutes covetousness, will show itself in some persons among the first indications of character: where the prospect of amassing great wealth is set before a man, as in the case of a governor of a distant province, it will evince great virtue in him if his *cupidity* be not excited.

The covetous man seeks to add to what he has : the avaricious man only strives to retain what he has : the covetous man sacrifices others to indulge himself; the *avaricious* nan will sometimes sacrifice himself to indulge others; for generosity, which is opposed to covetous-ness, is sometimes associated with avarice.

Nothing lies on our hands with such uneasiness as time, Wretched and thoughtless creatures! In the only place where *covetousness* were a virtue, we turn prodigals.— ADDISON.

At last Swift's avarice grew too powerful for his kind-ness; he would refuse (his friends) a bottle of wine.-JOHNSON.

If prescription be once shaken, no species of property is secure, when it once becomes an object large enough to tempt the *cupidity* of indigent power.—BURKE.

Council, v. Assembly.

Counsel, v. Advice.

To Count, v. To calculate.

To Countenance, Sanction, Support.

Countenance, signifies to keep in countenance.

Sanction, in French sanction, Latin sanctio from sanctus sacred, signifies to ratify a decree or ordinance ; in an extended sense to make anything binding.

Support, in French supporter, Latin supporto, compounded of sup or sub and porto to bear, signifies to bear from underneath, to bear up.

Persons are countenanced ; things are sanctioned ; persons or things are supported ; persons are countenanced in their proceedings by the apparent approbation of others; measures are *sanctioned* by the consent or approbation of others; measures or persons are supported by every means which may forward the object.

There is most of encouragement in countenancing; it consists of some outward demonstration of regard or good will towards the person: there is most of authority in sanctioning; it is the lending of a name, an authority or an influence, in order to strengthen and confirm the thing: there is most of assistance and co-operation in support : it is the employment of means to an end. Superiors only can countenance or sanction; persons in all conditions may support : those who countenance evil doers give a sanction to their evil deeds : those who support either an individual or a cause ought to be satisfied that they are entitled to support.

A good man acts with a vigor and suffers with a patience more than human, when he believes himseif *countenanced* by the Almighty,—BLAIR.

Men of the greatest sense are always diffident of their private judgement, until it receives a sanction from the public.—ADDISON.

The apparent insufficiency of every individual to his own happiness or safety compels us to seek from one another assistance and *support*.—JOHNSON,

Countenance, v. Face.

To Counterfeit, v. To imitate.

Counterfeit, v. Spurious.

Country, v. Land.

Countryman, Peasant, Swain, Hind, Rustic, Clown.

Countryman, that is a man of the country, or one belonging to the country, is the general term applicable to all inhabiting the country, in distinction from a townsman.

Peasant, in French paisan from pays, is employed in the same sense for any countryman among the inhabitants of the Continent, and is in consequence used in poetry or the grave style.

Swain in Saxon signified a labourer, but it has acquired, from its use in poetry, the higher signification of a shepherd.

Hind may in all probability signify one who is in the back ground, an inferior.

Rustic. from *rus* the country, signifies one born and bred in the country.

Clown, contracted from *colonus* a husbandman, signifies of course a menial in the *countru*.

All these terms are employed as epithets to persons, and principally to such as live in the country: the terms countryman and peasart are taken in an indifferent sense, and may comprehend persons of different descriptions; they designate nothing more than habitual residence in the country: the other terms are employed for the lower orders of countrymen, but with collateral ideas favourable or unfavourable annexed to them: swain, hind, both convey the idea of innocence in a humble station, and are therefore always employed in poetry in a good sense; the *rusta* and clown both convey the idea of that uncoult rudeness and ignorance which is in reality found among the lowest orders of countrymen.

Though considering my former condition, I may now be called a *countryman*; yet you cannot call me a *rustig*

(as you would imply in your letter) as long as I live in so civil and noble a family.-HOWEL.

It by the poor measures and proportions of a man we may take an estimate of this great actom (our Saviour's coming in the flesh), we shall quickly find how irksome it is to fiesh and blood 'to have been happy," to descend some steps lower, to exchange the estate of a prince for that of a pecasent.—SOUTH.

As thus the snows arise, and forl and fierce All winter drives along the darken'd air, In his own loose revolving fields the *swain* Disastered stands.—THOMSON.

The lab'ring hind his oxen shall disjoin .- DRYDEN.

In arguing too the parson own'd his skill, For ev'n tho' vanquish'd he could argue still ; While works of learned length and thundering sound Amaz'd the gazing rustics rang'd around. GOLDSMITH.

> Th' astonish'd mother finds a vacant nest, By the hard hand of unrelenting clowns Robb'd.—THOMSON.

Couple, Brace, Pair.

Couple, in French *couple*, comes from the Latin *copulo* to join or tie together, *copula*, in Hebrew *cabel* a rope or a shackle, signifying things tied together; and as two things are with most convenience bound together, it has by custom been confined to this number.

Brace, from the French bras arm, signifies things locked together after the manner of the folded arms, which on that account are confined to the number of two,

Pair, in French *paire*, Latin *par* equal, signifies things that are equal, which can with propriety be said only of two things with regard to each other

From the above illustration of these terms, it is clear that the number of two, which is included in all of them, is, with regard to the first, entirely arbitrary; that with regard to the second, it arises from the nature of the junction; and with regard to the third, it arises altogether from the nature of the objects; couples and braces are made by coupling and bracing; pairs are either so of themselves, or are made so by others; couples and braces always require a junction in order to make them complete; pairs require similarity only to make them what they are; couples are joined by a foreign tie; braces are produced by a peculiar mode of junction with the objects themselves.

Couple and pair are said of persons or things; brace in particular cases, only of animals or things, except in the burlesque style, where it may be applied to persons. When used for persons, the word couple has relation to the marriage tie: the word pair to the association or the moral union : the former term is therefore more appropriate when speaking of those who are soon to be married, or have just entered that state; the latter when speaking of those who are already fixed in that state: most couples that are joined together are equally happy in prospect, but not so in the completion of their wishes; it is the lot of comparatively very few to claim the title of the happy pair. When used for things, couple is promiseuosly employed in familiar discourse for any two things put together: brace is used by sportsmen for birds which are shot, and supposed to be locked together; is psailors for

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a part of their tackling, which is folded crosswise; as also in common life for an article of convenience crossed in a similar way, which serves to keep the dress of men in its proper place; pair is of course restricted in its application to such objects only as are really paired.

In the midst of these sorrows which I had in my heart, methought there passed by me a *couple* of coaches with purple liveries.—ADDISON.

Six wings he wore, to shade His lineaments divine ; the *pair* that clad Each shoulder broad, came mantling o'er his breast With regal ornament.—MILTON.

First hunter then, pursu'd a gentle brace, Goodliest of all the forest, hart and hind .-- MILTON.

Scarce any *couple* comes together, but their nuptials re declared in the newspaper with encomiums on each party .- JOHNSON.

Your fortune, happy pair, already made, Leaves you no farther wish.-DRYDEN.

Dear Sheridan ! a gentle *pair* Of Gaulstown lads (for such they are), Besides a *brace* of grave divines, Adore the smoothness of your lines,—SWIFT.

Courage, Fortitude, Resolution.

Courage, v. Bravery.

Fortitude, in French fortitude, Latin fortitudo, is the abstract noun from fortis strong

Resolution from the verb resolve, marks the habit of resolving.

Courage respects action, fortitude respects passion : a man has courage to meet danger. and fortitude to endure pain.

Courage is that power of the mind which bears up against the evil that is in prospect; fortitude is that power which endures the pain that is felt: the man of courage goes with the same coolness to the mouth of the cannon, as the man of fortitude undergoes the amputation of a limb.

Horatius Cocles displayed his courage in defending a bridge against the whole army of the Etruscans : Caius Mucius displayed no less fortitude when he thrust his hand into the fire in the presence of King Porsenna, and awed him as much by his language as his action.

Courage seems to be more of a manly virtue ; fortitude is more distinguishable as a feminine virtue : the former is at least most adapted to the male sex, who are called upon to act, and the latter to the females, who are obliged to endure: a man without courage would be as ill prepared to discharge his duty in his intercourse with the world, as a woman without fortitude would be to support herself under the complicated trials of body and mind with which she is liable to be assailed.

We can make no pretensions to courage unless we set aside every personal consideration in the conduct we should pursue; we cannot boast of fortitude where the sense of pain provokes a murmur or any token of impatience : since life is a chequered scene, in which the prospect of one evil is most commonly succeeded by the actual existence of another, it is a happy endowment to be able to ascend the scaffold with *fortitude*, or to mount the breach with courage as occasion may require.

Resolution is a minor species of courage ; it is courage in the minor concerns of life : courage

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comprehends under it a spirit to advance; resolution simply marks the will not to recede : we require courage to bear down all the obstacles which oppose themselves to us ; we require resolution not to yield to the first difficulties that offer : courage is an elevated feature in the human character which adorns the possessor; resolution is that common quality of the mind which is in perpetual request; the want of which degrades a man in the eyes of his fellow creatures. Courage comprehends the absence of all fear, the disregard of all personal convenience, the spirit to begin and the determination to pursue what has been begun ; resolution consists of no more than the last quality of *courage*, which respects the persist-ance in a conduct : *courage* is displayed on the most trying occasions ; resolution is never put to any severe test : courage always supposes some danger to be encountered ; resolution may be exerted in merely encountering opposition and difficulty : we have need of courage in opposing a formidable enemy; we have need of resolution in the management of a stubborn will.

What can be more honourable than to have courage enough to execute the commands of reason and conscience? --COLLIER.

With wonted fortitude she bore the smart, And not a groan confess'd her burning heart.-GAY.

The unusual extension of my muscles on this occasion made my face ache to such a degree, that nothing but an invincible *resolution* and perseverance could have prevented me from failing back to my monosyllables...

Courage, v. Bravery.

Course, Race, Passage.

Course, from curro to run, signifies either the act of running, or the space run over.

Race, from run, signifies the same act.

Passage, from to pass, signifies either the

act of passing or the space passed over. With regard to the act of going, course is taken absolutely and indefinitely; race relates to the object for which we run ; passage relates to the place passed over : thus a person may be swift in course, obtain a race, and have an easy passage.

Him neither rocks can crush, nor steel can wound When Ajax fell not on th' ensanguined ground; In standing fight he mates Achilles' force, Excell'd alone in swiftness in the *course*, -POPE,

Unhappy man whose death our hands shall grace, Fate calls thee hence, and finished is thy race.-POPE.

Between his shoulders pierc'd the following dart. Between his shoulders piece a the panting heart. And held its passage through the panting heart.

We pursue whatever course we think proper ; we run the race that is set before us. is taken absolutely by itself; race is considered in relation to others : a man pursues a certain course according to discretion ; he runs a race with another by way of competition. Course has a more particular reference to the space that is gone over; race includes in it more par-ticularly the idea of the mode of going : we speak of going in, or pursuing a particular course ; but always of running a race.

Course is as often used in the proper, as the

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improper sense; race is seldom used figuratively, except in a spiritual application: a man's success and respectability in life depends much upon the course of moral conduct which he pursues; the Christian's course in this world is represented in Scripture as a race which is set before him.

Course may be used in connexion with the object passed over or not; passage is seldom employed but in the direct connexion: we speak of a person's course in a place, or simply of his course; but we always speak of a person's passage through a place. Course and passage are used for inanimate, as well as animate objects; race is used for those only which are animate: a river has its course, and sometimes it is a dangerous passage for vessels; the horse or man runs the race.

So Mars omnipotent invades the plain (The wild destroyer of the race of man); Terror, his best loved son, attends his course, Arm'd with stern boldness, and enormous force. POPE,

Remote from towns he ran his godly race, Nor e'er had changed, nor wished to change his place. GOLDSMITH.

Direct against which open'd from beneath, Just o'er the blissful seat of paradise, A passage down to earth, a passage wide.—MILTON.

Course, v. Rout.

Course, v. Series.

Course, v. Way.

Court, v. Homage.

Courteous, Complaisant, Courtly.

Courteous, from *court*, denotes properly belonging to a *court*, and by a natural extension of the sense, suitable to a *court*.

Complaisant, v. Complaisance.

Courteouss in one respect comprehends in it more than complaisant; it includes the manner as well as the action; it is, properly speaking, polished complaisance; on the other hand, complaisance includes more of the disposition in it than courteousness; it has less of the polish, but more of the reality of kindness. Courteousness displays itself in the address

Convicousness displays itself in the address and the manners; complaisance in direct good offices: courteousness is most suitable for strangers; complaisance for friends or the nearest relatives: among well-bred men, and men of rank, it is an invariable rule to address each other courteously on all occasions whenever they meet, whether acquainted or otherwise; there is a degree of complaisance due between husbands and wives, brothers and sisters, and members of the same family, which cannot be neglected without endangering the harmony of their intercourse.

Courtly, though derived from the same word as *courteous*, is in some degree opposed to it in point of sense; it denotes a likeness to a *court*, but not a likeness which is favourable: *courily* is to *courteous* as the form to the raity; the *courtly* consists of the exterior ony, the latter of the exterior combined with the spirit; the former therefore seems to convey the latter, which must necessarily suppose the contrary; a *courtly* demeanour, or a *courtier* like demeanour may be suitable on

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certain occasions; but a *courteous* demeanour is always desirable.

Courtly may likewise be employed in relation to things; but courteous has always respect to persons: we may speak of a courtly style, or courtly grandeu; but we always speak of courteous behaviour, courteous language, and the like.

And then I stole all courtesy from Heav'n, And dress'd myself in such humility, That I did pluck allegiance from men's hearts. SHAKSPEARE,

To comply with the notions of mankind is in some derree the duty of a social being; because by compliance only he can please, and by pleasing only he can become usciul; but as the end is not to be lost for the sake of the means, we are not to give up virtue for *complaisance*.— JOINSON.

Yes, I know He had a troublesome old-fashion'd way Of shocking courtly ears with horrid truth

THOMSON.

Courteous, v. A.fable.

Courtly, v. Courteous.

To Crack, v. To break.

Crafty, v. Cunning.

To Crave, v. To beg.

To Create, v. To cause.

To Create, v. To farm.

To Create, v. make.

Credit, Favour, Influence.

Credit, from the Latin *creditus*, participle of *credo* to believe or trust, marks the state of being believed or trusted.

Favour, from the Latin *faveo*, and probably *favus* a honey comb, marks an agreeable or pleasant state of feeling.

Influence, in French influence, Latin influentia, from influo to flow upon, marks the state or power of acting upon any object so as to direct or move it.

These terms mark the state we stand in with regard to others as flowing out of their sentiments towards ourselves: *credit* arises out of esteem; *favew* out of goodwild or affection; *influence* out of either *credit* or *favour*: *credit* depends altogether on personal merit; *favour* may depend on the caprice of him who bestows it.

The credit which we have with others is marked by their confidence in our judgment; by their disposition to submit to our decisions; by their reliance in our veracity, or assent to our opinions : the favour we have with others is marked by their readiness to comply with our wishes; their subserviency to our views; attachment to our society : men of talent are ambitious to gain credit with their sovereigns, by the superiority of their counsel : weak men or men of ordinary powers are contented with being the favorites of princes, and enjoying their patronage and protection. Credit re-dounds to the honour of the individual, and stimulates him to noble exertions; it is beneficial in its results to all mankind, individually or collectively: *favour* redounds to the per-sonal advantage, the selfish gratification of the individual; it is apt to inflame pride, and provoke jealousy. The honest exertion of our CRIME.

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abilities is all that is necessary to gain credit : there will always be found those who are just enough to give credit where credit is due: favour, whether in the gaining or maintaining, requires much finesse and trick; much management of the humours of others; much control of one's own humours; what is thus gained with dificulty is often lost in a moment, and for a trifle. Credit, though sometimes obtained by falsehood, is never got without exertion; but favour, whether justly or unjustly bestowed, often comes by little or no effort on the part of the receiver : a minister gains credit with his parishioners by the consistency of his conduct, the gravity of his demeanour, and the strictness of his life; the favour of the populace is gained by arts, which men of upright minds would disdain to e enploy.

Credit and favour are the gifts of others; influence is a possession which we derive from circumstances: there will always be influence where there is credit or favour, but it may exist independently of either: we have credit and favour for ourselves; we exert influence over others: credit and favour serve one's own purposes; influence is employed in directing others: weak people easily give their credit, or bestow their favour, by which an influence is gained over them to bend them to the will of others: the influence itself may be good or bad, according to the views of the person by whom it is exerted.

Truth itself shall lose its *credit*, if delivered by a person that has none.-SOUTH.

Halifax thinking this a lucky opportunity of securing immortality, made some advances of *favour*, and some overtures of advantage to Pope, which he seems to have received with sullen coldness._JOHNSON.

What motive could indice Murray to murder a prince without capacity, without followers, without *influence* over the notles, whom the queen, by her neglect, had reduced to the lowest state of contempt.—KOBERTSON.

Credit, v. Belief.

Credit, v. Name.

Creed, v. Faith.

Crew, v. Band.

Crime, Vice, Sin.

Crime, in Latin crimen, Greek spua, signifies a judgment, sentence, or punishment; and also the cause of the sentence or punishment, in which latter sense it is here taken.

Vice, in Latin *vitium*, from *vito* to avoid, signifies that which ought to be avoided.

Sin, in Saxon synne, Swedish synd, German sunde, old German sunta, sunto, &c. Latin sontes, Greek συνης, from συνω to hurt, signifies the thing that hurts; sin being of all things the most hurtful.

A crime is a social offence; a vice is a personal offence: every action which does injury to others, either individually or collectively, is a crime; that which does injury to ourselves is a vice.

Crime consists in a violation of human laws; vice in a violation of the moral law; sin, in a violation of the Divine law: sin, therefore, comprehends both *crime* and vice; but there are many sins which are not crimes nor vices: crimes are tried before a human court, and punished agreeably to the sentence of the judge; vices and sins are brought before the tribunal of the conscience; the former are punished in this world, the latter will be punished in the world to come, by the sentence of the Almighty: treason is one of the most dreadful vices; religious hypocrisy one of the most heinous sins.

Crimes cannot be atoned for by repentance : society demands reparation for the injury committed: vices continue to punish the offender as long as they are cherished: sins are pardoned through the atonement and mediation of our blessed Redeemer, on the simple condition of sincere repentance. Crimes and vices disturb the peace and good order of society, they affect men's earthly happiness only; sin destroys the soul, both for this world and the world to come : crimes sometimes go unpunished; but sin carries its own punishment with it: murderers who escape the punishment due to their crimes commonly suffer the torments which attend the com. mission of such flagrant sins Crimes are particular acts; vices are habitual acts of commission; sins are acts of commission or omission habitual or particular : personal security, respect for the laws, and regard for one's moral character, operate to prevent the commission of crimes or vices ; the fear of God deters from the commission of sin

A crime always involves a violation of a law; a vice, whether in conductor disposition, always diminishes moral excellence and involves guilt; a sin always supposes some perversity of will in an accountable agent. Children may commit crimes, but we may trust that in the divine mercy they will not all be imputed to them as sins. Of vices, however as they are habitual, we have no right to suppose that any exception will be made in the account of our sins.

Crimes vary with times and countries; views may be more or less pernicious; but sim is as unchangeable in its nature as the Being whom it offends Smuggling and forgery are crimes in England, which in other countries are either not known or not regarded; the vice of gluttony is not so dreadful as that of drunkennees: every sin as an offence against an infinitely good and wise Being, must always bear the same stamp of guilt and enormity.

The most ignorant heathen knows and feels that, when he has committed an unjust or cruei action, he has committed a *crime* and deserves punishment.—BLAIR.

If a man makes his *vices* public, though they be such as seem principally to affect himself (as drunkenness or the like), they then become, by the bad example they set, of pernicious effects to society —BLACKSTONE.

Every single gross act of sin is much the same thing to the conscience that a great blow or fall is to the head; it stuns and bereaves it of all use of its senses for a time. SOUTH.

Crime. Misdemeanour.

Crime, v. Crime.

Misdemeanour, signifies literally a wrong demeanour.

The former of these terms is to the latter as the genus to the species : a *misdemeanour* is in the technical sense a minor *crime*. Housebreaking is under all circumstances a crime; but shop-lifting or pilfering amounts only to a misdemeanour.

Corporeal punishments are most commonly annexed to crimes; pecuniary punishments frequently to misdemeanours. In the vulgar use of these terms, misdemeanour is moreover distinguished from crime, by not always signifying a violation of public law, but only of private merals; in which sense the former term implies what is done against the state, and the latter that which offends individuals or small communities.

No crime of thine our present sufferings draws, Not thou, but Heav'n's disposing will the cause. POPE.

I mention this for the sake of several rural squires, whose reading does not rise so high as to "the present state of England," and who are often and to usurp that precedency which by the laws of their country is not due to them. Their want of learning, which has plauted them in this station, may in some measure excuse their misdemension_-ADDISON,

Criminal, Guilty.

Criminal, from *crime*, signifies belonging or relating to a *crime*.

Guilty. from guilt, signifies having guilt : guilt comes from the German gelten, to pay, and gelt a fine, debt.

Criminal respects the character of the offence; guilly respects the fact of committing the offence. The criminality of a person is estimated by all the circumstances of his conduct which present themselves to observation; his guilt requires to be proved by evidence. The criminality is not a matter of question, but of judgment; the guilt is often doubtful, if not positively concealed. The higher the rank of a person, the greater his crimiaality if he does not observe an upright and irreproachable conduct: where a number of individuals are concerned in any unlawful proceeding, the difficulty of attaching the guilt to the real offender is greatly increased.

Criminality attaches to the aider, abettor, or encourager; but guilt, in the strict sense only, to the perpetrator of what is bad. A person may therefore sometimes be criminal without being guilty. He who conceals the offences of another may, under certain circumstances, be more criminal than the guilty person himself. On the other hand, we may be guilty without being criminal: the latter designates something positively bad, but the former is qualified by the object of the guilt. Those only are denominated criminal who offend seriously, either against public law or private morals; but a person may be said to be guilty, either of the greatest or the smaller offences. He who contradicts another abruptly in conversation is guilty of a breach of politeness, but he is not criminal.

Criminal is moreover applied as an epithet to the things done; guilty is mostly applied to the person doing. We commonly speak of actions, proceedings, intentions, and views, as criminal; but of the person, the mind, or the conscience, as guilty. It is very criminal to sow dissension among men; although there are too many who from a busy temper are guilty of this offence.

True modesty avoids everything that is criminal; false modesty everything that is unfashionable,-ADDISON.

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Guilt hears appall'd with deeply troubled thought; And yet not always on the *guilty* head Descends the fated flash.—THOMSON.

Criminal, Culprit, Malefactor, Felon, Convict.

All these terms are employed for a public offender; but the first conveys no more than this general idea; whilst the others comprehend some accessory idea in their signification.

Criminal (v. Criminal, guilty) is a general term, and the rest are properly species of criminals.

Culprit, from the Latin *culpa*, and *prehensus* taken in a fault, signifies the *criminal* who is directly charged with his offence.

Malefactor, compounded of the Latin terms male and factor, signifies an evil-doer, that is, one who does evil in distinction from him who does good.

Felon, from *felony*, in Latin *felonia* a capital *crime*, comes from the Greek $\phi p \lambda \omega \sigma s$ an imposture, because fraud and villany are the prominent features of every capital offence.

Convict, in Latin *convictus*, participle of *convinco* to convince or prove, signifies one proved or found guilty.

When we wish to speak in general of those who by offences against the laws or regulations of society have exposed themselves to punishment, we denominate them criminals : when we consider them as already brought before a tribunal, we call them culprits; when we consider them in regard to the moral turpitude of their character, as the promoters of evil rather than of good, we entitle them malefactors ; when we consider them as offending by the grosser violations of the law, they are termed *felons* ; when we consider them as already under the sentence of the law, we arready inder the sentence of the law, we denominate them convicts. The punishments inflicted on *criminals* vary according to the nature of their crimes, and the spirit of the laws by which they are judged: a guilty con-science will give a man the air of a *culprit* in the presence of those who have not authority to be either his accusers or judges: it gratified the malice of the Jews to cause our blessed Saviour to be crucified between two malefactors: it is an important regulation in the internal economy of a prison to have felons kept distinct from each other, particularly if their crimes are of an atrocious nature : it has not unirequently happened, that when the sentence of the law has placed convicts in the lowest state of degradation, their charac-ters have undergone so entire a reformation as to enable them to attain a higher pitch of elevation than they had ever enjoyed before.

If I attack the vicious, I shall only set upon them in a body, and will not be provoked by the worst usage I can receive from others to make an example of any particular criminal.—ADDISON.

The jury then withdrews moment, As if on weighty points to comment. And right or wrong, resolv'd to asset her, They gave a verdict in her favour. The culprit by escape grown hold, Pilfers alike from young and old.—MOORE.

For this the malefactor goat was laid On Bacchus' altar, and his forfeit paid. He (Earl Ferrers) expressed some displeasure at being executed as a common *felon*, exposed to the eyes of such a multitude.—SMOLLET.

Attendance none shall need, nor train, where none Are to behold the judgment, but the judged; Those two: the third best absent is condemn'd *Conviction* to the serpent none belongs.-MILTON.

Crisis, v. Conjuncture.

Criterion. Standard.

Criterion, in Greek κριτηριον from κρινω to judge, signifies the mark or rule by which one may judge.

Standard from the verb to stand, signifies the point at which one must stand, or beyond which one must not go.

The criterion is employed only in matters of judgment; the standard is used in the ordi-nary concerns of life. The former serves for determining the characters and qualities of things; the latter for defining quantity and measure. The language and manners of a person are the best criterion for forming an estimate of his station and education. In order to produce a uniformity in the mercantile transactions of mankind one with another, it is the custom of Government to fix a certain standard for the regulation of coins, weights, and measures.

The word standard may likewise be used figuratively in the same sense. The Bible is a standard of excellence both in morals and religion, which cannot be too closely followed. It is impossible to have the same standard in the arts and sciences, because all our per-formances fall short of perfection, and will admit of improvement.

But have we then no law besides our will, No just *criterion* fix'd to good or ill; As well at noon we may obstruct our sight, Then doubt if such a thing exists as light.-JENYNS. Rate not the extension of the human mind By the plebeian standard of mankind.-JENYNS.

Criticism, v. Animadversion.

To Criticise, v. To censure.

Crooked, v. Awkward.

Crooked, v. Awry.

Cross, v. Awkward.

Cross, v. Captious.

Crowd. v. Multitude.

Cruel, Inhuman, Barbarous, Brutal. Savage.

Cruel, from the Latin crudelis and crudus raw, rough, or untutored.

Inhuman, compounded of the privative in and human, signifies not human.

Barbarous, from the Greek BapBapos rude or unsettled, all mark a degree of bad feeling which is uncontrolled by culture or refinement

Brutal, signifying like the brute; and Savage, from the Latin scevus fierce, and the Hebrew zaal a wolf, marks a still stronger degree of this bad passion.

Cruel is the most familiar and the least powerful epithet of all these terms; it desig-

nates the ordinary propensity which is innate in man, and which if not overpowered by a better principle, will invariably show itself by the desire of inflicting positive pain on others, or abridging their comfort : inhuman and barbarous are higher degrees of cruelty; brutal and savage rise so much in degree above the rest as almost to partake of another nature. A child gives early symptoms of his natural cruelty by his ill treatment of animals; but we do not speak of his inhumanity, because this is a term confined to men, and more properly to their treatment of their own species, although extended in its sense to their treatment of the brutes : barbarity is but too common among children and persons of riper years. A person is cruel who neglects the creature he should protect and take care of : he is inhuman if he withhold from him the common marks of tenderness or kindness which are to be expected from one *human* being to an-other; he is *barbarous* if he find amusement in inflicting pain; he is brutal or savage according to the circumstances of aggravation which accompany the act of torturing.

Cruel is applied either to the disposition or the conduct; inhuman and barbarous mostly to the outward conduct: brutal and savage mostly to the disposition. Cruelties and even barbarities, too borrid to relate, are daily practised by men upon dogs and horses, the usefullest and most unoffending of brutes ; either for the indulgence of a naturally brutal temper, or from the impulse of a savage fury : we need not wonder to find the same men inhuman towards their children or their servants. Domitian was notorious for the cruelty of his disposition ; the Romans indulged themselves in the inhuman practice of making their slaves and convicts fight with wild beasts; but the barbarities which have been practised on slaves in the colonies of European states exceed everything in arrocity that is related of ancient times; proving that, in spite of all the refinement which the religion of our blessed Saviour has introduced into the world, the possession of uncontrolled power will in-evitably brutalize the mind and give a savage ferocity to the character.

Now be thy rage, thy fatal rage resign'd, A cruel heart ill suits a manly mud -POPE.

- Relentless love the cruel mother led

The blood of her unhappy babes to shed, Love lent the sword, the mother struck the blow, Inhuman she, but more inhuman thou.—DRYDEN.

I have found out a gift for my fair, I have found where the wood pigeons breed, But let me that plunder forbear, She will say 'twas a barbarous deed.

The play was acted at the other theatre, and the *brutal* petulance of Cibber was confuted, though perhaps not shamed, by general applause.—JOHNSON.

Brothers by brothers' impious hands are slain ! Mistaken zeal how savage is thy reign !-JENYNS.

Cruel, v. Hardhearted.

To Crush, v. To break.

To Crush, v. To overwhelm.

Crutch, v. Staff.

To Cry, Weep.

Cry comes from the Gre. k Kpasea, and the Hebrew kara to cry or call.

Weep, in low German wapen, is a variation of whine, in German weinen, which is an onomotapeïa. An outward indication of pain is expressed by both these terms, but the former comprehends an audible expression accompanied or not with tears : the latter simply indicates the shedding of tears

Crying arises from an impatience in suffering corporeal pains ; children and weak people commonly cry: weeping is occasioned by mental grief ; the wisest and best of men will not disdain sometimes to weep

Crying is as selfish as it is weak; it serves to relieve the pain of the individual to the annoyance of the hearer; *weeping*, when called forth by other's sorrows, is an infirmity which no man would wish to be without : as an expression of generous sympathy it affords essential relief to the sufferer.

The babe clung crying to his nurse's breast, Scared at the dazzling helm and nodding crest POPE.

Thy Hector, wrapt in everlasting sleep, Shall neither hear thee sigh, nor see thee weep. POPE.

To Cry, Scream, Shriek.

Cry, v. To cry, weep.

Scream and Shriek are variations of cry. To cry indicates the utterance of an articulate or an inarticulate sound; scream is a species of crying in the first sense of the word ; shriek is a species of crying in its latter sense.

Crying is an ordinary mode of loud utterance resorted to on common occasions; one cries in order to be heard : screaming is an in temperate mode of crying, resorted to from an impatient desire to be heard, or from a vehemence of feeling. People scream to deaf people from the mistaken idea of making themselves heard: whereas a distinct articulation will always be more efficacious. It is frequently necessary to cry when we cannot render ourselves audible by any other means; but it is never necessary or proper to scream. Shriek may be compared with cry and scream, as expressions of pain; in this case to shrick is more than to cry, and less than to screem. They both signify t) cry with a violent effort. We may cry from the slightest pain or inconvenience; but one shrieks or screams only on occasions of great agony, either corporeal or mental. A child *cries* when it has hurt its finger; it *shrieks* in the moment of terror at the sight of a frightful object ; or screams until some one comes to its assistance.

To cry is an action peculiar to no age or sex ; to scream and to shriek are the common actions of women and children. Men cry, and children scream for assistance; excess of pain will sometimes compel a man to cry out, but it commonly makes a female shrick.

Like a thin smoke he sees the spirit fly, And hears a feeble, lamentable cry.-POPE.

Rapacious at the mother's throat they fly, And tear the screaming infant from her breast. THOMSON.

The house is fill'd with loud laments and cries, And shrieks of women rent the vaulted thron DRYDEN.

CULTIVATION.

To Cry, Exclaim, Call.

All these terms express a loud mode of speaking; which is all that is implied in the sense of the word Cry, while in that of the two latter are comprehended accessory ideas.

To Exclaim, from the Latin exclamo or ex and clamo, to cry out or aloud, signifies to cry with an effort.

Call comes from the Greek καλεω.

We cry from the simple desire of being heard at a distance; we exclaim from a sudden emo-tion or agitation of mind. A cry bespeaks distress and trouble; an *exclamation* bespeaks surprise, grief, or joy. We cry commonly in a large assembly or an open space, but we may exclaim in conversation with an individual.

To cry is louder and more urgent than to call. A man who is in danger of being drowned cries for help; he who wants to raise a load calls for assistance: a cry is a general or indirect address; a call is a particular and immediate address. We cry to all or any who may be within hearing; we call to an indi-vidual by name with a direct reference to him.

There while you groan beneath the load of life They cry, behold the mighty Hector's wife !-- POPE.

The dreadful day No pause of words admits, no dull delay; Fierce Discord storms, Apollo lond exclaims, Fame calls, Mars thunders, and the field's in flames. POPE.

Cry, v. Noise.

Culpable, Faulty.

Culpable, in Latin culpabilis, comes from culpa a fault or blame, signifying worthy of blame, fit to be blamed.

Faulty from fault, signifies having faults.

We are culpable from the commission of one fault; we are faulty from the number of faults: culpable is a relative term; faulty is absolute : we are culpable with regard to a superior whose intentions we have not fulfilled; we are faulty whenever we commit any faults. A master pronounces his servant as *culpable* for not having attended to his commands ; an indifferent person pronounces another as faulty whose faults have come under his notice. is possible therefore to be faulty without being culpable, but not vice versa.

In the common business of life we find the memory of one like that of another, and honestly impute omissions not to involuntary forgetfulness, but *culpable* inattention. —JOHNSON.

In the consideration of human life the satirist never falls upon persons who are not glaringly faulty.-STEELE.

Culprit, v. Criminal.

Cultivation, Culture, Civilization, Refinement.

Cultivation, from the Latin cultus, denotes the act of cultivating, or state of being cultivated.

Culture from cultus, signifies the state only of being cultivated.

Civilization signifies the act of civilizing, or state of being civilized.

Refinement denotes the act of refining, or the state of being refined. Cultivation is with more propriety applied

to the thing that grows; culture to that in which it grows. The cultivation of flowers will not repay the labour unless the soil be prepared by proper culture. In the same manner, when speaking figuratively, we say the cultivation of any art or science; the cultivation of one's taste or inclination may be said to contribute to one's own skill or the perfection of the thing itself; but the mind requires culture previously to this particular exertion of the powers.

Civilization is the first stage of cultivation ; refinement is the last : we civilize savages by divesting them of their rudeness, and giving them a knowledge of such arts as are requisite for civil society ; we cultivate people in general by calling forth their powers into action and independent exertion; we refine them by the introduction of the liberal arts.

The introduction of Christianity has been the best means of civilizing the rudest nations. The cultivation of the mind in serious pursuits tends to refine the sentiments without debilitating the character; but the *cultivation* of the liberal arts may be pursued to a vicious extent, so as to introduce an excessive refinement of feeling that is incompatible with real manliness.

Cultivation is applied either to persons or things ; civilization is applied to men collectively, refinement to men individually; we may cultivate the mind or any of its operations ; or we may cultivate the ground, or anything that grows in the ground ; we civilize nations ; we refine the mind or the manners.

Notwithstanding this faculty (of taste) must be in some measure born with us, there are several methods of *culti-vating* and improving it.—ADDISON.

But tho' Heav'n In every breath has sown these early seeds of love and admiration, yet in vain Without fair *culture's* kind parental aid. AKENSIDE.

To civilize the rude unpolish'd world And lay it under the restraint of laws, To make man mild aud sociable is oman, To cutienze the wild licentious savage With wisdow, discipline, and lib'ral arts, Th'embellishments of life! Virtues like these Make human nature shine.—ADDEDON.

Poetry makes a principal anuscement among uppolished nations, but in a country verging to the extremes of re-finement, painting and music come in for a share,--GOLD--SMITH.

Cultivation, Tillage, Husbandry.

Cultivation has a much more comprehensive meaning than either tillage or hus-bandry. Tillage is a mode of cultivation that extends no farther than the preparation of the ground for the reception of the seed ; cultivation includes the whole process by which the produce of the earth is brought to maturity. We may till without cultivating; but we cannot cultivate, as far as respects the soil, without tillage. Husbandry is more ex-tensive in its meaning than tillage, but not so extensive as cultivation.

Tillage respects the act only of tilling the ground; husbandry is employed for the office of cultivating for domestic purposes. A cultivator is a general term, defined only by

the object that is cultivated, as the cultivator of the grape, or the olive ; a *tiller* is a labourer in the soil that performs the office for another ; a husbandman is a humble species of cultivator, who himself performs the whole office of cultivating the ground for domestic purposes.

O softly-swelling hills On which the power of *cultivation* lies, And joys to see the wonders of his toil.—THOMSON.

The South-east parts of Britain had already before the age of Cesar made the first and most requisite step to-wards a civil sottlement; and the Britons by *fillage* and *apriculture* had there increased to a great multitude,—

We find an image of the two states, the contemplative and the active, figured out in the persons of Abel and Cain, by the two primitive trades, that of the shepherd and that of the *husbandman*.—BACON.

Culture, v. Cultivation.

Cunning, v. Art.

Cunning, Crafty, Subtle, Sly, Wily. Cunning, v. Art.

Crafty signifies having *craft*, that is, ac-cording to the original meaning of the word, having a knowledge of some trade or art; hence, figuratively applied to the character.

Subtle, in French subtil, and Latin subtilis thin, from sub and tela a thread drawn to be fine; hence in the figurative sense in which it is here taken, fine or acute in thought.

Sly is in all probability connected with slow, and sleek, or smooth; deliberation and smoothness entering very much into the sense of sly.

Wily signifies disposed to wiles or stratagems

All these epithets agree in expressing an aptitude to employ peculiar and secret means to the attainment of an end ; they differ principally in the secrecy of the means, or the degree of circumvention that is employed. The cunning man shows his dexterity simply in concealing; this requires little more than reserveduess and taciturnity : the crafty man goes farther ; he shapes his words and actions so as to lull suspicion : hence it is that a child may be cunning, but an old man will be crafty: a subtle man has more acuteness of invention than either, and all his schemes are hidden by a veil that is impenetrable by common observation : the cunning man looks only to the concealment of an immediate object; the crafty and subtle man have a remote object to conceal: thus men are cunning in their ordinary concerns : politicians are crafty or subtle : but the former is more so as to the end, and the latter as to the means. A man is cunning and crafty by deeds; he is subtle mostly by means of words alone, or words and actions combined. Slyness is a vulgar kind of cunning ; the sly man goes cautiously and silently to work. Wiliness is a species of cunning or craft, applicable only to cases of attack or

There is still another secret that can never fail if you, can once get it believed, and which is often practised by women of greater counting than virtue. This is to change sides for a while with a jealous man, and to turn his own passion upon himself.—ADDISON.

Cunning is often to be met with in brutes themselves, and in persons who are but the fewest removes from them, ADDISON,

You will find the examples to be few and rare of wicked unprincipled men attaining fully the accomplishment of their *crafty* designs.—BLAIR.

The part of Ulysses, in Homer's Odyssey, is very much admired by Aristotle, as perplexing that fable with very greeable plots and intracaics, not only by the many adventures in his voyage and the *subflety* of his behaviour, but by the various concealments and discoveries of his person in several parts of his peem,—ADDISON.

If you or your correspondent had consulted me in your discourse upon the eye, I could have told you that the eye of Leonora is slily watchful while it looks negligent.--

Implore his aid; for Proteus only knows The secret cause, and cure of all thy wees; But first the *welty* wizard must be caught, For unconstrain'd, he nothing tells for nought. DRVDEN.

To Curb, v. To check.

To Cure, Heal, Remedy.

Cure, in Latin *curo*, signifies to take care of that is, by distinction, to take care of that which requires particular care, in order to remove an evil.

Heal, in German *heilen*, comes from *heil* whole, signifying to make whole that which is unsound.

Remedy, in Latin *remedium*, is compounded of *re* and *medeor* to *cure* or *heal*, which comes from the Greek µpôopac and Mpôta Media, the country which contained the greatest number of *healing* plants. The particle *re* is here but an intensive.

To cure is employed for what is out of order; to head for that which is broken; diseases are cured, wounds are headed; the former is a complex, the latter is a simple process. Whatever requires to be cured, is wrong in the system; it requires many and various applications internally and externally; whatever requires to be headed is occasioned externally by violence, and requires external applications. In a state of refinement mon have the greatest number of disorders to be cured; in a savage state there is more occasion for the heading art.

Cure is used as properly in the moral as the natural sense; *heal* in the moral sense is altogether figurative. The disorders of the mind are *cured* with greater difficulty than those of the body. The breaches which have been made in the affections of relatives towards each other, can be *healed* by nothing bot a Christian spirit of forbearance and forgiveness.

To remedy, in the sense of applying remedies, has a moral application, in which it accords most with cure. Evils are either cured or remedied, but the former are of a much more serious nature than the latter. The evils in society require to be cured; an omission, a deficiency, or a mischief, requires to be remedied.

When bad habits become inveterate they are put out of the reach of *cave*. It is an *exercise* for the ingenuity of man to attempt to *remedy* the various troubles and inconveniences which are daily occurring.

Then frail body feels disorder'd pangs, Then drugs medicinal can give us ease; The soul, no Asculapian medicine can cure. GENTLEMAN.

Searcely an ill to human life belongs, But what our follies cause, or mutual wrongs; Or if some stripes from Providence we feel, He strikes with pity, and but wounds to heal. JENYNS,

CURIOUS.

Every man has frequent grievances which only the solicitude of friendship will discover and remedy .- JOHNSON.

Cure, Remedy.

Cure (v. To cure) denotes either the act of curing, or the thing that cures. Remedy is mostly employed for the thing that remedies. In the former sense the remedy is to the cure as the means to the end; a cure is performed by the application of a remedy. That is incurable for which no remedy can be found; but a cure is sometimes performed without the application of any specific remedy. The cure is complete when the evil is entirely removed; the remedy is sure which by proper application never fails of effecting the cure. The cure of disorders depends upon the skill of the physician and the state of the patient; the efficacy of remedies depends upon their suitable choice and application; but a cure may be defeated or a remedy made of no avail by a variety of circumstances independent of either.

A cure is sometimes employed for the thing that cures, but only in the sense of what infallibly cures. Quacks always hold forth their nostrums as infallible cures not for one but for every sort of disorder; *experience* has however fatally proved that the *remedy* in most cases is worse than the disease.

Why should he choose these miseries to endure If death could grant an evenlasting cure iThis plain there's something whispers in his ear (Tho' fain he'd hide it) he has much to fear. JENYNS.

The great defect of Thomson's Seasons is want of method; but for this I know not that there was any remedy.-JOHNSON.

Curious, Inquisitive, Prying.

Curious, in French curieux, Latin curiosus from cura care, signifying full of care.

Inquisitive, in Latin *inquisitus*, from *inquiro* to inquire or search into, signifying a disposition to investigate thoroughly.

Prying from *pry*, changed from the French *preuver* to try, signifies the disposition to try or sift to the bottom.

The disposition to interest one's self in matters not of immediate concern is the idea common to all these terms. *Curiosity* is directed to all objects that can gratify the inclination, taste, or understanding ; *inquisitiveness* to such thirgs only as satisfy the understanding.

The curious person interests himself in all the works of nature and art; he is curious to try effects and examine causes: the inquisitive person endeavours to add to his store of knowledge. Curiosity employs every means which falls in its way in order to procure gratification; the curious man usea his own powers or those of others to serve his purpose: inquisitiveness is indulged only by means of verbal inquiry; the inquisitive person collects all from others. A traveller is curious who examines every thing for himself; he is inquisitive mean he minutely questions others. Inquisitiveness is therefore to curiosity as a part to the whole; whoever is curious will naturally be inquisitive, and he who is inquisitive is so from a species of curiosity.

Curious and inquisitive may be both used in a bad sense; prying is never used otherwise than in a bad sense. Inquisitive, as in the

CURSORY.

former case, is a mode of curiosity, and prying is a species of eager curiosity. A curious person takes unallowed means of learning that which he ought not to wish to know; an *inquisitive* person puts many importinent and troublesome questions; a *prying* temper is unceasing in its endeavours to get acquainted with the secrets of others. Curiosity is a fault most frequent among females; *inquisitiveness* is most general among children; a *prying* temper belongs only to people of low character.

A well disciplined mind checks the first risings of idle curiosity: children should be taught carly to suppress an imquisitire temper, which may so easily become burdensome to others: those who are of a prying temper are insensible to every thing but the desire of unveiling what lies hidden; such a disposition is often engendered by the unlicensed indulgence of curiosity in early life, which becomes a sort of passion in riper years.

Sir Francis Bacon says, some have been so curious as to remark the times and seasons, when the stroke of an envious eye is most effectually pernicious.—STEELE.

Checking our *inquisitive* solicitude about what the Almighty hath concealed, let us diligently improve what he hath made known.—BLAIR.

By adhering tenacionaly to his opinion, and exhibiting other instances of a *prying* disposition, Lord George Sackville had rendered himself disagreeable to the commander in chief.—SNOLLET.

Current, v. Stream.

Curse, v. Malediction.

Cursory, Hasty, Slight, Desultory.

Cursory, from the Latin curro, signifies run over or done in running.

Hasty signifies done in haste.

Slight is a variation of light.

Desultory from *desilio* to leap, signifies leaped over.

Cursory includes both hasty and slight : it includes hasty in as much as it expresses a quick motion ; it includes slight in as much as it conveys the idea of a partial action : a view may be either cursory or hasty, as the former is taken by design, the latter from careleseness: a view may be either cursory or slight ; but the former is not so imperfect as the latter : an author will take a cursory view of those points which are not necessarily connected with his subject; an author who takes a hasty view of a subject will mislead by his errors; he who takes a *slight* view will disappoint by the shallowness of his information. Between cursory and desultory there is the same difference as between running and leaping: we run in a line, but we leap from one part to another; so remarks that are cursory have still more or less connexion, but remarks that are desultory are without any coherence.

Savage mingled in *cursory* conversation with the same steadiness of attention as others apply to a lecture,-JOHNSON.

The emperor Macrinus had once resolved to abolish these rescripts (of the emperors), and retain only the general edites; he could not bear that the hasty and crude answers of such princes as Commotive and Caracalla should be reverenced as laws.—BLACKSTORE.

The wits of Charles's time had seldom more than *slight* and superficial views .-- JOHNSON.

If compassion ever be felt from the brute instinct of un-

CUSTOM.

instructed nature, it will only produce effects desultory and transient, -JOHNSON.

Curtail, v. Abridge.

Curved, v. Awry.

Custody v. Keeping.

Custom, Habit.

Custom, in French coutúme, probably contracted from the Latin consultum participle of consuls to accustom.

Habit, in French habit, Latin habitudo from habeo to have, marks the state of having or holding.

Custom is a frequent repetition of the same act; habit the effect of such repetition: the custom of rising early in the morning is conducive to the health, and may in a short time become such a habit as to render it no less agreeable than it is useful.

Custom supposes an act of the will; habit implies an involuntary movement; a custom is followed; a habit is acquired; whoever follows the custom of initiating the look, tone, or gesture of another, is liable to get the habit of doing the same himself: as habit is said to be second nature; it is of importance to guard against all customs to which we do not wish to become habituated. the drunkard is formed by the custom of drinking intemperately, until he becomes habituated to the use of spirituous liquors: the profane swearer who accustoms to break himself of the habit of swearing; the love of imitation is so powerful in the human breast, that it leads the major part of mankind to follow custom even in ridiculous things; Solomon refers to the power of habit when he should go; and when he is old he will not depart from it; " a power which cannot be emlove of arity in the aid of vitue and religion.

Custom is applicable to many; habit is confined to the individual: every nation has customs peculiar to itself; and every individual has habits peculiar to his age, station, and circumstance.

It is the *custom* of the Mahometans, if they see any printed or written paper upon the ground, to take it up and lay it aside carefully, as not knowing but it may contain some piece of the Alcoran.—ADDISON.

If a loose and careless life has brought a man into habits of dissipation, and led him to neglect those religious duties which he owed to his Maker, let him return to the regular worship of God.--BLAIR.

I dare not shock my reader with the description of the customs and manners of these barbarians (the Hottentots). —HUGHES.

Customary and habitual, the epithets derived from these words, admit of a similar distinction: the customary action is that which is repeated after the manner of a custom; the habitual action is that which is done by the force of habit.

This customary superiority grew too delicate for truth, and Swift, with all his penetration, allowed himself to be delighted with low flattery.—JOHNSON.

We have all reason to believe that, amidst numberless infirmities which attend humanity, what the great Judge will chiefly regard is the *habitual* prevailing turn of our heart and life,—BLAR,

Custom, Fashion, Manner, Practice.

Customs, Fashions, and Manners, are all employed for communities of men: *custom* (v. *Custom*, *habit*) respects established and general modes of action: *fashion*, in French *fuçon*, from *facio* to do or make, regards partial and transitory modes of making or doig things: *manner*, in the limited sense in which it is here taken, signifies the *manner* or mode of men's living or behaving in their social intercourse.

Custom is authoritative; it stands in the place of law, and regulates the conduct of men in the most important concerns of life: *fashion* is arbitrary and capricious, it decides in matters of trifling import: manners are rational; they are the expressions of moral feelings. Customs are most prevalent in a larbarous state of society; *fashions* rule most where luxury has made the greatest progress; manners are most distinguishable in a civilized state of society.

Customs are in their nature as unchangeable as jashnoss are variable; manners depend on cultivation and collateral circumstances: customs die away or are abolished; jashions pass away, and new ones take their place; manners are altered either for the better or the worse: endeavours have been successfully employed in several parts of India to abolish the custom of infanticide, and that of women sacrificing themselves on the funeral piles of their husbands; the votaries of jashion are not c attented with giving the law for the cut of the coat or the shape of the bonnet, but they wish to intrude upon the sphere of the scholar or the artist, by prescribing in matters of literature and taste; the influence of public opinion on the manners of a people has never been so strikingly illustrated as in the instance of the French nation during and since the Revolution. **Practice**, in Latin practica, Greek $\pi poserceq$, from $\pi pactore$ to 0, signifies actual doing or the thing done, that is by distinct in the regularly doing, or the thing regularly done. in which sense it is most analogous to custom; but the former simply conveys the idea of actual performance; the latter includes also the accessory idea of repetition at stated periods: a practice must be defined as frequent or unfrequent, regular or irregular; but a custom does not require to be qualified by any such epithets: it may be the practice of a person to do acts of charity, as the occasion requires; but when he uniformly does a particular act of charity at any given period of the year, it is properly denominated his custom.

Both practice and custom are general or particular, but the former is absolute, the latter relative: a practice may be adopted by a number of persons without reference to each other: but a custom is always been followed either by imitation or prescription: the practice of gaming has always been followed by the victous part of society; but it is to be hoped for the honour of man that it will never become a custom.

The custom of representing the grief we have for the loss of the dead by our habits, certainly had its rise from the real sorrow of such as were too nuch distressed to take the care they ought of their dress.—STEELR.

Of beasts, it is confess'd, the ape Comes nearest us in human shape; Like man, he initates each *fashion*. And mailee is his ruling passion.-SWIFT. Their arms, their arts, here *manners*, 1 disclose, And how they war, and whence the people rose. DRYDEN.

Savage was so touched with the discovery of his real mother, that it was his frequent *practice* to walk in the dark evenings for several hours before herdoor, with hopes of seeing her as she might cross her apartments with a candle in her hand.-JOINSON.

> Custom, v. Usage. Custom, v. Tax.

Daily, Diurnal.

Daily, from day and like, signifies after the manner or in the time of the day.

Diurnal, from *dies* day, signifies belonging to the *day*.

Daily is the collequial term which is applicable to whatever passes in the day time; diurnal is the scientific term, which applies to what passes within or belongs to the astronomical day: the physician makes daily visits to his patients; the earth has a diurnal motion on its own axis.

> All creatures else forget their *daily* care, And sleep, the common gift of nature, share, DRVDEN,

Half yet remains unsung, but narrow bound Within the visible diurnal sphere.-MILTON.

Dainty, Delicacy.

These terms, which are in vogue among epicures, have some shades of difference in their signification not altogether undeserving of notice. Dainty from dain, deign, and the Latin dignus worthy, is applied to that which is of worth or value,—of course only to such things as have a superior value in the estimation of epicures; and consequently conveys a more positive meaning than Delicacy: in as much as a dainty may be that which is extremely delicate, a delicacy is sometimes a species of dainty; but there are many delicates which are altogether suited to the most delicate appetite, that are neither costly nor rare, two qualities which are almost inseparable from a dainty; those who indulge themselves freely in dainties and delicacies scarcely know what it is to eat with an appetite; but those who are temperate in their use of the enjoyments of life will be enabled to derive pleasure from ordinary objects.

> My handlord's cellar stock'd with beer and ale, Instantly brings the choices Higuors out, Whether we ask'd for home brew'd or for stout, For mead or cider; or with *doubles* fed, King for a flask or two of white or red,.-SWIFT,

She, turns, on hospitable thoughts intent, What choice to chuse for *delieacy* best,-MILTON.

D.

Damage, v. Injury. Damage, v. Loss. Damp, v. Moisture.

Danger, Peril, Hazard,

Danger, in French danger, comes from the Latin damnum a loss or damage, signifying the chance of a loss.

Peril, in French *peril*, comes from *pereo*, which signifies either to go over, or to perish; and *periculum*, which signifies literally that which is undergone; designating a critical situation, a rude trial, which may terminate

Hazard, v. Chance, hazard.

The idea of chance or uncertainty is common to all these terms; but the two former may sometimes be foreseen and calculated upon;

the latter is purely contingent. Danger and peril are applied to a positive evil ; hazard may simply respect the loss of a good ; risks are voluntarily run from the hope of good : there may be many *dangers* included in a *hazard* ; and there cannot be a *hazard* without some danger.

A general hazards a battle, in order to disengage himself from a difficulty ; he may by this step involve himself in imminent danger of losing his honour or his life ; but it is likewise possible that by his superior skill he may set both out of all danger : we are hourly exposed to *dangers* which no human foresight can guard against, and are frequently induced to engage in enterprises at the hazard of our lives, and of all that we hold dear.

Dangers are far and near, ordinary and ex-traordinary; they meet us if we do not go in search of them : perils are always distant and extraordinary; we must go out of our course to expose ourselves to them: in the quiet walk of life, as in the most busy and tumultuous, it is the lot of man to be surrounded by danger; he has nothing which he is not in danger of losing; and knows of nothing which he is not in danger of suffering; the mariner and the traveller who go in search of unknown countries put themselves in the way of undergoing *perils* both by sea and land.

Proud of the favors mighty Jove has shown, On certain *dangers* we too rashly run.—POPE. From that dire deluge through the watery waste, Such length of years, such various *perils* past At last escap'd, to Latium we repair.—DRYDEN. At last escape, to have an every state of the second of th

The same distinction exists between the

The same distinction exists between the epithets that are derived from these terms. It is *dangerous* for a youth to act without the advice of his friends; it is *perilous* for a traveller to explore the wilds of Africa; it is *hazardous* for a merchant to speculate in time of war : experiments in matters of policy or government are always *dangerous*; a journey through deserts that are infested with beasts of prey is perilous; a military expedition conducted with inadequate means is hazardous.

Hear this, and tremble! all who would be great, Yet know not what attends that *dang*'rous wretched state.

The grisly boar is singled from his herd, A match for Hercules; round him they fly

DARK.

In circles wide, and each in passing sends His feather'd death into his brawny sides; But *perilous* th' attempt.—SOMERVILLE,

The previous steps being taken, and the time fixed for this *heavedous* attempt, Admiral Holmes moved with his squadron farther up the river about three longues above the place appointed for the disembarkation, that he might deceive the enemy.-SMOLET.

To Dare, v. To brave.

Daring, Bold.

Daring signifies having the spirit to darc. Bold, v. Audacity.

These terms may be both taken in a bad sense; but daring much oftener than bold; in either case daring expresses much more than bold: he who is daring provokes resistance, and courts danger; but the bold man is contented to overcome the resistance that is offered to him : a man may be *bold* in the u c of words only ; he must be *daring* in actions : he is bold in the defence of truth ; he is daring in military enterprise.

Too daring prince ! ah ! whither dost thou run ? Ah ! too forgetful of thy wife and son.—POPE.

Thirty six barrels of gunpowder were lodged in the cellar, the whole covered up with faggots and billets; the doors *boldly* flung open, and everybody admitted as if it contained nothing dangerous.—HUME.

Dark, Obscure, Dim, Mysterious.

Dark, in Saxon deore, is doubtless connected with the German dunkel dark and dunst a vapour, which is a cause of darkness.

Obscure, in Latin obscurus, compounded of ob and scurus, Greek σκιερος and σκια a shadow, signifies literally interrupted by a

Dim is but a variation of dark, dunkel, &c.

Darkness expresses more than obscurity : the former denotes the total privation of light ; the latter only the diminution of light.

Dark is opposed to light; obscure to bright: what is dark is altogether hidden; what is obscure is not to be seen distinctly, or without an effort.

Darkness may be used either in a natural or moral sense; obscurity only in the latter; in which case the former conveys a more unfavourable idea: darkness serves to cover that which ought not to be hidden; obscurity intercepts our view of that which we would wish to see . the former is the consequence of design; the latter of neglect or accident: the letter sent by the conspirator in the gunpowder plot to his friend was dark ; all passages in ancient writers which allude to circumstances no longer known, must necessarily be obscure : a corner may be said to be dark or obscure, but the former is used literally and the latter figuratively; the owl is obliged, from the weakness of its visual organs, to seek the darkest corners in the daytime ; men of distorted minds often seek obscure corners, only from disappointed ambition.

Dim expresses a degree of darkness, but it is employed more in relation to the person see-ing than to the object seen. The eyes are said to grow dim, or the sight dim. The light is said to be dim, by which things are but dimly seen.

Why are thy speeches dark and troubled As Cretan seas, when vex'd by warring winds?

He that reads and grows no wiser seldom suspects his own deficiency, but complains of hard words and obscure sentences.-JOHNSON.

The stars shall fade away, the sun himself Grow *dim* with age, and nature sink in years; But thou shalt flourish in immortal youth.

ADDISON.

Mysterious denotes a species of the dark. in relation to the actions of men ; where a veil is intentionally thrown over any object so as to render it as incomprehensible as that which is sacred. Dark is an epithet taken always in the bad sense, but mysterious is always in an indifferent sense. We are told in the Sacred Writings, that men love darkness rather than light, because their deeds are evil. Whatever, therefore, is dark in the ways of men is naturally presumed to be evil; but things may be mysterious in the events of human life, without the express intention of an individual to render them so. The speeches of an assassin and conspirator will be dark; any intricate affair which involves the characters and con. duct of men may be mysterious

The same distinction exists between these terms when applied to the ways of Providence. which are said to be sometimes dark, in as much as they present a cloudy aspect; and mostly *mysterious*, in as much as they are past finding out.

Randolph, an agent extremely proper for conducting any dark intrique, was dispatched into Scotland, and, residing secretly among the lords of the congregation, observed and quickened their motions.-ROBERTSON.

The affection which Mary in her letter expresses for Bothwell, fully accounts for every subsequent part of her conduct, which, without admitting this circumstance, appears altogether mysterious and inconsistent.—ROBERT-

To Dart, v. To shoot.

Date, v. Time.

To Daub, v. To smear.

To Daunt, v. To dismay.

Days of Yore, v. Formerly.

Dead, v. Lifeless.

Deadly, Mortal, Fatal.

Deadly or Deadlike signifies like death itself in its effects.

Mortal, in Latin mortalis, signifies belong-

Fatal, in Latin fatalis, signifies according

Deadly is applied to what is productive of death; mortal to what terminates in or is liable to death; fatal applies not only to death. but every thing which may be of great mischief. A poison is deadly; a wound or a wounded part is mortal ; a step in walking, or a step in one's conduct, may be *fatal*. Things only are *deadly*; creatures are *mortal*. Hatred is deadly; whatever has life is mortal. There may be remedies sometimes to counteract that which is *deadly*; but that which is *mortal* is past all cure; and that which is *fatal* cannot

> On him amidst the flying numbers found Eurypilus inflicts a deadly wound,-POPE.

For my own part, I never could think that the soul, while in a mortal body, lives,-HUGHES after XENO

O fatal change! become in one sad day A senseless corse! inanimated clay.-POPE.

Deal, Quantity, Portion.

Deal, in Saxon dei, Dutch deel, and Ger-man theil, from delen, theilen, &c., to divide, signifies literally the thing divided or taken off

Quantity, in Latin quantitas, comes from quantus, signifying how much.

Portion, through the Latin pars and portio, comes from the Hebrew parish to divide, sig-nifying, like the word deal, the thing taken off.

Deal always denotes something great, and cannot be coupled with any epithet that does not express much : quantity is a term of relative import; it either marks indefinitely the how, or so much of a thing, or may be defined by some epithet to express much or little portion is of itself altogether indefinite, and admits of being qualified by any epithet to express much or little: *deal* is a term confined to familiar use, and sometimes substituted for quantity, and sometimes for portion. It is common to speak of a deal or a quantity of piper, a great deal or a great quantity of money: likewise of a great deal or a great portion of pleasure, a great deal or a great portion of wealth : and in some cases deal is more usual than either quantity or portion, as a deal of heat, a deal of rain. a deal of frost, a deal of noise, and the like ; but it is altogether inadmissible in the higher style of writing

Portion is employed only for that which is detached from the whole; *quantity* may some-times be employed for a number of wholes. We may speak of a large or a small *quantity* of books; a large or a small quantity of plants or herbs; but a large or small portion of food, a large or small portion of colour. Quantity is used only in the natural sense : portion also in the moral application. Material substances, as wood, stone, metals, and liquids, are necessarily considered with regard to quantity'; the qualities of the mind and the circumstances of human life are divided into portions. A builder estimates the quantity of materials which he will want for the completion of a house; the workman estimates the portion of labour which the work will require.

This, my inquisitive temper, or rather impertiment humour, of prying into all sorts of writing, with my natural aversion to loquacity, gives me a good *deal* of employment when I enter any house in the country...

There is never room in the world for more than a ce-tain quantity or measure of renown.—JOHNSON.

antity or measure of renormation and the set of the set abroach, and for the feast prepar'd, In equal portion with the ven'son shar'd. D2 YDEN.

To Deal, v. To part. Dealing, v. Trade. Dearth, v. Scarcity.

Death, Departure, Decease, Demise. Death signifies the act of dying. Departure, signifies the act of departing. Decease, from the Latin decedo to fall off, signifies the act of falling away.

Demise. from *demitto* to lay down, signifies literally resigning possession.

Death is a general or a particular term; it marks in the abstract sense the extinction of life, and is applicable to men or animals; to one or many. Departure, decease, and demise, are particular expressions suited only to the condition of human beings. * Departure is a Christian term, which carries with it an idea of a passage from one life to another; decease is a technical term in law, which is introduced into common life to designate one's falling off from the number of the living; demise is substituted for decease sometimes in speaking of princes.

² Death of itself has always something terrific in it; but the Gospel has divested it of its terrors: the hour of departure, therefore, for a Christian, is often the happiest period of his mortal existence. Decease presents only the idea of leaving life to the survivors. Of death it has been said, that nothing is more certain than that it will come, and nothing more uncertain than when it will come. Knowing that we have here no resting place of abode, it is the part of wisdom to look forward to our departure. Property is in perpetual occupancy; at the decease of one possessor, it passes into the hands of another.

The death of an individual is sometimes attended with circumstances peculiarly distressing to those who are nearly related. The tears which are shed at the *departure* of those we love are not always indications of our weakness, but rather testimonies of their worth.

How quickly would the honours of illustrious men perish after death, if their souls performed nothing to preserve their fame.—HUGHES after XENOPHON.

The loss of our friends impresses upon us hourly the necessity of our own departure.-JOHNSON.

Though men see every day people go to their long home, they are not so apt to be alarneed at that, as at the decense of those who have lived longer in their sight.— STEELE.

So tender is the law of supposing even a possibility of the King's *death*, that his natural dissolution is generally called his *demise*.—BLACKSTONE.

As an epithet, dead is used collectively; departed is used with a noun only: deceased generally without a noun, to denote one or more according to the connection.

There is a respect due to the *dead*, which cannot be violated without offence to the living. It is a pleasant reflection to conceive of *departed* spirits, as taking an interest in the concerns of those whom they have left. All the marks on the body of the *deceased* indicated that he had met with his death by some violence.

The living and the *dead*, at his command, Were coupled face to face, and hand to hand. DEVDEN.

The sophistic tyrants of Paris are loud in their declamations against the *departed* regal tyrants, who in former ages have vexed the world.—BURKE.

It was enacted in the reign of Edward J. that the ordinary shall be bound to pay the debts of the intestate, in the same manner that executors were bound in case the *deceased* left a will.—BLACKETONE.

To Debar, v. To deprive.

To Debase, v. To abase.

• Vide Dr. Trusler ; " Departure, death, decease."

To Debate, v. To argue. To Debate, v. To consult

To Debate, Deliberate.

Debate, v. To argue, dispute.

Deliberate, v. To consult, deliberate.

These terms equally mark the acts of pausing or withholding the decision, whether applicable to one or many. To debate supposes always a contrariety of opinion; to deliberate supposes simply the weighing or estimating the value of the opinion that is offered. Where many persons have the liberty of offering their opinions; it is natural to expect that there will be debating; when any subject offers that is complicated and questionable, it calls for mature deliberation. It is lamentable when passion gets such an ascendancy in the mind of any one, as to make him debate which course of conduct he shall pursue between whether in private or public transactions, is a more fruitful source of mischief than almost any other.

To seek sage Nestor now the chief resolves ; With him in wholesome counsels to debate What yet remains to save the sinking state-POPE, -When man's life is in debate. The judge can ne'er too long deliberate.-DENDEN.

To Debilitate, v. To weaken.

Debility, Infirmity, Imbecility.

Debility, in Lafin debilitas, from debilio, or de privative and habilio, signifies a deficiency, or not having.

Infirmity, in Latin *infirmitas* from *infirmus*, or *in* privative and *firmus* strong, signifies the absence of strength.

Imbecility, in Latin imbecilitas from imbecilits, or in privative, and becilits, bacilium or bacculus a staff, signifies not having a staff : all these terms denote a species of weakness, but the two former, particularly the first, respects that which is physical, and the latter that which is either physical or mental. Debility is constitutional, or otherwise; imbecility is always constitutional; informity is accidental, and results from sickness, or a decay of the frame. Debility may be either general or local; infirmity is always local; imbecility always general. Debility prevents the active performance of the ordinary functions of nature; it is a deficiency in the muscular power of the body: informity is a partial want of power, which interferes with, but does not necessarily destroy the activity: imbecility lies in the whole frame, and renders it almost entirely powerless.

Young people are frequently troubled with debilities in their ancles or legs, of which they are never cured. Old age is most exposed to *infimities*: but there is no age at which human beings are exempt from *infimity* of some kind or another. The *inbecility* natural to youth, both in body and mind, would make them willing to rest on the strength of their elders, if they were not too often misled by a mischievous confidence in their own strength. As increasing years *debilitate* the body, so they weaken the force and diminish the warmth of the affections,---

fitter to be trusted to the bosom of a friend, where I may safely lodge all my *infirmities.*—ATTERBURY.

It is seldom that we are otherwise than by affliction awakened to a sense of our *imbecility*.-JOHNSON.

Debt, Due.

Debt and Due are both derived from the same verb. Debt comes from debitus participle of the Latin verb debeo: and due, in French du participle of devoir, comes likewise from debeo to owe.

Debt is used always as a substantive; due either as a substantive or an adjective. A per-son contracts *debts* and receives his *due*. The debt is both obligatory and compulsory ; it is a return for something equivalent in value, and cannot be dispensed with; what is *due* is obligatory, but not always compulsory. A *debtor* may be compelled to discharge his *debts*; but it is not always in the power of a man even to claim that which is his *due*. *Debt* is generally used in a mercantile sense; *due* either in a mercantile or moral sense. A debt is determined by law; what is due is fixed often by principles of equity and honour. He who receives the stipulated price of his goods receives his debt; he who receives praise and honour, as a reward of good actions, receives

Debt may sometimes be used figuratively, as to pay the debt of nature.

Though Christ was as pure and undefiled, without the least spot of sin, as purity and innocence itself; yet he was pleased to make himself the gradest sinuer in the world by imputation, and render himself a surety respon-sible for our debts.—SOUTH.

The ghosts rejected are th' unhappy crew, Depriv'd of sepulchres and fun'ral due.-DEYDEN.

Decay, Decline, Consumption.

Decay, French *dechoir*, from the Latin *decado*, signifies literally to fall off or away.

Decline, from the Latin declino, or de and clino, signifies to turn away or lean aside.

The direction expressed by both these actions is very similar ; it is a sideward movement, but decay expresses more than decline. What is decayed is fallen or gone; what declines leans towards a fall, or is going; when applied, therefore, to the same objects, a decline is properly the commencement of a decay. The health may experience a decline at any period of life from variety of causes, but it naturally experiences a decay in old age.

Consumption (v. To consume) implies a

rapid decay.
* By decay things lose their perfection, their greatness, and their consistency ; by decline they lose their strength, their vigor, and their lustre; by consumption they lose their exis-tence. *Decay* brings to ruin; *decline* leads to an end or expiration. There are some things to which decay is peculiar, and some things to which decline is peculiar, and other things to which both decay and decline belong. The corruption to which material substances are particularly exposed is termed decay: the close of life, when health and strength begin to fall

* Vide Trusler: "Decay, decline, decease."

away, is termed the decline ; the decay of states in the moral world takes place by the same process as the *decay* of fabrics in the natural world; the *decline* of empires, from their state of elevation and splendour, is a natural figure drawn from the decline of the setting sun. Consumption is seldom applied to any thing but animal bodies.

The scas shall waste, the skies in smoke decay, Rocks fall to dust, and mountains melt away: But fa'd his word, his aaving power remains. Thy realm for ever laste, thy own Messiah reigns. POPR,

After the death of Julius and Augustus Cæsar the Roman empire declined every day .- SOUTH.

By degrees the empire shrivelled and pined away; and from such a surfeit of immoderate prosperity passed at length into a final consumption.—SOUTM.

To decay, v. To perish.

Decease, v. Death.

Deceit, v. Art.

Deceit, Deception.

Deceit (v. To deceive) marks the propensity to deceive, or the practice of deceiving ; Deception the art of deceiving (v. To deceive).

A deceiver is full of deceil: but a deception may be occasionally practised by one who has not this habit of deceiving. Deceit is a characteristic of so base a nature, that those who have it practise every species of deception in order to hide their characters from the observation of the world.

The practice of *deceit* springs altogether from a design, and that of the worst kind ; but a deception may be practised from indifferent, if not innocent motives, or may be occasioned even by inanimate objects.

A person or a conduct is deceitful; an appearance is *deceptive*. A *deceitful* person has always guile in his heart and on his tongue: jugglers practise various deceptions in the performance of their tricks for the entertainment of the populace. Parasites and sycophants are obliged to have recourse to deceit, in order to inveigle themselves into the favour of their there is no sense on which a deception can be practised with greater facility than on that of sight; sometimes it is an agreeable deception, as in the case of a panoramic exhibi-

I mean to plunge the boy in pleasing sleep, And ravish'd in Idalian bow'rs to keep, Or high Cythera, that the sweet deceit May pass unseen, and none prevent the cheat DRVDEN.

DRYDEN. All the joy or sorrow for the happiness or calamities of others is produced by an act of the imagination that realizes the event however flottions, so that we feel, while the deception lasts, whatever emotions would be excited by the same good or evil happening to ourselves.—JOHN-SON.

Deceit, Duplicity, Double-Dealing.

Deceit (v. Deceit, deception).

Duplicity signifies doubleness in dealing, the same as Double-dealing. The former two may be applied either to

habitual or particular actions, the latter only to particular actions. There may be much deceit or duplicity in a person's character or in his proceedings; there is double-dealing only where dealing goes forward. The deceit may be more or less veiled; the duplicity lies

very deep, and is always studied whenever it is put into practice. Duplicity in reference to actions is mostly employed for a course of con-duct: double-dealing is but another term for duplicity on particular occasions. Children of reserved characters are frequently prone to deceit, which grows into consummate duplicity in riper years: the wealthy are often exposed to much *duplicity* when they choose their favourities among the low and ignorant: nothing gives rise to more double-dealing than the fabrication of wills.

The arts of *deceit* do continually grow weaker and less serviceable to them that use them, -TILLOTSON.

Necessity drove Dryden into a *duplicity* of character that is painful to reflect upon.-CUMBERLAND.

Maskwell (in the *Double-Dealer*) discloses by soliloquy that his motive for *double-dealing* was founded in his passion for Cynthia, -CUMBERLAND.

Deceitful, v. Fallacious.

Deceit. Fraud. Guile.

Deceit (v. Deceit, deception) is allied to Fraud in reference to actions; to Guile in

Deceit is here, as in the preceding article, indeterminate when compared with fraud, which is a specific mode of deceiving: deceiv is practised only in private transactions; fraud is practised towards bodies as well as individuals in public as well as private: a child practises deceit towards its parents; frauds are practised upon government, on the public at large, or on tradesmen : decit involves the violation of moral law, fraud that of the civil law. A servant may deceive his master as to the time of his coming or going, but he *defrauds* him of his property if he obtains it by any false means. Deceit as a characteristic is indefinite in magnitude; guile marks a strong degree of moral turpitude in the individual. The former is displayed in petty concerns: the latter, which contami-nates the whole character, displays itself in inextricable windings and turnings that are suggested in a peculiar manner by the author of all evil. Deceitful is an epithet commonly and lightly applied to persons in general; but guileless is applied to characters which are the most diametrically opposed to, and at the greatest possible distance from, that which is false.

With such *deceits* he gain'd their easy hearts, Too prone to credit his perfidious arts.-DRYDEN.

The story of the three books of the Sibyls sold to Tar-quin was all a *fraud* devised for the convenience of state,--PRIDEAUX.

Was it for force or *quile* Or some religious end, you rais'd this pile?-DRYDEN.

To Deceive, Delude, Impose upon.

Deceive, in French decevoir, Latin decipio, compounded of de privative, and capio to take, signifies to take wrong.

Delude, in Latin deludo, compounded of de and ludo, signifies to play upon or to mislead by a trick.

Impose, in Latin imposui, perfect of impono, signifies literally to lay or put upon. Falsehood is the leading feature in all these

terms; they vary however in the circumstances of the action. To deceive is the most general of the three; it signifies simply to produce a false conviction: the other terms are properly species of *deceiving*, including accessory ideas. *Deception* may be practised in various degrees ; deluding is always some-In various degrees; deluting is always some-thing positive, and considerable in degree. Every false impression produced by external objects, whether in trifles or important matters, is a deception: but delusion is con-fined to errors in matters of opinion. We may be decired in the colour or the distance of an object; we are deluded in what regards our principles or moral conduct.

A deception does not always suppose a fault on the part of the person deceived, but a delusion does. A person is sometimes deceived in cases where deception is unavoidable : he is deluded through a voluntary blindness of the accurate through a voluntary bundless of the understanding; artful people are sometimes capable of deceiving so as not even to excite suspidon; their plausible tales justify the credit that is given to them: when the ignorant enter into nice questions of politics or religion, it is their ordinary fate to be

Deception is practised by an individual on himself or others ; a delusion is commonly prachimself of others; a decusion is commonly prac-tised on one's self; an imposition is always practised on another. Men deceive others from a variety of motives; they always impose upon them or purposes of gain, or the gratification of ambition. Men deceive themselves with false pretexts and false confidence; they delude themselves with vain hopes and wishes.

Professors in religion often deceive themselves as much as they do others : the grossest and most dangerous *delusion* into which they are liable to fall is that of substituting faith for practice, and an extravagant regard to the outward observances of religion for the mild and humble temper of Jesus: no imposition was ever so successfully practised upon mankind as that of Mahomet.

I would have all my readers take care how they mistake themselves for uncommon geniuses and men above rule, since it is very easy for them to be *deceived* in this par-ticular.—BUDGELL,

Deluded by a seeming excellence.-ROSCOMMON.

As there seem to be in this manuscript some anachron-As there seem to be in this manuscript some anternot-isms and deviations from the aucient orthography, I am not satisfied myself that it is authentic, and not rather the production of one of those Grecian sophisters who have imposed upon the world several spurious works of

Deceiver, Impostor.

Deceiver and impostor, the derivatives from *deceive* and *impose*, have a farther dis-tinction worthy of notice.

Deceiver is a generic term ; impostor specific : every *impostor* is a species of *deceiver*: the words have however a distinct use. The deceiver practises deception on individuals ; the impostor only on the public at large. The false friend and the faithless lover are deceivers ; the assumed nobleman who practises frauds under his disguise, and the pretended prince who lays claim to a crown to which he was never born, are impostors.

Deceivers are the most dangerous members of society ; they trifle with the best affections of tions. Impostors are seldom so culpable as those who give them credit. It would require no small share of credulity to be *deceived* by any of the impositions which have been hitherto practised upon the inconsiderate part of mankind.

That tradition of the Jews that Christ was stolen ont of the grave is ancient: it was the invention of the Jews, and denies the integrity of the witnesses of his resurrection, making them deceivers,-TILLOTSON,

Our Saviour wrought his miracles frequently, and for a long time together; a time sufficient to have detected any *impostor* in.--TILLOTSON.

Decency, Decorum.

Though **Decency** and **Decorum** are both derived from the same word (*v*. Becoming), they have acquired a distinction in their sense and application. Decency respects a man's conduct ; decorum his behaviour ; a person conducts him self with decency ; the behaves with decorum.

Indecency is a vice; it is the violation of public or private morals: indecorum is a fault; it offends the feelings of those who witness it. Nothing but a depraved mind can lead to indecent practices: indiscretion and thoughtlessness may sometimes give rise to that which is indecorous. Decency enjoins upon all relatives, according to the proximity of their relationship, to show certain marks of respect to the memory of the dead : regard for the feelings of others enjoins a certain outward decorum upon every one who attends a funeral.

Even religion itself, unless *decency* be the handmaid which waits upon her, is apt to make people appear guilty of sourness and ill humour.—SPECTATOR.

I will admit that a fine woman of a certain rank cannot have too many real vices; but at the same time I do insist upon it that I is essentially her interest not to have the appearance of any one. This decorum, I confees, will conpleased to relies that these conquests are known sooner or inter, she will not upon an average find herself a loser.— CHESTERFIELD.

Decent, v. Becoming.

Deception, v. Deceit.

To Decide, Determine, Conclude Upon.

Decide from the Latin *decido*, compounded of *de* and *cædo*, signifies to cut off or cut short a business.

Determine, from the Latin determino, compounded of de and terminus a term or boundary, signifies to fix the boundary.

Conclude, v. To close, finish.

The idea of bringing a thing to an end is common to the signification of all these words; but *decide* expresses more than *determine*, and *determine* more than *conclude*.

Decide and determine are both employed in matters relating to ourselves or others; conclude is employed in matters that respect the parties only who conclude. As it respects others, to decide is an act of greater authority than to determine; a parent decides for his child; a subordinate person may determine sometimes for those who are under him in the absence of his superiors. In all cases, to decide is an act of greater importance than to determine. The nature and character of a thing is decided upon: its limits or extent are determined on. A judge decides on the law and equity of the case; the jury determine as to the guilt or innocence of the person. An individual decides in his own mind on any measure, and the propriety of adopting it; he determines in his own mind as to how, when, and where it shall be commenced.

One decides in all matters of question or dispute; one determines in all matters of fact. We decide in order to have an epinion; we determine in order to act. In complicated cases, where arguments of apparently equal weight are offered by men of equal authority, it is difficult to decide; when equally feasible plans are offered for our choice, we are often led to determine upon one of them from trifling motives.

To determine and conclude are equally practical: but determine seems to be more peculiarly the act of an individual; conclude may be the act of one or of many. We determine by an immediate act of the will; we conclude on a thing by inference and deduction. Caprice may often influence in determining; but nothing is concluded on without deliberation and judgment. Many things may be determined on which are either never put into execution, or remain long unexecuted: but that which is concluded on is mostly followed by immediate action. To conclude on is properly to come to a final determination.

With mutual blood th' Ausonian soil is dyed, While on its borders each their claim *decide*. DRYDEN.

No mystic dream could make their fates appear; Though now determin'd by Tydides' spear,-POPE.

But no frail man, however great or high, Can be concluded blest before he die, -ADDISON.

Decided, Determined, Resolute.

A man who is Decided (v. To decide) remains in no doubt; he who is Determined is uninfluenced by the doubts or questions of others: he who is Resolute (v. To determine, resolve) is uninfluenced by the consequences of his actions. A decided character is at all times essential for a prime or - a minister, but particularly so in an unsettled period like the present; a determined character is essential for a commander, or any one who has to exercise authority; a resolute character is essential for one who is engaged in dangerous enterprises. Perioles was aman of a decided temper which was well fitted to direct the affairs of government in a season of turbulence and disquictade: Titus Manilus Torquatus displayed himself to be a man of a determined charactor when he put to death his victorious son for a breach of military discipline: Brutus, the murderer of Ceasar, was a man of a resolute temper.

Almost all the high-bred republicans of my time have, after a short space, become the most decided thoroughpaced courtiers.-BURKE.

A race determined, that to death contend; So flerce these Greeks their last retreats defend

Most of the propositions we think, reason, discourse, nay act upon, are such as we cannot have undoubted knowledge of their truth; yet some of them border so near upon certainty that we make no doubt at all about them; but assent to them as firmly, and act according to that assent as *resolutely*, as if they were infallibly demonstrated.—LOUKE.

DECIDED.

DECLARE.

Decided, Decisive.

Decided marks that which is actually decided: Decisive that which appertains to decision.

Decided is employed for persons or things; decisive only for things. A person's aversion or attachment is decided; a sentence, a judgement, or a victory, is decisive. A man of a decided character always ade pts decisive measures. It is right to be decidedly averse to every thing which is immoral: we should be cautious not to pronounce decisively on any point where we are not perfectly clear and well grounded in our opinion. In every popular commotion it is the duty of a good subject to take a decided part in favour of law and order: such is the nature of law, that if it were not decisive it would be of no value.

A politic caution, a guarded circumspection, were among the ruling principles of our forefathers in their most *decided* conduct.—BURKE.

The sentence of superior judges is final, *decisive*, and irrevocable.—BLACKSTONE.

It is notorious that the measures of the national assembly are *decided* before they are debated.—BURKE.

Decision, Judgement, Sentence.

Decision signifies literally the act of *deciding*, or the thing *decided* upon (v. To *decide*).

Judgement signifies the act of *judging* or *determining* in general (v. To decide).

Sentence, in Latin sententia, signifies the opinion held or maintained.

These terms, though very different in their original meaning, are now employed so that the two latter are species of the former: a final conclusion of any business is comprehended in them all: but decision conveys none of the collateral ideas which is expressed by judgement and sentence: a decision has no respect to the agent; it may be said of one or many; it may be the decision of the court, of the nation, of a private individual: but a judgement is given in a public court, or among private individuals: a sentence is passed in a court of law, or at the bar of the public.

A decision specifies none of the circumstances of the action: it may be a legal or an arbitrary decision; it may be a decision according to one's caprice, or after mature deliberation: a judgement is always passed either in a court of law, and consequently by virtue of authority: or it is passed by an individual by the authority of his own judgement: a sentence is always passed by the authority of law, or the will of the public.

A decision respects matters of dispute or littgation; it puts an end to all question: a judgement respects the guilt or innocence, the moral excellence or defects of a person: a sentence respects the punishment or consequent fate of the object: some questions are of so complicated a nature that it is not possible to bring them to a decision; men are forbidden by the Christian religion to be severe in their judgements on one another; the works of an author must sometimes await the sentence of impartial posterity before their value can be duly appreciated.

The decisions of the judges, in the several courts of

justice, are the principal and most authoritative evidence that can be given of the existence of such a custom as shall form a part of the common naw.—BLACKSTONE.

It is the greatest folly to seek the praise or approbation of any being besides the Supreme Being; because no other being can make a right *judgement* of us.-ADDI-SON.

The guilty man has an honour for the judge who with justice pronounces against him the *sentence* of death itself. —STEELE.

Decisive, v. Conclusive.

Decisive, v. Decided.

Declaim, Inveigh.

Declaim, in Latin *declamo*, that is, *de* and *clamo*, signifies literally to cry aloud in a set form of words.

Inveigh, v. Abuse, invective.

The sense in which these words agree is that of using the language of displeasure against any person or thing : declaim is used generally, inweigh particularly : public men and public measures are subjects for the declaimer : private individuals afford subjects for inweighing against; the former is under the influence of particular opinions or prejudices; the latter is the fruit of personal resentment or displeasure : patriots (as they are called) are always declaiming against the conduct of those in power or the state of the nation ; and not unfrequently they profit by the opportunity of indulging their private pique by *inweighing* against particular members of the government who have disappointed their expectations of advancement. A declaimer is noisy; he is a man of words; he makes long and loud speeches: an *inweigher* is virulent and personal; he enters into private details, and often indulges his malignant feelings under an affected regard for morality

The grave and the merry have equally thought themselves at liberty to conclude, either with *declamatory* complaints, or satirical censures of female folly.-JOHN-SON.

Scarce were the flocks refresh d with morning dew, When Damon stretch'd beneath an olive shade, And wildly starting upward, thus *inveigh'd* Against the conscious gods.—DRYDEN.

To Declare, Publish, Proclaim.

Declare, in Latin *declaro*, compounded of *de* and *claro* to clear, signifies literally to make clear or show plainly to a person.

Publish, v. To announce.

Proclaim, in Latin *proclamo*, compounded of *pro* and *clamo*, signifies to cry before or in the ears of others.

The idea of making known is common to all these terms: this is simply the signification of *declare*, but the other two include accessory ideas.

The word declars does not express any particular mode or circumstance of making known, as is implied by the others: we may declare publicly or privately; we *publish* and *proclaum* only in a public manner: we may declare by word of mouth, or by writing; we *publish* or *proclaim* by any means that will render the thing most generally known.

In declaring, the leading idea is that of speaking out that which passes in the mind; in *publishing*, the leading idea is that of DECREE.

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making public or common ; in proclaiming, the leading idea is that of crying aloud : we may there often declare by publishing and voclaiming: a declaration is a personal act; it concerns the person declaring, or him to whom it is declared; its truth or falsehood depends upon the veracity of the speaker : a publication is of general interest; the truth or falsehood of it does not always rest with the publisher : a proclamation is altogether a public act, in which no one's veracity is implicated. Facts and opinions are declared; events and circumstances are *published*; the measures of government are *proclaimed*: it is folly for a man to *declare* anything to be true which he is not certain to be so, and wickedness in him to declare that to be true which he knows to be false: whoever *publishes* all he hears will be in great danger of *publishing* many false-hoods; whatever is *proclaimed* is supposed to be of sufficient importance to deserve the notice of all who may hear or read

In cases of war or peace, princes are expected to declare themselves on one side or the other; in the political world intelligence is quickly *published* through the medium of the public papers; in private life domestic occurrences are *published* with equal celerity through the medium of tale-bearers; a proclamation is the ordinary mode by which a prince makes known his wishes, and issues his commands to his subjects; it is an act of indiscretion very common to young and ardent inquirers to declare their opinions before they are properly matured; the *publication* of domestic circumstances is oftentimes the source of much disquiet and ill-will in families; minis-ters of the gospel are styled messengers, who should proclaim its glad tidings to all people, and in all tongues.

The Greeks in shouts their joint assent declare, The priest to rev'rence and release the fair.-POPE.

I am surprised that none of the fortune-tellers, or, as the French call them, the *Disears de bonne avanture*, who publish their bills in every quarter of the town, have not turned our lotteries to their advantage.—ADDI

Nine sacred heralds now, proclaiming loud The monarch's will, suspend the list'ning crowd POPE.

To Declare, v. To discover.

To Declare, v. To express.

To Declare, v. To profess.

Decline, v. Decay.

To Decline, v. To refuse.

To Decorate, v. To adorn.

Decorum, v. Decency.

To Decoy, v. To allure.

To Decrease, v. To abatc.

Decree, Edict, Proclamation.

Decree, in French decret, Latin decretus, from decerno to give judgement or pass sentence, signifies the sentence or resolution that

Edict, in Latin edictus, from edico to say out, signifies the thing spoken out or sent

Proclamation, v. To declare.

DEDICATE.

A decree is a more solemn and deliberative act than an *edict*; on the other hand an *edict* is more authoritative than a *decree*. A *decree* is the decision of one or many ; an edict speaks the will of an individual : councils and senates, as well as princes, make *decrees*; despotic rulers issue *edicts*.

Decrees are passed for the regulation of public and private matters ; they are made known as occasion requires, but are not always public : edicts and proclamations contain the commards of the sovereign authority, and are directly addressed by the prince to his people. An edict is peculiar to a despotic government: a proclamation is common to a monarchical and aristocratic form of government: the ukase in Pussia is a species of edict, by which the mperor makes known his will to his people; the king of England communi-cates to his subjects the determinations of himself and his council by means of a proclamation.

Are we condemn'd, by fate's unjust *decree* No more our houses and our homes to see

This statute or act of parliament is placed among the records of the kingdom, there needing no formal promul-gation to give it the force of a law, as was necessary by the civil law with regard to the emperor's *edicts*.-BLACK-

From the same original of the king's being the fountain of justice, we may also deduce the prerogative of issuing proclamations, which is vested in the king alone.—BLACK-

To Decry, v. To disparage.

To Dedicate, Devote, Consecrate, Hallow.

Dedicate, in Latin dedicatus, participle from de and dico, signifies to set apart by a

Devote, in Latin devotus, participle from devoveo, signifies to vow for an express purpose

Consecrate, in Latin consecratus, from consecro or con and sacro, signifies to make sacred by a special act.

Hallow from holy, or the German heilig, signifies to make holy.

There is something more positive in the act of *dedicating* than in that of *devoting*; but less so than in that of consecrating

To dedicate and devote may be employed in both temporal and spiritual matters; to consecrate and hallow only in the spiritual sense: we may dedicate or devote anything that is at our disposal to the service of some object; but the former is employed mostly in regard to superiors, and the latter to persons without distinction of rank : we dedicate a house to the service of God: or we *devote* our time to the benefit of our friends, or the relief of the poor; we may dedicate or devote ourselves to an object; but the former always implies a solemn setting apart springing from a sense of duty; the latter an entire application of one's self from zeal and affection; in this manner he who *dedicates* himself to God abstracts himself from every object which is not immediately connected with the service of God ; he who devotes himself to the ministry pursues it as the first object of his attention and regard : such a dedication of ourself is hardly consistent with our other duties as

members of society; but a *devotion* of one's powers, one's time, and one's knowledge to the spread of religion among men is one of the most honourable and sacred kinds of de-

To consecrate is a species of formal dedication by virtue of a religious observance; it is applicable mostly to places and things connected with religious works : hallow is a species of informal consecration applied to the same objects: the church is consecrated; particular days are hallowed.

Warn'd by the seer, to her offended name We rais'd and *dedicated* this wondrous frame

Gilbert West settled himself in a very pleasant house at Wickham in Kent, where he *devoted* himself to piety. -JOHNSON.

The greatest conqueror in this holy nation did not only compose the words of his divine odes, but generally set them to music himself; after which his works, though they were *concerated* to the tabernacle, became the national entertainment.—ADDISON.

Without the walls a ruin'd temple stands, To Ceres hallowed once.-DRYDEN.

To Deduce, v. To derive.

To Deduct, Subtract.

Deduct, from the Latin deductus participle of deduco, and Subtract from subtractum participle of subtraho, have both the sense of taking from, but the former is used in a general, and the latter in a technical sense. He who makes an estimate is obliged to deduct ; he who makes a calculation is obliged

The tradesman deducts what has been paid from what remains due ; the accountant subtracts small sums from the gross amount.

The popish ciergy took to themselves the whole residue of the intestate's estate, after the two-thirds of the wife and children were *deducted*.-BLACKSTONE.

A codicil is a supplement to a will, being for its explana-tion or alteration, or to make some addition to or else some subtraction from the former dispositions of the testaton-ELACKSTONE.

Deduction, v. Conclusion.

Deed, Exploit, Achievement, Feat.

Deed, from do, expresses the thing done.

Exploit, in French exploit, most probably changed from explicatus, signifying the thing

Achievement, from achieve, French achever, to finish, signifies what is accomplished

Feat, in French fait, Latin factum, from facio, signifies the thing done.

The first three words rise progressively on each other: deeds, compared with the others, is employed for that which is ordinary or extraordinary; exploit and achievement are used only for the extraordinary; the latter in a higher sense than the former.

Deeds must always be characterized as good or bad, magnanimous or atrocious, and the like : exploit and achievement do not necessarily require such epithets; they are always taken in the proper sense for something great. Ex-ploit, when compared with advergement, is a term used in plain prose; it designates not so much what is great as what is real; achievement is most adapted to poetry and romance; it soars above what the eye sees, or the ear hears, and affords scope for the imagination. Martial deeds are as interesting to the reader as to the performer : the pages of modern his-tory will be crowded with the *exploits* of Englishmen both by sea and land, as those of ancient and fabulous history are with the accievements of their heroes and demi-gode. An exploit marks only personal bravery in action; an achievement denotes elevation of character in every respect, grandeur of design, promptitude in execution, and valour in action.

An *exploit* may be executed by the design and at the will of another; a common soldier or an army may perform exploits. An achievement is designed and executed by the achiever ; Hercules is distinguished for his achievements: and in the same manner we speak of the achievements of knight-errants or of great com-

Feat approaches nearest to exploit in signification ; the former marks skill, and the latter resolution. The feats of chivalry displayed in justs and tournaments were in former times as much esteemed as warlike exploits. Exploit and *feat* are often used in derision, to mark the absence of skill or bravery in the actions of individuals. The soldier who affects to be foremost in situations where there is no danger cannot be more properly derided than by terming his action an *exploit*: he who prides himself on the display of skill in the performance of a paltry trick may be laughed at for having performed a jeat.

Great Follio; thou for whom thy Rome prepares The ready triumph of thy finish'd wars; Is there in fate an hour reserv d for me To sing thy deeds in numbers worthy thee?

High matter thou injoin'st me, O prime of men ! Sad task and hard; for how shall I relate To human sense th' invisible *exploits* Of warring spirits?-MILTON.

Great spoils and trophies, gain'd by thee they bear, Then let thy own achievements be thy share. DRYDEN.

Much I have heard Of thy prodigious might, and feats perform'd.

Deed, v. Action.

To Deface, Disfigure, Deform.

Deface, Disfigure, and Deform, sig-nify literally to spoil the face, figure, and form.

Deface expresses more than either deform and disfigure. To deface is an act of destruc-tion; it is the actual destruction of that which has before existed : to distigure is either an act of destruction or an erroneous execution, which takes away the figure: to deform is altogether an imperfect execution, which renders the form what it should not be. A thing is defaced by design ; it is disfigured either by design or accident; it is deformed either by an error or by the nature of the thing

Persons only deface ; persons or things dis-figure; things are most commonly deformed of themselves. That may be defaced, the face or external surface of which may be injured or destroyed; that may be *disfigured* or *deformed*. the figure or form of which is imperfect or

may be rendered imperfect. A fine painting or piece of writing is *defaced* which is torn or besmeared with dirt: a fine building is *dis-figured* by any want of symmetry in its parts: a building is deformed that is made contrary to all form. A statue may be defaced, disfigured, and deformed : it is defaced when any violence body ; it is *disfigured* by the loss of a limb ; it is *deformed* if made contrary to the perfect form of a person or thing to be represented.

Inanimate objects are mostly defaced or disfigured, but seldom deformed ; animate objects are either disfigured or deformed, but not de-faced. A person may disfigure himself by his dress ; he is deformed by the hand of nature.

Yet she had heard an ancient rumour fly (Long cited by the people of the sky), That times to come should see the Trojan race Her Carthage ruin, and her tow'rs defrace. DRYDEN.

It is but too obvious that errors are committed in this part of religion (devotion). These frequently *disfigure* its appearance before the world, and subject it to unjust

ach.—BLAIN. A beauteous maid above ; but magic art With barking dogs, *deform'd* her nether part. DRYDEN.

To Defame, v. To Asperse.

To Defeat, v. To beat.

To Defeat, v. To baffle.

To Defeat, Foil, Disappoint, Frustrate.

Defeat, v. To beat, defeat.

Foil may probably come from fail and the Latin fallo to deceive, signifying to make to

Frustrate, in Latin frustratus, from frustra, signifies to make vain.

Disappoint, from the privative dis and the verb appoint, signifies literally to do away what has been appointed.

Defeat and foil are both applied to matters of enterprize; but that may be defeated which is only planned, and that is *foiled* which is in the act of being executed. What is rejected is defeated ; what is aimed at or purposed is frustrated : what is calculated on is disappointed. The best-concerted schemes may sometimes be easily defeated: where art is employed against simplicity the latter may be easily foiled: when we aim at what is above our reach, we must be *frustrated* in our endeavours: when our expectations are extravagant, it seems to follow of course that they will be

Design or accident may tend to defeat, de-sign only to foil, accident only to frustrate or disappoint. The superior force of the enemy, or a combination of untoward events which are above the control of the commander, will serve to *defeat* the best-concerted plans of the best generals : men of upright minds can seldom foil the deep-laid schemes of knaves: when we see that the perversity of men is liable to frustrate the kind intentions of others in their behalf, it is wiser to leave them to their folly : the cross accidents of human life are a fruitful source of disappointment to those who suffer themselves to be affected by them,

The very purposes of wantonness are *defeated* by a car-riage which has so much boldness.—STEELE. The derl hannts those most where he hath greatest hopes of success; and is too eager and intent upon mis-chief to employ his time and temptations where he hath been so often *foiled*.—THLOTSON.

to often *foiled.*—THEOLOGY. Let all the Tuscans, all th' Areadians join. Nor these nor those shall *frustrate* my design. DRYDEN.

It seems rational to hope that minds qualified for great attainments should first endeavour their own benefit. But this expectation, however plausible, has been very frequently disappointed.—JOHNSON.

Defect, v. Imperfection.

Defect, v. Blemish.

Defection, Revolt.

Defection, from the Latin deficio, signifies the act of falling off, or becoming deficient towards some object.

Revolt, compounded of re and volt, in French voltiger to bound, and the Latin volo to fly, signifies a bounding back from an object to which one has been attached.

Defection is a general, revolt a specific term, that is, it denotes a species of defection. Defection is applicable to any person or thing to which we are bound by any obligation ; revelt is applicable only to the government to which one is bound. There may be a *defection* from religion, or any cause that is held sacred: a revolt is only against a monarch, or the supreme authority.

Defection does not designate the mode of the action; it may be quietly made or otherwise; action; it has be query made or otherwise, a result is an act of violence, and always at-tended with violence. The *defection* may be the act of one; a *revolt* is properly the act of many. A general may be guilty of a *defection* who leaves the party to which he has hitherto adhered; a nation or a community may commit an act of revolt by shaking off the authority under which they have lived. A *dejection* being mostly the act of an individual, or one part of mostly the act of an incrividual, or one part of a community against the whole, is mostly a culpable act; but a *revolt* may be a justifiable measure, when one nation *revolts* against another, under whose power it has been brought by force of arms; the Roman people were guilty of a *defection* when they left the senate and retired to Mount Aventine: the Germans frequently attempted to recover their therty by *excelling* against the Romans liberty by revolting against the Romans.

At the time of the general *defection* from Nero, Vir-ginius Rufus was at the head of a very powerful army in Germany, which had pressed him to accept the title of emperor, but he constantly refused it.-MELMOTH.

Exeter, instanted by Githa, mother to king Harold, refused to admit a Norman garrison, and, betaking them-selves to arris, were strengthemed by the accession of the neighbouring inhabitants of Devonshire and Comwall. The king hastened with his forces to chastise this recolt, -HUME.

Defective, Deficient.

Defective expresses the quality or pro-perty of having a *defect* (v. Blemish): De-ficient is employed with regard to the thing itself that is wanting. A book may be defec-tive, in consequence of some leaves being deficient. A deficiency is therefore often what constitutes a defect. Many things however may be defective without having any deficiency, and vice versa. Whatever is mis-shapen, and fails either in beauty or utility, is defective:

that which is wanted to make a thing complete is deficient. It is a defect in the eye when it is so constructed that things are not seen at their proper distances ; there is a deficiency in a tradesman's accounts when one side falls short of the other.

Things only are said to be defective; but persons may be termed deficient either in attention, in good breeding, in civility, or whatever else the occasion may require. That which is defective is most likely to be permanent; but a deficiency may be only occasional and easily rectified.

Providence, for the most part, sets us upon a level; if it renders us perfect in one accomplishment, it generally leaves us defective in another.—ADDISON.

If there be a *deficiency* in the speaker, there will not be sufficient attention and regard paid to the thing spoken.

Defence, v. Apology.

To Defend, Protect, Vindicate.

Defend, v. Apology.

Protect, in Latin *protectum*, participle of *protego*, compounded of *pro* and *tego*, signifies to put anything before a person as a covering.

Vindicate, v. To assert.

Defend is a general term ; it defines nothing with regard to the degree and manner of the action : protect is a particular and positive term, expressing an action of some considerable importance. Persons may defend others without distinction of rank or station : none but superiors protect their inferiors. Defence is an occasional action ; protection is a permanent action. A person may be *defended* in any particular case of actual danger or difficulty; he is protected from what may happen as well as what does happen. Defence respects the evil that threatens; protection involves the supply of necessities and the affording comforts.

A master may justify an assault in defence of his servant, and a servant in defence of his master.-BLACK-STONF.

They who protected the weakness of our infancy are entitled to our protection in their old age.-BLACKSTONE.

Defence requires some active exertion either of body or mind; protection may consist only of the extension of power in behalf of any particular. A defence is successful or unsuccessful; a protection weak or strong. A sol-dier defends his country; a counsellor defends his client; a prince protects his subjects. Henry the Eighth styled himself defender of the faith (that is of the Romish faith) at the time that he was subverting the whole religious system of the Catholics : Oliver Cromwell styled himself protector at the time that he was overturning the government.

Savage (on his trial for the nurder of Sinclair) did not deny the fact, but endeavoured to justify it by the necessity of self-defence, and the hazard of his own life if he had lost the opportunity of giving the thrust,---JOHNSON.

First give thy faith and plight, a prince's word, Of sure protection by thy power and sword; For I must speak what wisdom would conceal, And truth invidious to the great reveal.—POPE

In a figurative and extended sense, things may either defend or protect with a similar dis-ticction : a coat defends us from the inclemencies of the weather; houses are a protection

DEFENDANT.

not only against the changes of the seasons, but also against the violence of men.

How shall the vine with tender leaves defend Her teeming clusters when the rains descend

Some to the holly hedge Nestling repair, and to the thicket some: Some to the rude *protection* of the thorn Commit their feeble offspring.—THOMSON.

To vindicate is a species of defence only in the moral sense of the word. Acts of import-ance are *defended* : those of trifling import are commonly vindicated. Clearo defended Milo against the charge of murder, in which he was implicated by the death of Clodus : a child or a servant vindicates himself when any blame is attached to him. Defence is employed either in matters of opinion or conduct ; vindicate only in matters of conduct. No absurdities are too great to want occasional defenders among the various advocates to free enquiry ; he who *vindicates* the conduct of another should be fully satisfied of the innocence of the person whom he dejends.

While we can easily *defend* our character, we are no more disturbed at an accusation than we are alarmed by an enemy whom we are sure to conquer.—JOHNSON.

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To Defend, v. To guard.

Defendant, Defender.

The Defendant defends himself (v. To defend): the Defender defends another. We are *defendants* when any charge is brought against us which we wish to refute : we are defenders when we undertake to rebut or refute the charge brought against another.

Of what consequence could it be to the cause whether the counsellor did or did not know the defendant ?--

The abbot of Paisley was a warm partizan of France, and a zealous *defender* of the established religion.---ROBERTSON,

Defender, v. Defendant.

Defender, Advocate, Pleader.

A Defender exerts himself in favour of one that wants support : an Advocate from the Latin *advoco* to call or to speak for, signifies one who is called to the assistance of another he exerts himself in favour of any cause that offers : a Pleader from plea or excuse, signifies him who exerts himself in favour of one that is in distress. A defender attempts to keep off a threatened injury by rebutting the attack of another : an advocate states that which is to the advantage of the person or thing advocated; a pleader throws in pleas and extenuations; he blends entreaty with argument. Oppressed or accused persons and disputed opinions require defenders : that which falls in with the humours of men will always have advocates; the unfortunate and

the guilty require pleaders. St. Paul was a bold defender of the faith which is in Christ Jesus. Epicurus has been unjustly charged with being the advocate for pleasure in its gross and sensual sense, whence

DEFENSIBLE.

the advocates for sensual indulgences have been termed Epicureans. Veturia and Volumnia, the wife and mother of Coriolanus, were pleaders in behalf of the Roman republic, too powerful for him to be able to refuse their request.

But the time was now come when Warburton was to change his opinion, and Pope was to find a *defender* in him who had contributed so much to the exaltation of his rival.—JOHNSON.

It is said that some endeavours were used to incense the Queen against Savage, but he found *advocates* to obviate at least part of their effect.—JOHNSON.

Next call the *pleader* from his learned strife. To the calm blessings of a learned life.—HORNECK.

Defensible, Defensive.

Defensible is employed for the thing that is defended : Defensive for the thing that defends. An opinion or a line of conduct is defensible; a weapon or a military operation is defensible; The defensible is opposed to the indefensible; and the defensive to the offensive.

It is the height of folly to attempt to defend that which is indefensible ; it is sometimes prudent to act on the defensive, when we are not in a condition to commence the offensive.

Impressing is only *defensible* from public necessity, to which all private considerations must give way,-BLACK-

A king, circumstanced as the present (king of France), has no generous interest that can excite him to action. At best his conduct will be passive and *defensive*.—

Defensive, v. Defensible.

To Defer, v. To delay.

Deference, v. Complaisance.

Deficient, v. Defective.

Definite, Positive.

Definite in Latin definitum, participle of definio, compounded of de and finis, signifies that which is bounded by a line or limit.

Positive, in Latin *positivus* from *pono* to place, signifies that which is placed or fixed.

The understanding and reasoning powers are connected with what is *definite*; the will with what is positive. A definite answer leaves nothing to be explained: a positive answer leaves no room for hesitation or question. It is necessary to be *definite* in giving instructions, and to be *positive* in giving commands. A person who is *definite* in his proceedings with another puts a stop to all unreasonable expectations; it is necessary for those who have to exercise authority to be *positive*, in order to enforce obedience from the self-willed and contumacious.

We are not able to judge of the degree of conviction which operated at any particular time upon our own thoughts, but as it is recorded by some certain and *definite* effect.—JOHNSON.

The Earl Rivers being now in his own opinion on his death-bed, thought it his duty to provide for Savage among his other natural children, and therefore demanded a positive account of him.-JOHNSON.

Definition, Explanation.

A Definition is properly a species of Explanation. The former is used scientifi-cally, the latter on ordinary occasions; the

DEGRADE.

former is confined to words, the latter is employed for words or things.

A definition is correct or precise ; an explanation is general or ample.

The definition of a word defines or limits the extent of its signification; it is the rule for the scholar in the use of any word : the explanation of a word may include both defini-tion and illustration : the former admits of no more words than will include the leading features in the meaning of any term; the latter admits of an unlimited scope for diffuseness on the part of the explainer.

As to politeness, many have attempted *definitions* of it. I believe it is best to be known by description, *definition* not being able to comprise it,—LORD CHATHAM.

If you are forced to desire further information or explanation upon a point, do it with proper apologies for the trouble you give.—LORD CHATHAM.

To Deform, v. To deface.

To Defraud, v. To cheat.

To Defy, v. To brave.

To Degrade, Disgrace.

Degrade, from the Latin gradus a step or degree, signifies to bring down, or a step lower.

Disgrace, from the Latin gratia favour, signifies to bring out of favour or esteem : an officer in the army is *degraded*; a minister of state or a courtier is *disgraced*.

In the general or moral application, degrade respects the external station or rank ; disgrace refers to the moral estimation or character: one is often disgraced by a degradation, and likewise when there is no express degradation : whatever is low and mean is degrading ; whatever is immoral is disgraceful : it is degrading for a nobleman to associate with prize-tighters and jockeys; it is *disgraceful* for him to countenance the violation of the laws which he is bound to protect : it is degrading for a clergyman to take part in the ordinary pleasures and diversions of mankind in general; it is disgraceful for him to indulge in any levities; Domitian *degraded* himself by the meanness of the employment which he chose; he *dis*graced himself by the cruelt which he mixed with his meanness: King John of England degraded himself as much by his mean com-pliance when in the power of the barons as he had disgraced himself before by his detestable tyranny and oppression.

The higher the rank of the individual, the greater his *degradation*: the higher his character, or the more sacred his office, the greater his *disgrade*, if he act inconsistently with its dignity: but these terms are not consistently but his between the first three it the second s fined to the higher ranks of life ; there is that which is *degrading* and *disgraceful* for every person, however low his station: when a man forfeits that which he owes to himself, and sacrifices his independence to his vices, he *degrades* himself below the scale of a rational agent ; he thereby forfeits the good opinion of all who know him, and thus adds disgrace to his degradation.

Men are very liable to err in their judgments of what is degrading and disgraceful: all who are anxious to uphold the station and character in which they have been placed may

safely observe this rule, that nothing can be so degrading as the violation of truth and sincerity, and nothing so disgraceful as a breach of moral rectitude or propriety.

What she will to do or say

What she will to do or say Seems wisest, virtuousest, discreetest, best; All higher knowledge, in her presence, falls Degraded,-MILTON.

When an hero is to be pulled down and *degraded*, it is best done in doggerel.-ADDISON.

Philips died honoured and lamented, before any part of his reputation had withered, and before his patron St. John had *disgraced* him.—JOHNSON.

And where the vales with violets once were crown'd, Now knotty burrs and thorns disgrace the ground. DRYDEN.

To Degrade, v. To abase.

To Degrade, v. To disparage.

To Degrade, v. To humble.

Degree, v. Class.

Deity, Divinity.

Deity, from deus a god, signifies a divine

Divinity, from divinus, signifies the divine essence or power: the deities of the heathens had little of divinity in them; the divinity of our Saviour is a fundamental article in the

The first original of the drama was religious worship, consisting only of a chorus, which was nothing else but a hymn to a *deity*.—ADDISON.

Why shrinks the soul Rack on herself, and startles at destruction ? This the *divinity* that stirs within us.—ADDISON.

Dejection, Depression, Melancholy.

Dejection, from dejicio to cast down, and Depression from deprime to press or sink down, have both regard to the state of the animal spirits.

Melancholy, from the Greek μελαγχολια, black bile, regards the state of the humours in general, or of the particular humour called the

Dejection and depression are occasional, and depend on outward circumstances ; melancholy is permanent, and lies in the constitution. Depression is but a degree of dejection : slight circumstances may occasion a depression ; disof a near and dear relative may be expected to produce *dejection* in persons of the greatest equanimity; lively tempers are most liable to depressions; melancholy is a disease which nothing but clear views of religion can possibly

So bursting frequent from Atrides' breast, Sighs following sighs his inward fears confest; Now o'er the fields *defacted* he surveys. From thousand Trojan fires the mountain blaze

I will only desire you to allow me that Hector was in an absolute certainty of death, and *depressed* over and bove with the conscience of being in an ill cause.—POPE. I have read somewhere in the history of ancient Greece, that the women of the country were seized with an un-acountable melancholy, which disposed several of them to make away with themselves,—ADDISON.

To Delay, Defer, Postpone, Procrastinate, Prolong, Protract, Retard.

Delay, compounded of de and lay, signifies to lay or keep back.

Defer, compounded of de and fer, in Latin fero, signifies to put off.

Postpone, compounded of post and pone, from the Latin pono to place, signifies to place behind or after.

Procrastinate, from pro for and cras tomorrow, signifies to take to-morrow instead of

Prolong signifies to lengthen out the time, and Protract to draw out the time.

Retard, from re intensive and tardum slow, to make a thing go slow.

To delay is simply not to commence action ; to defer and postpone are to fix its commenceto defer this postpone are to hx its commence ment at a more distant period: we may delay a thing for days, hours, and minutes; we defer or postpone it for months or weeks. Delays mostly arise from faults in the person delaying; they are seldom reasonable or advantageous; deferring and postponing are dis-cretionary acts, which are justified by the circumstances ; indolent people are most prone to delay; when a plan is not maturely di-gested, it is prudent to defer its execution until everything is in an entire state of preparation. Procrastination is a culpable delay arising solely from the fault of the procrasti-nator: it is the part of a diatory man to procrastinate that which it is both his interest and duty to perform.

To defer is used without regard to any particular time or object; to postpone has always relation to something else: it is properly to defer until the completion of some period or event: a person may defer his visit from month to month; he postpones his visit until the commencement of a new year: a tardy debtor delays the settlement of his accounts; a merchant *defers* the shipment of any goods in consequence of the receipt of fresh intelligence ; he postpones the shipment until after the arrival of the expected fleet.

We delay the execution of a thing ; we prolong or protract the continuation of a thing ; we retard the termination of a thing : we may delay answering a letter, prolong a contest, protract a law suit, and retard a publication.

From thee both old and young with profit learn, The bounds of good and evil to discern : Unhappy he who does his work adjourn, And to to-morrow would the search delay; His lazy morrow will be like to-day.—DRYDEN.

Never defer that till to-morrow which you can do to-day.-BUDGELL.

When I postponed to another summer my journey to England, could I apprehend that I never should see her again ?-GIBBON.

Procrastination is the thief of time.-Young. Perhaps great Hector then had found his fate, But Jove and destiny prolong'd his date,-POPE. To this Euryalus : "You plead in vain, And but protract the cause you cannot gain.

I see the layers then of mingled moulds of more retentive earths, That while the stealing moisture they transmit, *Retard* its motion and forbid its waste.—THOMSON.

Delegate, Deputy.

Delegate, in Latin delegatus, from delega, signifies one commissioned.

Deputy, in Latin deputatus, from deputo, signifies one to whom a business is assigned. A delegate has a more active office than a

deputy; he is appointed to execute some posi-tive commission: a deputy may often serve only to supply the place or answer in the name of one who is absent: delegates are mostly appointed in public transactions; deputies are chosen either in public or private deputies are chosen either in public or private matters: delegates are chosen by particular bodies for purposes of negotiation either in regard to civil or political affairs; deputies are chosen either by individuals or small com-munities to officiate on certain occasions of a purch weight network the Heart terms in Gen purely civil nature. the Hans towns in Ger-many used formerly to send *delegates* to the Diet at Ratisbon; when Calais was going to surrender to Edward III., King of England, *deputies* were sent from the townsmen to implore his mercy.

Let chosen delegates this hour be sent, Myself will name them, to Pelides' tent.-POPE.

Agent win hance them, to refuses cent. - 107 by Every member (of parliament), though choose by one particular district, when elected and returned serves for the whole realm ; and therefore he is not bound. It a *deputy* in the united provinces, to consult with his con-stituents on any particular point. - BLACKSTONE,

nts on any particular point. - Dut this But this And all the much transported muse can sing, Are to thy beauty, dignity, and use, Uptimal far, grat diskprized source Uptimal far, grat diskprized source below. Of light and life, and grace, and joy below.

The assembling of persons *deputed* from people at great distances is a trouble to them that are sent and a charge to them that send.—TEMPLE.

To Deliberate, v. To debate.

To Deliberate, v. To consult.

Deliberate, v. Thoughtful.

Delicacy, v. Dainty.

Delicate, v. Fine.

Delight, v. Pleasure.

Delightful. Charming.

Delightful is applied either to material or spiritual objects ; Charming mostly to

When they both denote the pleasure of the sense, delightful is not so strong an expression as charming : a prospect may be delightful or carries the senses away captive.

Of music we should rather say that it was charming than delightful, as it acts on the senses in so powerful a manner: on the other hand we should with more propriety speak of a *delightful* employment to relieve distress, or a *delightful* spectacle to see a family living to-

Though there are several of those wild scenes that are more *delightful* than any artificial shows, yet we find the works of nature still more pleasant the more they re-semble those of art.—ADDISON.

Nothing can be more magnificent than the figure Jupiter makes in the first Iliad, nor more *charming* than that of Venus in the first Æneid.—ADDISON.

To Delineate. Sketch.

Delineate, in Latin delineatus participle of delineo, signifies literally to draw the lines which include the contents.

Sketch, from the German skizze, Italian schi

Both these terms are properly employed in

the art of drawing, and figuratively applied to moral subjects to express a species of descriptions : a delineation expresses something more than a sketch : the former conveying not merely the general outlines or more promi-nent features, but also as much of the details as] would serve to form a whole; the latter, however, seldom contains more than some broad touches, by which an imperfect idea of

A delineation therefore may be characterized as accurate, and a sketch as hasty or imperfect : an attentive observer who has passed some years in a country may be enabled to give an accurate *delineation* of the laws, customs, manners, and character of its inhabitants; a traveller who merely passes through can give only a hasty sketch from what passes before his eves.

When the Spaniards first arrived in America expresses were sent to the emperor of Mexico in paint, and the news of his country *delineated* by the strokes of a pencil.

Sketch out a rough draught of my country, that I may be able to judge whether a return to it be really eligible. —ATTERBURY.

To Deliver, Rescue, Save.

Deliver, in French delivrer, compounded of de and livrer, in Latin libero to make free.

Rescue, connected with the French secourir, signifies by succour to get one out of

Save signifies literally to make safe.

The idea of taking or keeping from danger is common to these terms; but deliver and rescue signify rather to take from; save to keep from danger: we deliver and rescue from the evil that is; we save from evils that may be as well as those that are. *Deliver* and rescue do not convey any idea of the means by which the end is produced; save commonly includes the idea of some superior agency: a man may be *delivered* or *rescued* by any person without distinction; he is commonly *saved* by a superior.

Deliver is an unqualified term, it is applicable to every mode of the action or species of evil; to rescue is a species of delivering, namely, delivering from the power of another; to save is applicable to the greatest possible evils; a person may be delivered from a burden, from an oppression, from disease, or from danger, by any means; a prisoner is rescued from the hands of an enemy; a person is saved from destruction.

In our greatest fears and troubles we may ease our hearts by reposing ourselves upon God, in confidence of his sup-port and *deliverance*.—TILLOTSON.

My household gods, companions of my wees, With pious care I rescu'd from our foes,-DRYDEN. Now shameful flight alone can save the host, Our blood, our treasure, and our glory lost.—POPE.

To Deliver, v. To give up. To Deliver, v. To free.

Deliverance, Delivery,

Are drawn from the same verb (v To deliver) to express its different senses of taking from or giving to; the former denotes the taking something from one's self; the latter implies giving something to another.

To wish for a Deliverance from that which is hurtful or painful is to a certain ex-tent justifiable: the careful Delivery of property into the hands of the owner be the first object of concern with a faithful

Whate'or befalls your life shall be my care, One death, or one *deliverance*, we will share

With our-Saxon ancestors the *delivery* of a turf was a necessary solemnity to establish the conveyance of lands. --BLACKSTONE.

Delivery, v. Deliverance.

To Delude, v. To deceive.

Deluge, v. Overflow.

Delusion, v. Fallacy.

To Demand, v. To ask for.

To Demand, Require.

Demand, v. To ask.

Require, in Latin require, compounded of re and quero, signifies to seek for or to seek to get back.

to get back. We demand that which is owing and ought to be given; we require that which we wish and expect to have done. A demand is more positive than a requisition; the former admits of no question; the latter is liable to be both questioned and refused: the creditor makes a demand on the debtor; the master requires a certain portion of duty from his servant; it is unjust for demand of a person what he has no unjust to demand of a person what he has no right to give ; it is unreasonable to require of him what it is not in his power to do.

A thing is commonly demanded in express words; it is required by implication : a per-son demands admittance when it is not voluntarily granted; he requires respectful deport-ment from those who are subordinate to him.

In the figurative application the same sense is preserved : things of urgency and moment demand immediate attention ; difficult matters require a steady attention.

Hear, all ye Trojans ! all ye Grecian bands, What Paris, author of the war, demands.-POPE.

Now, by my sov'reign and his fate I swear. Renown'd for faith in peace, and force in war, Oft our alliance other lands desir'd, And what we seek of you of us *requir'd*.—DRYDEN. Surely the retrospect of life and the extingation of lusts and appetites deeply rooted and widely spread may be allowed to *demand* some secession from business and folly.-JOHNSON.

Oh then how blind to all that truth requires, Who think it freedom when a part aspires. GOLDSMITH.

Demeanour, v. Behaviour. Demise, v. Death.

To Demolish, Raze, Dismantle, Destroy.

The throwing down what has been built up is the common idea included in all these terms.

Demolish, from the Latin demolier, and moles a mass or structure, signifies to decompound what has been fabricated into a mass.

Raze like erase (v. To blot out) signifies the making smooth or even with the ground.

Dismantle, in French demanteler, signifies to deprive a thing of its mantle or guard.

Destroy, from the Latin destrue, com-pounded of the privative de and strue to build, signifies properly to pull down.

signifies properly to pull down. A fabric is demolished by scattering all its component parts; it is mostly an unlicensed act of caprice; it is * razed by way of punish-ment, as a mark of public vengeance; a fortness is dismantled from motives of pru-dence, in order to render it defenceless; places are destroyed by various means and account notice that the mean understand from various motives, that they may not exist any longer.

Individuals may demolish ; public authority causes an edifice to be razed with the ground ; a general orders towers to be dismantled and fortifications to be destroyed.

From the *demolish'd* tow'rs the Trojans throw Huge heaps of stones, that falling crush the foe. DRYDEN.

Great Diomede has compass'd round with walls, The city which Argypa he calls, From his own Argos nam'd; we touch'd with Joy The royal hand that *raz'd* unhappy Troy.—DRYDEN. O'er the drear spot see desolation spread, And the dismantled walls in ruins lie.-MOORE. And the dismetate waits in turns in turns to the source of the second se

Demon, v. Devil.

To Demonstrate, v. To prove.

To Demur, Hesitate, Pause.

Demur, in French demeurer, Latin demorari, signifies to keep back.

Hesitate, in Latin hæsitatum, participle of hæsito, a frequentative from hæreo, signifies to stick or remain a long time back.

Pause, in Latin pausa, from the Greek

Taking, in factor parts, for the stand. The idea of stopping is common to these terms, to which signification is added some distinct collateral idea for each; we demur from doubt or difficulty ; we hesitate from an undecided state of mind ; we pause from circumstances. Demurring is the act of an equal: we demur in giving our assent : hesitating is often the act of a superior; we hesitate in giving our consent : when a proposition appears to be unjust we demur in supporting it, on the ground of its injustice; when a request of a dubious nature is made to us we hesitate in complying with it: prudent people are most apt to demur: but people of a wavering temper are apt to hesitate: demurring may be often unnecessary, but it is seldom injurious : hesitating is mostly injurious when it is not necessary; the former is employed in matters that admit of delay; the latter in cases where immediate decision is requisite.

Demurring and hesitating are both employed as acts of the mind : *pausing* is an external action : we *demur* and *hesitate* in determining; we pause in speaking or doing anything.

In order to banish an evil out of the weeld that does not only produce great uneasiness to private persons, but has also a very bad influence on the public, I shall endea-vowr to show the folly of *demaining*.-ADDISON.

* Vide Abbé Girard; "Demolir, raser, demanteler, detruire,"

I want no solicitations for me to comply where it would be ungenerous for me to refuse; for can I *hesitate* a moment to take upon myself the protection of a daughter of Correllius?-MELMOTH'S LETTERS OF PLINY.

Think, O think, And ere thou plunge into the vast abyss, *Pause* on the verge awhile, look down and se Thy future mansion.—PORTEUS.

Demur, Doubt, Hesitation, Objection.

Demur, v. To demur.

Doubt, in Latin dubito from duo and ito, or eo to go, signifies to go two ways.

Hesitation, v. To demur.

Objection, from objicio or ob and jacio to throw in the way, signifies what is thrown in the way so as to stop our progress.

Demurs often occur in matters of deliberation; doubt in regard to matters of fact; hesitation in matters of ordinary conduct ; and objections in matters of common consideration. It is the business of a counsellor to make *demurs*; it is the business of an inquirer to suggest doubts ; it is the business of all occasionally to make a hesitation who are called upon to decide; it is the business of those to make objections whose opinion is consulted. Artabanes made many demurs to the proposed invasion of Greece by Xerxes: doubts have been suggested respecting the veracity of Herodotus as an historian: it is not proper to ask that which cannot be granted without hesitation ; and it is not the part of an amiable disposition to make an hesitation in complying with a reasonable request : there are but few things which we either attempt to do or recommend to others that is not liable to some kind of an objection.

A demur stops the adjustment of any plan or the determination of any question ; a doubt interrupts the progress of the mind in coming to a state of satisfaction and certainty : they are both applied to abstract questions or such as are of general interest. *Hesitation* and *objection*. tion are more individual and private in their nature.

Hesitation lies mostly in the state of the will; objection is rather the offspring of the understanding. An hesitation interferes with the action; an objection affects the measure or the mode of action.

But with rejoinder and replies Long bills, and answers stuff'd with lies, *Demur*, imparlance, and essoign, The parties ne'er could issue join.—SWIFT.

This sceptical proceeding will make every sort of reason-ing on every subject vain and frivolous, even that sceptical reasoning itself which has personaded us to enter-tain a *doubt* concerning the agreement of our percep-tions.-BURKE.

If every man were wise and virtuous, capable to dis-cern the best use of time, and resolute to practise it, it might be granted, I think, without *hesitation*, that total liberty would be a blessing.—JOHNSON.

Lloyd was always raising.objections and removing them.

To Denominate, v. To name.

Denomination, v. Name.

To Denote, Signify.

Denote, in Latin denoto or noto, from notum participle of nosco, signifies to cause to know.

Signify, from the Latin signum a sign, and *fio* to become, is to become or be made a sign, or guide for the understanding.

Denote is employed with regard to things and their characters; signify with regard to the thoughts or movements. A letter or character may be made to *denote* any number, as words are made to signify the intentions and wishes of the person. Among the ancient Egyptians hieroglyphics were very much employed to denote certain moral qualities; in and cases looks or actions will signify more than words. Devices and emblems of different descriptions drawn either from fabulous history or the natural-world are likewise now employed to denote particular circumstances or qualities: the cornucopia denote plenty; the beehive denotes industry; the dove denotes meekness; and the lamb gentleness: he who will not take the trouble to signify his wishes otherwise than by nods or signs must expect to be frequently misunderstood.

Another may do the same thing, and yet the action want that air and beauty which distinguish it from others, like that inimitable sunshine Titian is said to have diffused over his landscapes, which denotes them his.

Simple abstract words are used to *signify* some one simple idea, without much adverting to others which may chance to attend it.—BURKE.

Dense, v. Thick.

To Deny, v. To contradict.

To Deny, Refuse.

Deny, in Latin denego, or nego, that is ne or non and ago, signifies to say no to a thing.

Refuse, in Latin refusus, from re and fundo to pour or cast, signifies to throw back that which is presented.

To deny respects matters of fact or knowledge; to refuse matters of wish or request. We deny what immediately belongs to ourselves; we refuse what belongs to another. We deny as to the past; we refuse as to the future: we deny our participation in that which has been ; we refuse our participation in that which may be: to deny must always be ex-pressly verbal; a *refusal* may sometimes be signified by actions or looks as well as words. A denial affects our veracity; a refusal affects our good nature.

To deny is likewise sometimes used in regard to one's own gratifications as well as to one's knowledge, in which case it is still more ana-In order of the second very meritorious to deny themselves their usual quantity of food at certain times; they are however but sorry professors of Christianity if they refuse at the same time to give of their substance to the poor. Instances are not rare of misers who have *denied* themselves the common necessaries of life, and yet have never refused to relieve those who were in distress, or assist those who were in trouble.

Deny is sometimes the act of unconscious agents; refuse is always a personal and inten-tional act. We are sometimes denied by circumstances the consolation of seeing our friends before they die ; when prisoners want to see their friends for sinister purposes they must

Jove to his Thetis nothing could deny. Nor was the signal vain that shook the sky.-POPE.

O sire of Gods and men ! Thy suppliant hear ; Refuse or grant; for what has Jove to fear ?-POPE.

Represe of granit; not what has pow'rs we shall attain ? Inquire; you how these pow'rs we shall attain ? This not for us to know; our search is vain; Can any one remember or relate How he existed in the embryo state ? That light's deny'd to him which others see, He knows perhaps you'll say—and so do we. JEXYNS,

To Deny, Disown.

Deny (v. To deny) approaches nearest to the sense of *disoun* when applied to persons; Dis-sense of *disoun* when applied to persons; Dis-own, that is, not to own, on the other hand bears a strong analogy to *deny* when applied to

In the first case deny is said with regard to In the first case *deny* is said with regard to one's knowledge of or connexion with a per-son; *dissering* on the other hand is a term of larger import, including the renunciation of all relationship or social tie : the former is said of those who are not related; the latter of such only as are related. Peter *denied* our Saviour; a parent can searcely be justified in *dissorning* his child let his vices he aver, so enormous; his child let his vices be ever so enormous ; a without violating the most sacred duty.

In the second case deny is said in regard to things that concern others as well as ourselves; disown only in regard to what is done by one's assound only in regard to what is done by one cerned. A person *denies* that there is any truth in the assertion of another; he *discores* all participation in any affair. We may *deny* having seen a thing; we may *discore* that we did it ourselves. Our veracity is often the only thing implicated in a *denial*; our guilt, inno-crace or borour are involved in yout we cence, or honour are implicated in what we disoron. A witness denies what is stated as a fact ; the accused party disowns what is laid to his charge.

A denial is employed only for outward actions or events ; that which can be related may be denied : disowning extends to whatever we can own or possess ; we may disown our feelings, our name, our connexions, and the like.

Christians deny the charges which are brought against the gospel by his enemies. The apostles would never disown the character which they held as messengers of Christ.

If, like Zeno, any shall walk about and yet deny there is any motion in nature, surely that man was constituted for Antieyra, and were a fit companion for those who, having a conceit they are dead, cannot be convicted under the society of the living.—BROWN.

Sometimes lest man should quite his pow'r disown, He makes that pow'r to trembling nations known. JENYNS.

To Deny, v. To disavow. Departure, v. Death. Departure, v. Exit.

Dependance, Reliance.

Dependance, from depend or de and pend, in Latin pendo to hang from, signifies literally to rest one's weight by hanging from that which is held.

Rely, compounded of re and ly or lie, signi-

DEPONENT.

fies likewise to rest one's weight by lying or hanging back from the object held.

Dependance is the general term; reliance is a species of dependance; we depend either on per-sons or things; we rely on persons only: de-pendance serves for that which is immediate or remote reliance serves for the future only. We depend upon a person for that which we are obliged to receive or led to expect from him; is we rely upon a person for that which he has given us reason to expect from him.

Dependance is an outward condition or the state of external circumstances; reliance is a state of external circumstances; relative is a state of the feelings with regard to others. We depend upon God for all that we have or shall have; we rely upon the word of man for that which he has promised to perform. We may depend upon a person's coming from a variety of causes ; but we *rely* upon it only in reference to his avowed intention.

A man who uses his best endeavours to live neocording to the dictates of virtue and right reason has two per-petual sources of cheerfulness, in the consideration of his own insture, and of that Being on whom he has a dependence - ADDISON.

The tender twig shoots upward to the skies, And on the faith of the new sun *relies.*—DRYDEN,

To Depict, v. To paint.

To Deplore, Lament.

Deplore, in Latin deploro, that is de and ploro, or plungo, to give signs of distress with the face or mouth.

Lament, v. To bewail.

Deplore is a much stronger expression than tament; the former calls forth tears from the bitterness of the heart; the latter excites a ery from the warnth of feeling. * Deplorable indicates despair; to lament marks only pain or distress. Among the poor we have deplorable instances of poverty, ignorance, vice, and wretchedness combined: among the higher classes we have often *lamentable* instances of extravagance and consequent ruin. A field of extravagance and consequent run. A field of battle or a city overthrown by an earthquake is a spectacle truly *deplorable*: it is *lamentable* to see beggars putting on all the disguises of wretchedness in order to obtain by deceit what they might earn by honest industry. The condition of a dying man suffering under the agonies of an awakened conscience is deplorable ; the situation of the relative or friend who witnesses the agony, without being able to afford consolation to the sufferer, is truly

The wounds they wash'd, their pious tears they shed, And laid along their oars *deplor'd* the dead.—POPE. and along their ours apport But let not chief the nightingale *lament* Her ruin'd care, too delicately frain'd To brook the harsh confinement of the cage. THOMSON.

Deponent, Evidence, Witness.

Deponent, from the Latin depono, is the one laying down or open what he has heard or seen.

Evidence, from evident, is the one producing evidence or making evident.

Witness, from the Saxon witan, Teutonie

* Vide Trusler ; "Lamentable, deplorable,"

weissen, Greek eisa, and Hebrew ido to know, is one who knows or makes known.

serves to give information : the evidence is likewise generally bound by an oath; he serves to acquit or condemn; the witness is employed upon oath or otherwise : he serves to confirm

A deponent declares either in writing or by word of mouth; the deposition is preparatory to the trial : an evidence may give evidence either by words or actions; whatever serves to clear up, whether a person or an animal, the thing is used as an evidence; the evidence always comes forward on the trial : a witness is always a person in the proper sense, but may be applied figuratively to inanimate objects ; he declares by word of mouth what he pers nally knows. Every witness is an evidence at the moment of trial, but every evidence is not a witness. When a dog is employed as an evidence he cannot be called a witnes.

Evidence on the other hand is confined mostly to judicial matters; and witness extends to all the ordinary concerns of life. One person appears as an evidence against another on a criminal charge: a witness appears for or against; he corroborates the word of another, and is a security in all dealings or matters of question between man and man.

> The pleader having spoke his best. And witness ready to attest; Who fairly could on oath depose, When questions on the fact arose, That ev'ry article was true. Nor further these deponents knew. -SWIFT.

Of the evidence which appeared against him (Savage) the character of the man was not unexceptionable; that of the woman notoriously infamous.—JOHNSON.

In case a woman be forcibly taken away and married, she may be a witness against her husband in order to con-vict him of felony.—BLACKSTONE.

In every man's heart and conscience, religion has many witnesses to its importance and reality,-BLAIR.

Deportment, v. Behaviour.

Deposit, Pledge, Security.

Deposit is a general term from the Latin depositus participle of depono, signifying to lay down, or put into the hands of another.

Pledge, comes probably from plico, signifying what engages by a tie or envelope.

Security signifies that which makes secure.

The term deposit has most regard to the confidence we place in another; *pledge* has most regard to the security we give for ourselves; security is a species of pledge. A deposit is always voluntarily placed in the hands of an in-different person; a *pledge* and *security* are required from the parties who are interested. A person may make a deposit for purposes of charity or convenience; he gives a pledge or security for a temporary accommodation, or the relief of a pecessity. Money is *deposited* in the hands of a friend in order to execute a commission : a pledge is given as an equivalent for that which has been received : a security is given by way of security for the performance

A deposit may often serve the purpose of a security; but it need not contain any thing so binding as either a pledge or a security; both of which involve a loss on the non-fulfilment | "Depravity, corruption.

of a certain contract. A *pledge* is given for matters purely personal; a *security* is given in

Deposits are always transportable articles, consisting either of money, papers, jewels, or other valuables : a *pledge* is seldom pecuniary, as estates, furniture, and the like, given at the moment of forming the contract: a security is always pecuniary, but it often consists of a promise, and not of any immediate resignation of one's property. *Deposits* are made and securities given by the wealthy; *pledges* are commonly given by those who are in distress.

Deposit is seldom used but in the proper sense; pledge and security may be employed in a figurative application.

It is without reason we praise the wisdom of our our-stitution, in putting under the discretion of the crown the awful trust of war and peace, if the ministers of the crown virtually return it again into our hands. The trust was placed there as a sacred *deposit*, to secure us against popular rashness in plunging into wars.-BUEKE.

These garments once were his, and left to me. The *pledges* of his promised loyalty.-DRYDEN.

John Doe was to become security for Richard Roe .-

Depravity, Depravation, Corruption.

Depravity, from the Latin pravitas and pravus, in Greek paifos, and the Hebrew ran or roo crooked or not straight, marks the quality of being crooked.

Depravation, in Latin depravatio, signifies a making crooked or not as it should be.

Corruption, in Latin corruptio, corrumpo, from rumpo to break, marks the disunion and decomposition of the parts of any thing.

* All these terms are applied to objects which are contrary to the order of Providence, but the term deprasity characterizes the thing, as it is; the terms depravation and corruption designate the making or causing it to be so : depravity therefore excludes the idea of any cause; depravation always carries us to the cause or external agency: hence we may speak of depravity as natural, but we speak of de-pravation as the result of circumstances: there is a depravity in man which nothing but the grace of God can correct; the introduction of obscenity on the stage tends greatly to the de-pravation of morals; bad company tends to the corruption of a young man's morals.

Nothing can show greater *depravity* of understanding than to delight in the show when the reality is wanting.— JOHNSON.

The corruption of our taste is not of equal consequence with the depravation of our virtue.-WARTON.

Depravity or depravation implies crooked-ness, or a distortion from the regular course; corruption implies a dissolution as it were in ,

the component parts of bodies. Cicero says (2 de Finibus) that depravity is applicable only to the mind and heart; but we application of the state, and depraved humours in regard to the body. A depraved taste loathes common food, and longs for that which is unnatural and hurtful. Corruption is the natural process by which material substances are dis-

• Vide Roubaud; "Depravation, corruption."-Trusler;

In the figurative application of these terms they preserve the same signification. Depravity is characterized by being directly opposed to order, and an established system of things; corruption marks the vitiation or spoiling of things, and the ferment that leads to destruction. Depravity turns things out of their ordinary course; corruption destroys their essential qualities. Depravity is a vicious state of things, in which all is deranged and perverted; corruption is a vicious state of things, in which all is sullied and polluted. That which is depraved loses its proper manner of acting and existing; that which is corrupted loses its virtue and essence.

The depravation of human will was followed by a disorder of the harmony of nature .-- JOHNSON.

We can discover that where there is universal innocence, there will probably be universal happiness; for why should afflictions be permitted to infest beings who are not in danger of corruption from blessings?-JOHX-SON.

The force of irregular propensities and distempered imaginations produces a depravity of manners; the force of example and the dis-semination of bad principles produce corrup-tion. A judgment not sound or right is depraved ; a judgment debased by that which is vicious is corrupted. What is depraved requires to be reformed : what is corrupted requires to be purified. Depravity has most regard to apbe parent and excessive disorders; corruption to internal and dissolute vices. "Manners," says Giero, "are corrupted and depraved by the love of riches." Port Royal says that God has given up infidels to the wandering of a cor-rupted and depraved mind. These words are by no means a pleonasm or repetition, because they represent two distinct images ; one indicates the state of a thing very much changed in its substance; the other the state of a thing very much opposed to regularity. "Good God! (says Masillon the preacher), what a dreadful account will the rich and powerful have one day to give; since, besides their own sins, they will have to account before Thee for public disorder, depravity of morals, and the public disorder, depravity of morals, and the corruption of the age !' Public disorders bring on naturally depravity of morals; and sins or vicious practices naturally give birth to cor-ruption. Depravity is more or less open; it revolts the sober upright understanding; cor-mention is more on less discritication in forcement ruption is more or less disguised in its operations, but fatal in its effects : the former sweeps away every thing before it like a torrent; the latter infuses itself into the moral frame like a slow poison.

That is a *depraved* state of morals in which the gross vices are openly practised in defiance of all decorum : that is a *corrupt* state of society in which vice has secretly insinuated itself into all the principles and habits of men, and concealed its deformity under the fair semblance of virtue and honour. The manners of savages are most likely to be *depraved*; those of civilized nations to be *corrupt*, when luxury and refinement are risen to an excessive pitch. Camibal nations present us with the picture of human *depravity*; the Roman nation during the time of the emperors, affords us an example of almost universal *corruption*.

From the above observations, it is clear that depravity is best applied to those objects to

DEPREDATION.

which common usage has annexed the epithe's of right, regular, fine, &c., and corruption to those which may be characterized by the epithets of sound, pure, innocent, or good. Hence we prefer to say depravity of mind and corruption of heart; depravity of principle and corruption of sentiment or feeling; a depraved character; a corrupt example; a corrupt influence.

The greatest difficulty that occurs in analyzing his (Swiff's) character, is to discover by what *deprarity* of intellect he took delight in revolving ideas from which almost every other mind shrinks with disgust,—JOHN-SON.

Peace is the happy natural state of man; War his corruption, his disgrace.—THOMSON.

No *depravity* of the mind has been more frequently or justly censured than ingratitude.—JOHNSON.

1 have remarked in a former paper that credulity is the common failing of inexperienced virtue, and that he who is spontaneously suplicious may be justly charged with radical corruption.—JOHNSON.

In reference to the arts or belles lettres we say either depravity or corruption of taste, because taste has its rules, is liable to be disordered, is or is not conformable to natural order, is regular or irregular; and on the other hand it may be so intermingled with sentiments and feelings foreign to its own native purity as to give it justly the title of corrupt.

The last thing worthy of notice respecting the two words depravity and corruption, is that the former is used for man in his moral capaeity : but the latter for man in a political capacity : hence we speak of human depravity, but the corruption of government.

The *depravity* of mankind is so easily discoverable, that nothing but the desert or the cell can exclude it from notice.—JOHNSON.

Every government, say the politicians, is perpetually degenerating towards corruption.-JOHNSON.

To Depreciate, v. To disparage.

Depredation, Robbery.

Depredation, in Latin *deprædatio* from *præda* a prey, signifies the act of spoiling or laying waste, as well as taking away.

Bobbery, on the other hand, signifies simply the removal or taking away from another by violence. Every depredation, therefore, includes a robbery, but not vice versa. A depredation is always attended with mischief to some one, though not always with advantage to the depredator; but the robber always calculates on getting something for himself *Depredations* are often committed for the indulgence of private animosity; robbery is always committed from a thirst for gain.

Depredation is either the public act of a community, or the private act of individuals; robbery mostly the private act of individuals. Depredations are committed wherever the occasion offers; in open or covert places: robberies are committed either on the persons or houses of individuals. In former times neighbouring states used to commit frequent depredations on each other, even when not in a state of open hostility; robberies were, however, then less frequent than at present

Depredation is used in the proper and bad sense, for animals as well as for men; robbery may be employed figuratively, and in an indifferent sense. Birds are great *depredators* in corn fields; bees may be said to plunder or *rob* flowers of their sweets.

As the delay of making war may sometimes be detrimental to individuals who have suffered by depredations from foreign potentates, our laws have, in some respects, armed the subject with powers to impel the perceptative, by directing the ministers to issue letters of marque.— BLACKSTONE.

From all this, what is my inference? That this new system of *robbery* in France cannot be rendered safe by any art.- BURKE.

Depression, v. Dejection.

To Deprive, v. To bereave.

To Deprive, Debar, Abridge.

Deprive, from *de* and *prive*, in Latin *privus* one's own, signifies to make not one's own what one has, or expects to have.

Debar, from *de* and *bar*, signifies to prevent by means of a *bar*.

Abridge, v. To abridge.

Deprise conveys the idea of either taking away that which one has, or withbolding that which one may have i debar conveys the idea only of withholding: *abridge* conveys that also of taking away. Depriving is a coercive measure; *debar* and *abridge* are merely acts of authority. We are *deprived* of that which is of the first necessity: we are *debarred* of privileges, enjoyments, opportunities, &c.; we are abridged of comforts, pleasures, conveniences, &c. Criminals are *deprived* of their liberty; their friends are in extraordinary cases *debarred* the privilege of seeing them; thus men are often *abridged* of their comforts in consequence of their own faults.

Deprivation and debarring sometimes arise from things as well as persons; abridging is always the voluntary act of conscious agents. Misfortunes sometimes deprive a person of the means of living; the poor are often debarred by their poverty, the opportunity to learn their duty; it may sometimes be necessary to abridge young people of their pleasures when they do not know how to make a good use of them. Keligion teaches men to be resigned under the severest deprivations; it is painful to be debarred the society of those we love, or to abridge others of any advantage which they have been in the habit of enjoying.

When used as reflective verbs they preserve the same analogy in their signification. An extravagant person deprives himself of the power of doing good. A person may debar himself of any pleasure from particular motives of prudence. A miser abridges himself of every enjoyment in order to gratify his ruling passion.

Of what small moment to your real happiness are many of those injuries which draw forth your resentment? Can they *deprice* you of peace of conscience, of the satisfaction of having acted a right part ?—BLAIR.

Active and masculine spirits, in the vigour of youth, neither can nor ought to remain at rest. If they debar themselves from aiming at a noble object, their desires will move downward.—HUGHES.

The personal liberty of individuals in this kingdom cannot ever be *abridged* at the mere discretion of the magistrate.-BLACKSTONE.

Depth, Profundity.

Depth from *deep*, *dip* or *dive*, the Greek δυπτω, and the Hebrew *tabang* to dive, signifies the point under water which is dived for.

Profundity, from *profound*, in Latin *profundus*, compounded of *pro* or *procul* far, and *fundus* the bottom, signifies remoteness from the surface of any thing.

These terms do not differ merely in their derivation : but depth is indefinite in its signification ; and profundity is a positive and considerable degree of depth. Moreover the word depth is applied to objects in general ; profundity is confined in its application to moral objects : thus we speak of the depth of the sea or the depth of a person's learning; but his profundity of thought.

By these two passions of hope and fear, we reach forward into futurity, and bring up to our present thoughts objects that lie in the remotest *depths* of time.—ADDI-SON.

The perioer of Swiff will want very liftle previous knowledge, it will be aufficient that he is acquainted with common words and common things; he is neither require to mount elevations nor to explore profundities. -JOHNSON.

To Depute, v. To constitute.

Deputy, v. Ambassador.

Deputy, v. Delegate.

To Derange, v. To disorder.

Derangement, Insanity, Lunacy, Madness, Mania.

Derangement, from the verb to derange implies the first stage of disordered intellect. Insanity, or unsoundness, implies positive disease, which is more or less permanent. Lunacy, is a violent sort of insanity, which was supposed to be influenced by the moon. Madness, and Mania, from the Greek µavoµat to rage implies insanity or lunacy in its most furious and confirmed stage. Deranged persons may sometimes be perfectly sensible in every thing but particular subjects. Insane persons are sometimes entirely restored. Lunatics have their lucid intervals, and maniacs their intervals of repose.

Derangement may sometimes be applied to the temporary confusion of a disturbed mind, which is not in full possession of all its facultics: madness may cometimes be the result of violently inflamed passions: and mania may be applied to any vehement attachment which takes possession of the mind.

Perhaps it might be no absurd or unreasonable regulation in the legislature to divest all *lumatics* of the privilege of *instantity*, and in cases of enormity to subject them to the common penalties of the law.-SMOLLET.

A lunatic is indeed sometimes merry, but the merry lunatic is never kind.—HAWKESWORTH.

The consequences of murder committed by a maniac may be as pernicious to society as those of the most criminal and deliberate assassination.—SMOLLET.

The locomotive mania of an Englishman circulates his person, and of course his cash, into every quarter of the kingdom.-CUMBERLAND.

To Deride, Mock, Ridicule, Rally, Banter.

Deride, compounded of de and the Latin rideo; and Ridicule, from rideo, both signify to laugh at.

Mock, in French moquer, Dutch mocken, Greek μωκαω, signifies likewise to laugh at.

Banter, possibly from the French badiner

Strong expressions of contempt are desig-

Derision and mockery evince themselves by the outward actions in general ; ridicule consists more in words than actions; rallying and bantering almost entirely in words. Deride is not so strong a term as mock, but much stronger than ridicule. There is always a mixture of hostility in derision and mockery: but ridicule is frequently unaccompanied with any personal feeling of displeasure. *Derision* is often deep, not loud: it discovers itself in suppressed laughter, contemptuous sneers or gesticulations, and cutting expressions ; mockery is mostly noisy and outrageous : it breaks forth in insulting buffoonery, and is sometimes accompanied with personal violence: the former consists of real but contemptuous laughter: the latter often of affected laughter and grimace. Derision and mockery are always personal; ridicule may be directed to things as well as persons. Derision and mockery are a direct attack on the individual, the latter still more so than the former : ridicule is as often used in writing as in personal intercourse.

Derision and mockery are practised by persons in any station; ridicule is mostly used by equals. A person is derided and mocked for that which is offensive as well as apparently absurd or extravagant; he is ridiculed for what is apparently ridiculous. Our Saviour was exposed both to the derision and mockery of his enemies : they derided him for what they dared to think his false pretensions to a superior mission; they mocked him by planting a crown of thorns on his head, and acting the farce of royalty before him.

Derision may be provoked by ordinary circumstances; mockery by that which is extra-ordinary. When the prophet Elijah in his holy zeal mocked the false prophets of Baal, or when the children mocked the prophet Elisha, the term deride would not have suited either for the occasion or the action ; but two people may deride each other in their angry disputes ; or unprincipled people may deride those whom they cannot imitate, or condemn. Derision and mockery are altogether incompatible with the Christian temper ; ridicule is justifiable in certain cases, particularly when it is not personal. When a man renders himself an object of derision, it does not follow that any one is justified in deriding him; insults are not the means for correcting faults : mockery is very seldom used but for the gratification of a malignant disposition : although *ridicule* is not the test of truth, and ought not to be employed in the place of argument, yet there are some follies too absurd to deserve more serious treatment.

Rally and banter, like derision and mockery, are altogether personal acts, in which application they are very analogous to ridicule. Ridioften rally and banter by ridiculing. There is more exposure in ridiculing; reproof in rallying ; and provocation in bantering. A person may be ridiculed on account of his eccentrici-

ties; he is rallied for his defects; he is bantered for accidental circumstances : the two former actions are often justified by some substantial reason; the latter is an action as puerile as it is unjust, it is a contemptible species of mockery. Self-conceit and extravagant follies are oftentimes best corrected by good-natured ridicule; a man may deserve sometimes to be rallied for his want of resolution; those who are of an ill-natured turn of mind will banter others for their misfortunes, or their personal defects, rather than not say something to their annoyance.

Noyance. Satan beheld their plicht, And to his mates thus in *derision* call'd; O friends, why come not on those victors proud? MILTON.

Impell'd with steps unceasing to pursue Some fleeting good that mocks me with the view. GOLDSMITH.

Want is the scorn of every fool, And wit in rags is turn'd to *ridicule*.-DRYDEN.

The only piece of pleasantry in Paradise Lost, is where the evil spirits are described as *rallying* the angels upon the success of their new invented artillery.—ADDISON.

As to your manner of behaving towards these unhappy young gentlemen (at College) you describe, let it be manly and easy; if they banter your regularity, order, decency, and love of study, banter in return their neglect of it.— CHATHAN

To Derive, Trace, Deduce.

Derive, from the Latin de and rivus a river. signifies to drain after the manner of water from its source.

Trace, in Italian *tracciare*, Greek $\tau \rho \epsilon \chi \omega$ to run, Hebrew *darech* to go, signifies to go by a line drawn out, to follow the line.

Deduce, in Latin deduco, signifies to bring

The idea of drawing one thing from another is included in all the actions designated by these terms. The act of *deriving* is immediate and direct; that of tracing a gradual process; that of *deducing* by a ratiocinative process.

We discover causes and sources by derivation; we discover the course, progress, and commencement of things by *tracing*; we discover the grounds and reasons of things by *deduction*. A person *derives* his name from a given source: he *traces* his family up to a given period; principles or powers are *deduced* from circumstances or observations. The Trojans derived the name of their city from Tros, a king of Phrygia; they traced the line of their kings up to Dardanus; Copernicus deduced the principle of the earth's turning round from several simple observations, particularly from the apparent and contrary motion of bodies that are really at rest. The English tongue is of such mixed origin that there is scarcely any known language from which some one of its words is not derivable; it is an interesting employment to *trace* the progress of science and civilization in countries which have been involved in ignorance and barbarism; from the writings of Locke and other philosophers of an equally loose stamp, have been deduced principles both in morals and politics that are destructive to the happiness of men in civil

The kings among the heathens ever derived themselves or their ancestors from some god.-TEMPLE,

Let Newton, pure intelligence ! whom God To mortals lent to *trace* his boundless works, From laws sublimely simple speak thy fame.

From the discovery of some natural authority may perhaps be *deduced* a truer original of all governments among men than from any contracts.—TEMPLE.

To Derogate, v. To disparage.

To Describe, v. To relate.

Description, v. Account.

Description, v. Cast.

To Descry, v. To find.

To Descry, v. To see.

To Desert, v. To abandon.

To Desert, v. To abdicate.

Desert, Merit, Worth.

Desert from *deserve*, in Latin *deservio*, signifies to do service or be serviceable.

Merit, in Latin meritus participle of mereor, comes from the Greek $\mu e_{i}\rho_{0}$ to share, because he who merits any thing has a right to share in it.

Worth, in German werth, is connected with wurde dignity, and burde a burden, because one bears worth as a thing attached to the person.

Desert is taken for that which is good or bad; merit for that which is good only. We deserve praise or blame; we merit a reward. Desert consists in the action, work, or service performed; merit has regard to the character of the agent or the nature of the action. A person does not deserve a recompense until he has performed some service; he does not merit approbation if he have not done his part well.

Descrete is a term of ordinary import : merit applies to objects of greater moment: the former includes matters of personal and physteal gratification; the latter those altogether of an intellectual nature. Children are always acting so as to descree either reproof or commendation, reward or punishment; candidates for public applause or honours conceive they have frequent occasion to complain that they are not treated according to their merits. Criminals cannot always be punished according to their descris; a noble mind is not contented with barely obtaining, it seeks to merit what it obtains.

The idea of value, which is prominent in the signification of the term *merit*, renders it closely allied to that of *worth*. The man of *merit* looks to the advantages which shall accrue to himself; the man of worth is contented with the consciousness of what he possesses in himself; *merit* respects the attainments or qualifications of a man; *worth* respects his moral qualifies only. It is possible therefore for a man to have great *merit* and little or no *worth*. He who has great *merit* and little or no *worth*. He who has great *merit* and little or no *worth*. He who has a great *merit* and little or no *worth*. He only who does good from a good motive is a man of *morth*. We look for *merit* among men in the discharge of their social capacities.

The beauteous champion views with marks of fear, Smit with a conscious sense, retires behind, And shuns the fate he well descrid to find,-POPE.

DESIGN.

Praise from a friend or censure from a foe Are lost on hearers that our *morits* know, -POPE, To birth or office, no respect be paid, Let *worth* determine here. - POPE.

From these words are derived the epithets deserved and merited, in relation to what we receive from others; and deserving, meritorious, worthy, and worth, in regard to what we possess in ourselves: a treatment is deserved or undeserved; reproofs are merited or anmerited; the harsh treatment of a master is easier to be borne when it is undeserved than when it is deserved; the reproaches of a friend are very severe when unmerited.

A labourer is descring on account of his industry; an artist is meritorious on account of his professional abilities; a citizen is worthy on account of his benevolence and uprightness. The first person descrizes to be well p.id and encouraged; the second merits the applause which is bestowed on him; the third is worthy of confidence and esteem from all men. Betwixt worthy and worth there is this difference, that the former is said of intrinsic and moral qualities, the latter of extrinsic ones: a worthy man possesses that which calls for the esteem of others; but a man is worth the property which he can call his own : so in like manner a subject may be worthy the attention of a writer, or a thing may not be worth the while to consider.

A man has frequent opportunities of mitigating the flerceness of a party : or doing justice to the character of a *deserving* man --ADDISON.

Pilgrimages to Rome were represented as the most meritorious acts of devotion .- HUME.

Then the last worthies of declining Greece, Fate call d to glory, in unequal times, Pensive appear.—THOMSON.

Desert, v. Solitary.

Design, Purpose, Intend, Mean.

Design, from the Latin *designare*, signifies to mark out as with a pen or pencil.

Purpose like propose comes from the Latin proposui perfect of propono, signifying to set before one's mind as an object of pursuit.

Intend, in Latin *intendo* to bend towards, signifies the bending of the mind towards an object.

Mean, in Saxon maenen, German, &c. meinen, probably connected with the word mind, signifying to have in the mind.

Index, signify to have in the mint. Design and purpose are terms of higher import than intend and mean, which are in familiar use; the latter still more so than the former. A design embraces many objects; a purpose consists of only one: " the former supposes something studied and methodical, it requires reflection: the latter supposes something fixed and detorminate, it requires resolution. A design is attainable; a purpose is steady. We speak of the design as it regards the thing conceived: we speak of the purpose as it regards the temper of the person. Men of a sanguine or aspiring character are apt to form designs which cannot be carried into execution; whoever wishes to keep true to his purpose must not listen to many counsellors.

* V de Trusler ; "Intention, design,"

A purpose is the thing proposed or set before the mind; an *intention* is the thing to which the mind bends or inclines; *purpose* and *in*action and the object; we purpose seriously; we intend vaguely: we set about that which we purpose; we may delay that which have only intended; the execution of one's purpose rests mostly with one's self; the fulfilment of an *intention* depends upon cir-cumstances: a man of a resolute temper is not to be diverted from his purpose by trifling objects ; we may be disappointed in our intentions by a variety of unforeseen but uncontrolable events.

Mean, which is a term altogether of colloquial use, differs but little from intend, except that it is used for more familiar objects: to mean is simply to have in the mind ; to intend is to lean with the mind towards anything.

Purpose is always applied to some proximate or definite object; intend and mean to that which is general or remote: we purpose to set out at a certain time or go a certain rout; we mean to set out as soon as we can, and go the way that shall be found most agreeable; the moralisist designs by his writings to effect a reformation in the manners of men: a writer purposes to treat on a given subject in some particular manner ; it is ridiculous to lay down r les which are not intended to be kept; an honest man always means to satisfy his creditors.

Design and purpose are taken sometimes in the abstract sense; intend and mean always in connexion with the agent who intends or means : we see a design in the whole creation which leads us to reflect on the wisdom and goodness of the Creator; whenever we see anything done we are led to inquire the purpose for which it is done; or are desirous of knowing the *intention* of the person in so doing; things are said to be done with a *design*, in opposition to that which happens by chance; they are said to be done for a purpose, in reference to the immediate purpose which is expected to result from them. Design, when not expressly qualified by a contrary epithet, is used in a bad sense in connexion with a particular agent; purpose, intention, and meaning, in an indifferent sense: a designing person is full of latent and interested designs; there is nothing so good that it may not be made to serve the *purposes* of those who are bad ; the *intentions* of a man must always be taken into the account when we are forming an estimate of his actions : ignorant people frequently mean much better than they do.

Nothing can evince greater depravity of mind than *designedly* to rob another of his good name; when a person wishes to get any information he *purposely* directs his dis-course to the subject upon which he desires to be informed; if we unintentionally incur the displeasure of another, it is to be reckoned our misfortune rather than our fault; it is not enough for our endeavours to be well meant, if they be not also well directed.

Jove honours me and favors my designs. His pleasure guides me, and his will confines.-POPE. Proud as he is, that iron heart retains His stubborn purpose, and his friends disdains

DESIGN.

And must I then, O sire of floods! Bear this fierce answer to the king of gods! Correct it yet, and change thy rash intent; A noble mind disdains not to repent.—POPE. A noble mind undarus nor exponent Then first Polydamus the silence broke, Long weight'd the signal, and to Hector spoke : How oft, my brother ! thy reproach 1 bear, For words well meant and sentiments sincere. POPE.

Design, Plan, Scheme, Project.

Design, v. To design.

Plan, in French plan, comes from plane or plain, in Latin planus, smooth or even, signifying in general any *plane* place, or in particular the even surface on which a building is raised; and by an extended application the sketch of the plane surface of any building or

Scheme, in Latin schema, Greek σχημα a form or figure, signifies the thing drawn out in the mind.

Project, in Latin projectus, from projicio, compounded of pro and jacio, signifies to cast or put forth, that is, the thing proposed

Arrangement is the idea common to these terms : the design includes the thing that is to be brought about; the *plan* includes the means by which it is to be brought about; a *design* was formed in the time of James I. for overturning the government of the country ; the plan by which this was to have been realized, consisted in placing gunpowder under the parliament-house and blowing up the assembly.

A design is to be estimated according to its intrinsic worth; a plan is to be estimated according to its relative value, or fitness for the design : a design is noble or wicked, a plan is practicable: every founder of a charitable institution may be supposed to have a good design ; but he may adopt an erroneous plan for obtaining the end proposed.

Scheme and project respect both the end and the means, which makes them analogous to design and plan: the design stimulates to action; the plan determines the mode of action; the scheme and project consist most in speculation : the design and plan are equally practical, and suited to the ordinary and immediate circumstances of life ; the scheme and project are contrived or conceived for extraordinary or rare occasions : no man takes any step without a design; a general forms the plan of his campaign; adventurous men are always forming schemes for gaining money; ambitious monarchs are full of projects for increasing their dominions.

Scheme and project differ principally in the magnitude of the objects to which they are applied ; the former being much less vast and extensive than the latter: a scheme may be formed by an individual for attaining any trifling advantage; projects are mostly con-ceived in matters of state, or of public interest: the metropolis abounds with persons whose inventive faculties are busy in devising schemes, either of a commercial, a literary, a philosophical, or political description, by which they propose great advantages to the public, but still greater to themselves; the project of universal conquest which entered into the wild speculations of Alexander the

Great, did not, unfortunately for the world,

Atrides' speech.—POPE. It was at Marseilles that Virgil formed the *plan*, and collected the materials of all those excellent pieces which he afterwards finished.—WALSH.

The happy people in their waxen cells Bat tending public cares, and planning schemes Of temperance for winter poor.—THOMSON.

Manhood is led on from hope to hope, and from project to project.-JOHNSON.

To Designate, v. To name.

To Desire, v. To beg.

To Desire, Wish, Long for, Hanker after. Covet.

Desire, in Latin desidero, comes from desido to rest or fix upon with the mind.

Wish, in German wünschen, comes from wonne pleasure, signifying to take pleasure in

Long, from the German langen to reach after, signifies to seek after with the mind.

Hanker, hanger, or hang, signifies to hang on an object with one's mind.

Covet, v. Covetous.

Desire is imperious, it demands gratifica-tion; wish is less vehement, it consists of a strong inclination; longing is an impatient and continued species of desire ; hankering is a desire for that which is set out of one's reach ; covering is a desire for that which belongs to another, or what it is in his power to grant : we desire or long for that which is near at hand, or within view; we wish for and covet that which is more remote, or less distinctly seen; we hanker after that which has been once enjoyed: a discontented person wishes for more than he has ; he who is in a strange land longs to see his native country ; vicious men hanker after the pleasures which are denied them : ambitious men covet honours, avaricious men covet riches.

Desires ought to be moderated ; wishes to be limited; longings, hankerings, and coverings, to be suppressed: uncontrolled desires become the greatest torments ; unbounded wishes are the bane of all happiness ; ardent longings are mostly irrational, and not entitled to indul-gence; covering is expressly prohibited by the Divine law.

Desire, as it regards others, is not less im-perative than when it respects ourselves; it lays an obligation on the person to whom it is expressed : a wish is gentle and unasum-ing; it appeals to the good nature of another: we act by the *desire* of a superior, and according to the wishes of an equal : the desire of a parent will amount to a command in the mind of a dutiful child : his wishes will be anticipated by the warmth of affection.

When men have discovered a passionate desire of fame when men may discovered a passibilitie device of land in the ambitious man (as no temper of mind is more apt to shew itself) they become sparing and reserved in their commendations.—ADDISON.

It is as absurd in an old man to wish for the strength of youth, as it would be in a young man to wish for the strength of a bull or a horse,—STEELE.

Extended on the fun'ral couch he lies, And soon as morning paints the eastern skies, The sight is granted to thy *longing* eyes.—POPE.

DESPAIR.

The wife is an old coquette that is always hankering after the diversions of the town.—ADDISON.

You know Chaucer has a tale, where a knight saves his head by discovering it was the thing which all women most coveted.—GAY.

To Desist, Leave Off.

Desist, from the Latin desisto, signifies to take one's self off.

Desist is applied to actions good, indifferent, or offensive to some person; Leave off to actions that are indifferent; the former is voluntary or involuntary, the latter voluntary : we are frequently obliged to desist; but we leave off at our option; it is prudent to desist from using buy orderavours when us for them from using our endeavours when we find them ineffectual; it is natural for a person to *leave aff* when he sees no further occasion to con-tinue his labour: he who annoys another must be made to *desist*; he who does not wish to offend will leave off when requested.

So ev'n and morn accomplished the sixth (day), Yet not till the Creator form'd his work ; Desisting, though unwearled, up return'd,-MILTON.

Vanity, the most innocent species of pride, was most frequently predominant : he (Savage) could not easily leave off when he had once began to mention himself or his works.-J OBNSON.

Desolate, v. Solitary.

Desolation, v. Ravage.

Despair, Desperation, Despondency,

Despair, Desperation, from the French desceptir, compounded of the privative de and the Latin spes hope, signifies the absence or the annihilation of all hope.

Despondency, from despond, in Latin despondeo, compounded of the privative de and spondeo to promise, signifies literally to deprive in a solemn manner, or cut off from every gleam of hope.

Despair is a state of mind produced by the view of external circumstances; desperation and *despondency* may be the fruit of the imagi-nation; the former therefore always rests on some ground, the latter are sometimes ideal: despair lies mostly in reflection; desperation and despondency in the feelings; the former marks a state of vehement and impatient feeling, the latter that of falling and mourn-ful feeling. *Despair* is often the forerunner of desperation and despondency, but it is not necessarily accompanied with effects so powerful: the strongest mind may have occasion to despair when circumstances warrant the sentiment ; men of an impetuous character are apt to run into a state of desperation ; a weak mind full of morbid sensibility is most liable to fall into despondency.

Despair interrupts or checks exertion; desperation impels to greater exertions; despondency unfits for exertion : when a physician despairs of making a cure, he lays aside the application of remedies; when a soldier sees nothing but death or disgrace before him, he is driven to desperation, and redoubles his Is driven to desperation, and reconnect in efforts; when a tradesman sees before him nothing but failure for the present, and want for the future, he may sink into despondency; despair is justifiable as far as it is a rational calculation into futurity from present appearances: desperation may arise from extraordinary circumstances or the action of strong passions; in the former case it is unavoidable, and may serve to rescue from great distress; in the latter case it is mostly attended with fatal consequences: despondency is a disease of the mind, which nothing but a firm trust in the goodness of Providence can obviate.

Beopair and grief distract my lab'ring mind ; Gods ! what a crime my impious heart design'd. POPE.

It may be generally remarked of those who squander what they know their fortame is not sufficient to a Vor,that in their most forvial moments there always breaks out some proof of discontent and impatience; they either scatter with a wild demonstration, or pay their money with a peevish anxiety.—JOHNSON.

Thomson submitting his productions to some who thought themselves qualified to criticise he heard of nothing but faults; but finding other judges more favourable, he did not suffer himself to sink into despondence, -JOHNSON.

Desperate, Hopeless.

Desperate (v. Despair) is applicable to persons or things; **Hopeless** to things only: a person makes a desperate effort; he undertakes a hopeless task.

Desperate when applied to things, expresses more than *hopeless*; the latter marks the absence of hope as to the attainment of good, the former marks the absence of hope as to the removal of an evil: a person who is in a *desperate* condition is overwhelmed with actual trouble for the present, and the prospect of its continuance for the future; ho whose case is *hopeless* is without the prospect of effecting the end he has in view; gamesters are frequently brought into *desperate* situations when bereft of every thing that might possibly serve to lighten the burdens of their misfortnes: it is a *hopeless* undertaking to end-avour to reclaim men who have plunged themselves deep into the labyrinths of vice.

Before the ships a *desperate* stand they made. And fir'd the troops, and call'd the gods to aid. POPE.

Th' Eneans wish in vain their wonted chief, Hopeless of flight, more hopeless of relief. DRYDEN.

Desperation, v. To despair.

Despicable, v. Contemptible.

To Despise, v. To contemn.

Despondency, v. To despair.

Despotic, v. Absolute.

Destination, v. Destiny.

To Destine, v. To allot.

Destiny, Fate, Lot, Doom.

Destiny, from *destine* (v. To appoint) signifies either the power that *destines*, or the thing *destined*.

Fate, v. Chance.

Lot, in German loos, signifies a ticket, die, or any other thing by which the casual distribution of things it determined; and in an extended sense, it expresses the portion thus assigned by chance.

Doom, in Saxon dome, Danish dom, most

probably like the word *deem*, comes from the Hebrew *dan* to judge, signifying the thing judged, spoken, or decreed.

All these terms are employed with regard to human events which are not under one's control: among the heathens *desting* and *fate* were considered as deities, who each in his way could direct human affairs, and were both superior even to Jupiter himself : the *Destinies*, or Parce as they were termed, presided only over life and death ; but *fate* was employed in ruling the general affairs of men. Since revelation has instructed mankind in the nature and attributes of the true God, these blind powers are now not acknowledged to exist in the over-ruling providence of an all-wise and an all-good Being; the terms *desting* and *fate* therefore have now only a relative sense, as to what happens without the will or control of the individual who is the subject of it.

Destiny is used in regard to one's station and walk in life; fate in regard to what one suffers; lot in regard to what one gets or possessess; and doom is that portion of one's destiny or fate which depends upon the will of another: destiny is marked out; fate is fixed; a lot is assigned; a doom is passed.

It was the destiny of Julius Casar to act a great part in the world, and to establish a new form of government at Rome; it was his *fate* at last to die by the hands of assassins, the chief of whom had been his avowed friends; had he been contented with a humbler *lot* than that of an empire, he might have enjoyed honours, riches, and a long life; his *doom* was sealed by the last step which he took in making himself emperor: it is not permitted for us to inquire into our *future desting*; it is our duty to submit to our *fate*, to be contented with our *lot*, and prepared for our *doom*: a parent may have great influence over the *desting* of his child, by the education he gives to him, or the principles he instils into his mind; there are many who ove their unhappy *fate* entirely to the want of early habits of plety; riches or poverty may be assigned to us as our *lot*, but the former will not ensure us happiness, nor the latter prevent us from being happy if we have a contented temper: criminals must await the *doom* of an earthly judge; but all met, as sinners, must meet the *doom* which is prepared for them at the awful day of judgment. It is the *desting* of some men to be always

It is the destiny of some men to be always changing their plan of life; it is but too frequently the *fale* of authors to labour for the benefit of mankind, and to reap nothing for themselves but poverty and neglect : it is the *lot* but of very few, to enjoy what they themselves consider a competency.

If death be your design—at least, said she, Take us along to share your destiny.—DEVDEN. The gods these armies and this force employ. The hostile gods conspire the fate of Troy —POPE. To labor is the fat of man below, And when Jove gave us life, he gave us woe.—POPE. Oh I grant me, gods ! ere Hector meets his doom, All I can ask of Heavin, an early tomb.—POPE.

Destiny, Destination.

Both **Destiny** and **Destination** are used for the thing *destined*; but the former is said in relation to a man's important concerns, the latter only of particular circumstances; in which sense it may likewise be employed for the act of destining.

Destiny is the point or line marked out in the walk of life; destination is the place fixed upon in particular: as every man has his peculiar destiny, so every traveller has his particular destination. Destiny is altogether set above he may influence, the destiny of another : destination is, however, the specific act of an individual, either for himself or another : we leave the destiny of a man to develope itself; but we may inquire about his own destination, or that of his children : it is a consoling reflection that the destinies of short-sighted mortals, like ourselves, are in the hands of One who both can and will overrule them to our advantage if we place full reliance in Him; in the destination of children for their several professions or callings, it is of importance to consult their particular turn of mind, as well as inclination.

Milton had once designed to celebrate king Arthur, as he hints in his verses to Mansus; but "Arthur was reserved," says Fenton, "to another *desting.*"-JOHN-SON.

Moore's original destination appears to have been for trade,-JOHNSON.

Destitute, v. Bare.

Destitute, v. Forsaken.

To Destroy, v. To consume.

To Destroy, v. To demolish.

Destruction, Ruin,

Destruction, from *destroy* and the Latin *destruo*, signifies literally to unbuild that which is raised up.

Ruin, from the Latin ruo to fall, signifies that which is fallen into pieces.

Destruction is an act of immediate violence; ruin is a gradual process; a thing is destroyed by some external action upon it; a thing falls to ruin of itself: we witness destruction wherever war or the adverse elements rage; we witness ruin whenever the works of man are exposed to the effects of time : nevertheless if *destruction* be more forcible and rapid, *ruin* is on the other hand more sure and complete : what is destroyed may be rebuilt or replaced; but what is *ruined* is lost for ever, it is past recovery: when houses or towns are destroyed, fresh ones rise up in their place ; but when commerce is ruined, it seldom returns to its old course.

Destruction admits of various, degrees ; ruin is something positive and general. The property of a man may be *destroyed* to a greater or less extent, without necessarily involving his ruin. The ruin of a whole family is oftentimes the consequence of *destruction* by fire. Health is *destroyed* by violent exercises, or some other active cause; it is *ruined* by a course of imprudent conduct. The happiness of a family is *destroyed* by broils and discord; the morals of a young man are ruined by a continued intercourse with vicious companions.

Destruction may be used either in the proper or the improper sense; ruin has mostly a moral application. The destruction of both quence of efforts, and is brought about by

body and soul is the consequence of sin ; the ruin of a man, whether in his temporal or spiritual concerns, is inevitable, if he follow the dictates of misguided passion.

The day shall come, that great avenging day, Which Troy's proud glories in the dust shall lay; When Priam's pow'rs, and Priam's self, shall fall, And one prodigious *ruin* swallow all,—POPE.

Destructive, Ruinous, Pernicious.

Destructive, signifies producing destruction (v. Destruction).

Ruinous signifies either having or causing

Pernicious, from the Latin pernicies or per and neco to kill violently, signifies causing violent and total dissolution.

Destructive and ruinous, as the epithets of the preceding terms, have a similar distinction in their sense and application ; fire and sword are destructive things ; a poison is destructive : consequences are ruinous; a condition or state is ruinous ; intestine commotions are ruinous to the prosperity of a state.

Pernicious approaches nearer to destructive than to ruinous; both the former imply tendency to dissolution, which may be more or less gradual; but the latter refers us to the result itself, to the *dissolution* as already having taken place : hence we speak of the instrument or cause as being destructive or pernicious, and the action or event as ruinous: destructive is applied in the most extended sense to every object which has been created or supposed to be so; *pernicious* is applicable only to such objects as act only in a limited way : sin is equally destructive to both body and soul; certain food is *pernicious* to the body; certain books are *pernicious* to the mind.

'Tis yours to save us if you cease to fear ; Flight, more than shameful, is *destructive* here.

There have been found in history few conquests more ruinous than that of the Saxons.—HUME.

The effects of divisions (in a state) are *pernicious* to the last degree, not only with regard to those advantages which they give the common enemy; but to those private evils which they produce in the heart of almost every particular person.-ADDISON.

Desultory, v. Cursory.

To Detach, v. To separate.

To Detain, v. To hold.

To Detect, Discover.

Detect, from the Latin de privative and tego to cover, and Discover, from the priva-tive dis and cover, both originally signify to deprive of a covering.

Detect is always taken in a bad sense ; discover in an indifferent sense. A person is detected in what he wishes to conceal; a person or a thing is *discovered* that has unintention-ally lain concealed. Thieves are *detected* in picking pockets; a lost child is discovered in a wood, or in some place of security. Detection is the act of the moment ; it is effected by the aid of the senses : a discovery is the consecircuitous means, and the aid of the understanding. A plot is *detected* by any one who cammunicats what he has seen and heard; many murders have been *discovered* after a lapse of years by ways the most extraordinary. Nothing is *detected* but what is actually passing; many things are *discovered* which have long passed. Wicked men go on in their career of vice with the hope of escaping *detection*; the *discovery* of one villany often leads to that of many more.

Cunning when it is once detected loses its force.

We are told that the Spartans, though they punished theft in the young men when it was *discovered*, looked upon it as honourable if it succeeded.—ADDISON.

To Detect, v. To convict.

To Deter, Discourage, Dishearten.

Deter, in Latin deterreo, compounded of de and terreo, signifies to frighten away from a thing.

Discourage and Dishearten, by the privative dis, signify to deprive of courage or heart. One is deterred from commencing any thing, one is discouraged or diskeattened from proceeding. A variety of motives may deter any one from an undertaking; but a person is discouraged or diskeattened mostly by the want of success or the hopelessness of the case. The wicked are son etimes deterred from committing enormities by the fear of punishment; projectors are discouraged from entering into resh speculations by observing the failure of others : there are few persons who would not be diskeattened from renewing their endeavours, when they had experienced nothing but ill-success. The prudent and the fearful are alike easily to be deterred; impatient people are nost apt to be discauraged; faint-hearted people are easiest diskautened. The foolhardy and the obdurate are the least easily deterred from their object; the persevering will not suffer themselves to be discouraged by particular failures; the resolute and selfconfident will not be diskeartened by trifling difficulties.

But thee or fear *deters*, or sloth detains: No drop of all thy father warms thy veins,—POPE.

The proud man *discourages* those from approaching him who are of a mean condition, and who must want his assistance.—ADDISON.

6.—ADDIDGA. Be not disheartened then, nor cloud those looks, That wont to be more cheerful and serene, Than when fair morning first smiles on the world. MILTON,

To Determine, v. To decide.

To Determine, Resolve.

Determine, v. To decide.

Resolve, v. Courage.

To determine is more especially an act of the judgement; * to resolve is an act of the will: the former requires examination and choice; we determine how or what we shall do: the latter requires a firm spirit; we resolve that we will do what we have determined upon. Our determinations should be prudent, that they may not cause repentance; our

• Vide Abbé Girard : " Decision, resolution."

resolutions should be fixed, in order to prevent variation. There can be no co-operation with a man who is *undetermined*; it will be dangerous to co-operate with a man who is *irresolute*.

In the ordinary concerns of 1 fe we have frequent occasion to determine without resolving ; in the discharge of our moral duties, or the performance of any office, we have occasion to resolve without determining. A master deter-mines to dismiss his servant; the servant resolves on becoming more diligent. Personal convenience or necessity gives rise to the determination : a sense of duty, honour, fidel-ity, and the like, gives birth to the resolution. A traveller determines to take a certain route : a learner resolves to conquer every difficulty in the acquirement of learning. Humour or the acquirement of learning. change of circumstances occasions a person to alter his determination; timidity, fear, or defect in principle, occasions the resolution to waver. Children are not capable of determining; and their best resolutions fall before the gratification of the moment. Those who determine hastily are frequently under the necessity of altering their determinations: there are no a sick bed : the return of health is quickly succeeded by a recurrence to our former course of life.

In matters of science, determine is to fix the mind, or to cause it to restin a certain opinion; to resolve is to lay open what is obscure, to clear the mind from doubt and hesitation. We determine points of question; we resolve difficulties. It is more difficult to determine in matters of rank or precedence than in cases where the solid and real interests of men are concerned; it is the business of the teacher to resolve the difficulties which are proposed by the scholar. Every point is not proved which is determined; nor is every difficulty resolved which is answered.

When the mind hovers among such a variety of allurements, one had better settle on a way of life that is not the very best we might have chosen, than grow old without determining our choice.—ADDISON.

The resolution of dying to end our miseries does not show such a degree of magnanimity, as a resolution to bear them, and submit to the dispensations of Providence. -ADDISON.

We pray against nothing but sin, and against evil in general (in the Lord's prayer), leaving it with Omniscience to determine what is really such.—ADDISON.

I think there is no great difficulty in resolving your doubts. The reasons for which you are inclined to visit London are, I think, not of sufficient strength to answer the objections.-JOHNSON.

To Determine, v. To fix.

Determined, v. Decided.

To Detest, v. To abhor.

To Detest, v. To hate.

Detestable, v. Abominable.

To Detract, v. To asperse.

To Detract, v. To disparage.

Detriment, v. Disadvantage.

Devastation, v. Ravage.

To Develope, v. To unfold.

To Deviate, Wander, Swerve, Stray.

Deviate, from *devious*, and the Latin *de viâ*, signifies literally to turn out of the way.

Wander, in German wandern, or wandeln, probably connected with wenden to turn, and the Greek βauwa to go, signifies in general the act of going.

Swerve, probably from the German schweifen to ramble, schweben to hover, fluctuate, &c., signifies to take an unsteady, wide, and indirect course.

Stray is probably a change from erro to wander.

Deviate always supposes a direct path; wander includes no such idea. The act of deviating is commonly faulty, that of wandering is indifferent: they may frequently exchange signific tions; the former being justifiable by necessity; and the latter arising from an unsteadiness of mind. Deviate is mostly used in the moral acceptation; wander may be used in either sense. A person deviates from any plan or rule laid down; he wanders from the subject in which he is engaged. As no rule can be laid down the wanders from the subject in which he is engaged. As no rule can be laid down their moral conduct to deviate occasionally; yet every wanton deviation from an established practice evinces a culpable temper on the part of the deviator. Those who wander into the regions of metaphysics are in great danger of losing themselves; it is with them as with most wanderers, that they spend-their time at best but idly.

To swerve is to deviate from that which one holds right; to stray is to wander in the same bad sense: men swerve from their duty to consult their interest; the young stray from the path of recititude to seek that of pleasure.

While we remain in this life we are subject to innumerable temptations, which, if listened to, will make us *deviate* from reason and goodness.—SPECTATOR.

the from reason and goodness.—SPECTATOR. Our aim is happliness; "its yours, "its mine; He said; " its the pursuit of all that live, yet few attain it, if 'wase e'r attain'd; But they the widest wander from the mark, Who thro' the flow ry paths of sauntering joy Seek this coy goddess."—ARMSTRONG.

Nor number, nor example, with him wrought, To swerve from truth.-MILTON.

Why have I stray'd from pleasure and repose, To seek a good each government bestows? GOLDSMITH.

To Deviate, v. To digress.

Device, Contrivance.

Device, from *devise*, compounded of *de* and *visus* or *video* to see, signifies to bring to light.

Contrivance, from contrive (v. Contrive).

There is an exercise of art displayed in both these actions; but the former has most of ingenuity, trick, or cunning; the latter more of deduction and plain judgment in it. A *device* always consists of some invention or something newly made; a *contrivance* mostly respects the mode, arrangement, or disposition of things. Artists are employed in conceiving *devices*; men in general use *contrivances* for the ordinary concerns.

A device is often employed for bad and frau-

dulent purposes ; contrivances mostly serve for innocent purposes of domestic life. Beggars have various devices for giving themselves the appearance of wretchedness and exciting the compassion of the spectator : those who are reduced to the necessity of supplying their wants commonly succeed by forming contrivances of which they had not before any conception. Devices are the work of the human understanding only : contrivances are likewise formed by animals. Men employ devices with an intention either to deceive or to please others ; animals have their contrivances either to supply some want or to remove some evil.

As I have long lived in Kent, and there often heard how the Kentish men evaded the conqueror by carrying green boughs over their heads; it put me in mind of practising this *device* against Mr. Simper.—STEELE.

All the temples as well as houses of the Athenians were the effects of Nestor's (the architect) study and labour, insomuch that it was said, Sure Nestow will now be famous; for the habitations of gods, as well as men, are built by his contribute.—STELE,

Devil, Demon.

Devil, in Saxon deost, Welsh diaful, French diable, Italian diaxolo, Dutch duixel, Greek $\delta\iota a\beta o\lambda os$ from $\delta\iota a\beta a\lambda \omega$ to traduce, signifies properly a calumniator, and is always taken in the bad sense, for the spirit which incites to evil, and tempts men through the medium of their evil passions.

Demon, in Latin demon, Greek dator from data to know, signifies one knowing, that is, having preternatural knowledge, and is taken either in a bad or good sense for the power that acts within us and controls our actions.

Since the devil* is represented as the father of all wickedness, associations have been connected with the name that render its pronunciation in familiar discourse offensive to the chastened ear; while demon is a term of indifferent application, that is commonly substituted in its stead to designate either a good or an evil spirit.

Malice and fraud are the peculiar characteristics of the devil, rage is properly that of a demon. The devil is said in proverbial discourse to be in such things as go contrary to our wishes; the demon of jealousy is said to possess the mind that is altogether carried away with that passion. Men who wish to have credit for more goodness than they possess, and to throw the load of guilt off themselves, attribute to the devil a perpetual endeavour to draw them into the commission of crimes; wherever the demon of discord has got admit tance there is a farewell to all the comforts of social life.

The enemies we are to contend with are not men but devils.-TILLOTSON.

My good *demon* who sat at my right hand during the course of this whole vision, observing in me a burning desire to join that glorious company told me he highly approved of that generous ador with which I seemed transported.-ADDISON.

To Devise, v. To contrive.

To Devise, Bequeath.

Devise, compounded of de and vise or visus participle of video to see or show, signifies to point out specifically.

* Vide Abbé Girard ; "Diable, demon."

Bequeath, compounded of be and queath, in Saxon cuesan, from the Latin queeso to say, signifies to give over to a person by saying or by word of mouth.

To devise is a formal, to bequeath is an informal assignment of our property to another on our death. We devise therefore only by a legal testament; we may bequeath simply by word of mouth, or by any expression of our will: we can devise only that which is property in the eye of the law; we may bequeath in the moral sense anything which we cause to piss over to another; a man devises his lands; he bequeaths his name or his glory to his children.

The right of inheritance or descent to his children and relations seems to have been allowed much earlier than the right of *devising* by lestament.—BLACKSTONE.

With this, the Medes to lab'ring age bequeath New lungs,-DRYDEN.

Devoid, v. Emply.

To Devote, v. To addict.

To Devote, v. To dedicate.

Devout, v. Holy.

Dexterity, Address, Ability.

Dexterity, in Latin dexteritas, comes from dexter the right hand, because that is the one most fitted for action.

Address signifies properly the mode of address or of managing one's-self (v. Address).

Ability (v. Ability) signifies the power of having or holding one's-self.

Desterity, says the Abbe Girard, * respects the manner of executing things; it is the mechanical facility of performing an office : address refers to the use of means in executing : abddy to the discernment of the things themselves.

Dexterity and address are but in fact modes of ability: the former may be acquired; the latter is the gift of nature: we may have ability to any degree (*v. Ability*), but dexterity and address are positive degrees of ability. To form a good government there must be ability in the prince or his ministers; address in those to whom the detail of operations is entrusted; and dexterity in those to whom the execution of orders is entrusted. With little exclusion of orders is entrusted. With little ability and long habit in transacting business, we may acquire a dexterity in dispatching it, and address in giving it whatever turn will best suit our purpose.

Desterily lends an air of ease to every action; address supplies art and ingenuity in contrivance; ability enables us to act with intelligence and confidence. To manage the whip with desterily, to curry on an intrigue with address, to display some ability on the turf, will raise a man high in the rank of the present fashionables.

It is often observed that the race is won as much by the *dexterity* of the rider as by the vigor and flectness of the animal.—EARL OF BATH.

It was no sooner dark than she conveyed into his room a young maid of no disagreeable figure, who was one of her attendants, and did not want address to improve the opportunity for the advancement of her fortune.—SPEC-TATOM.

* Vide "Dexterité, adresse, habilité."

It is not possible for our small party and small *ability* to extend their operations so far as to be much feit among such numbers.-COWPER.

Dexterous, v. Clever.

Dialect, v. Language.

Dialogue, v. Conversation.

To Dictate, Prescribe.

Dictate, from the Latin dictatus and dictum a word, signifies to make a word for another; and Prescribe literally signifies to write down for another (a. To appoint), in which sense the former of these terms is used technically for a principal who gets his secretary to write down his words as he utters them; and the latter for a physician who writes down for his patient what he wishes him to take as a remedy. They are used figuratively for a species of

They are used injuratively for a species of counsel given by a superior; it o dictate is however a greater exercise of authority than to prescribe. To dictate amounts even to more than to command; it signifies commanding with a tone of unwarrantable authority, or still oftener a species of commanding by those who have no right to command; it is therefore mostly taken in a bad sense. To prescribe partakes altogether of the nature of counsel, and nothing of command: it serves as a rule to the person prescribed, and is justified by the superior wisdom and knowledge of the person prescribing; it is therefore always taken in an indifferent or a good sense. He who dictates speaks with an adventitious authority; he who prescribes has the sanction of reason.

To dictate implies an entire subserviency in the person dictated to: to prescribe carries its own weight with it in the nature of the thing prescribed. Upstarts are ready to dictate even to their superiors on every occasion that offers; modest people are often fearful of giving advice lest they should be suspected of prescribing.

The physician and divine are often heard to dictate in private company with the same authority which they exercise over their patients and disciples.—BUDGELL.

In the form which is *prescribed* to us (the Lord's praver), we only pray for that happiness which is our chief good, and the great end of our existence, when we petition the Supreme for the coming of his kingdom,— ADDISON.

Dictate, Suggestion.

Dictate signifies the thing dictated, and has an imperative sense as in the former case (v. To dictate).

Suggestion signifies the thing suggested, and conveys the idea of its being proposed secretly or in a gentle manner.

A dictate comes from the conscience, the reason, or the passion : suggestions spring from the mind, the will, or the desire. Dictate is taken either in a good or bad sense : suggestion mostly in a bad sense. It is the part of a Christian at all times to listen to the dictates of conscience : this the characteristic of a weak mind to follow the suggestions of envy. A man who yields to the dictates of passion renounces the character of a rational being : wheever does not resist the suggestions of his own evil mind is very far gone in corruption, and will never be able to bear up long against temptation.

Dictate is employed only for what passes inwardly; suggestion may be used for any action on the mind by external objects. No man will err essentially in the ordinary affairs of life who is guided by the dictates of plain sense. It is the lot of sinful mortals to be drawn to evil by the suggestions of Satan as well as their own evil inclinations.

When the *dictates* of honour are contrary to those of religion and equity, they are the greatest depravations of human nature, -ADDISON.

Did not conscience suggest this natural relation between guilt and punishment; the mere principle of approbation or disapprobation, with respect to moral conduct, would prove of small efficacy _BLAIR.

Diction, Style, Phrase, Phraseology.

Diction, from the Latin *dictio*, saying, is put for the mode of expressing ourselves.

Style comes from the Latin *stylus* the bodkin with which they both wrote and corrected what they had written on their waxen tablets; whence the word has been used for the manner of writing in general.

Phrase, in Greek φρασις from φραζω to speak; and Phraseology from φρασις and have, both signify the manner of speaking

Abyos, both signify the mainer of speaking. Diction expresses much less than style: the former is applicable to the first efforts of learners in composition; the latter only to the original productions of a matured mind.

the original productions of a matured mind. Errors in grammar, false construction, a confused disposition of words, or an improper application of them, constitutes bad dicton; but the niceties, the elegancies, the peculiarities, and the beauties of composition, which mark the genius and talent of the writer, are what is comprehended under the name of style. Diction is a general term, applicable alike to a single sentence or a connected composition; style is used in regard to a regular piece of composition.

As diction is a term of inferior import, it is of course mostly confined to ordinary subjects, and style to the productions of authors. We should speak of a person's diction in his private correspondence, but of his style in his literary works. Diction requires only to be pure and clear; style may likewise be terse, polished, elegant, florid, poetic, sober, and the like.

Diction is said mostly in regard to what is written; phrase and phraseology are said as often of what is spoken as what is written; as that a person has adopted a strange phrase or phraseology. The former respects single words; the latter comprehends a succession of phrases.

Prior's diction is more his own than that of any among the successors of Dryden.-JOHNSON.

I think we may say with justice that when mortals converse with their Creator, they cannot do it in so proper a *style* as in that of the Holy Scriptures.-ADDI-SON.

Rude am I in speech, And little blest with the soft *phrase* of speech. SHAKSPEARE.

I was no longer able to accommodate myself to the accidental current of my conversation; my notions grew particular and paradoxical, and my *phraseology* formal and unlashionable.-JOHNSON.

Dictionary, Encyclopædia.

Dictionary, from the Latin *dictum* a saying or word, is a register of words.

Encyclopædia, from the Greek εγκυκλοπαιδεια or εν in, κυκλος a circle, and παιδεια learning signifies a register of things.

learning signifies a register of things. The definition of words, with their various changes, modifications, uses, acceptations and applications, are the proper subjects of a *dietionary*; the nature and property of things, with their construction, uses, powers, &c., &c., are the proper subjects of an *encyclopadia*. A general acquaintance with all arts and sciences as far as respects the use of technical terms, and a perfect acquaintance with the classical writers in the language, are essential for the composition of a *ductionary*; an entire acquaintance with all the minutize of every art and science is requisite for the composition of an *encyclopadia*. A single individual may quality himself for the task of writing a *dictionary*; but the universality and diversity of knowledge contained in an *encyclopadia*.

The term dictionary has been extended in its application to any work alphabetically arranged, as biographical, medical, botanical dictionaries, and the like; but still preserving this distinction, that a dictionary always contains only a general or partial illustration of the subject proposed, whilst an *engelopadia* embraces the whole circuit of science.

If a man that lived an age or two ago should return into the world again, he would really want a *dictionary* to help him to understand his own language,—TILLOT-SON.

Every science borrows from all the rest, and we cannot attain any single one without the *encyclopædia*.--GLANVILLE.

Dictionary, Lexicon, Vocabulary, Glossary, Nomenclature.

Dictionary, v. Dictionary, is a general term; Lexicon from $\lambda e_{\gamma \omega}$ to say; Yocabulary from $\nu o z$, a word; Glossary from gloss to explain, from $\gamma \lambda \omega \sigma \sigma a$ the tongue: and Nomenclature from nomen, are all species of the dictionary.

Leticon is a species of dictionary appropriately applied to the dead languages. A Greek or Hebrew leticon is distinguished from a dictionary of the French or English languages. A vecabulary is a partial kind of dictionary which may comprehend a simple list of words, with or without explanation, arranged in order or otherwise. A glossary is an explanatory vecabulary, which commonly serves to explain the obsolete terms employed in any old author. A nomenclature is literally a list of names, and in particular a reference to proper names.

To Die, Expire.

Die, in low German *doen*, Danish *doe*, from the Greek $\theta v \epsilon u$ to kill, designates in general the extinction of being.

Expire, from the Latin *e* or *ex* and *spiro* to breathe out, designates the last action of life in certain objects.

DIFFER.

She died every day she lived .- ROWE.

Pope died in the evening of the thirtieth day of May, 1744, so placidly, that the attendants did not discern the exact time of his *expiration*.—JOHNSON.

* There are beings, such as trees and plants, which are said to live, although they have not breath ; these die, but do not expire : there are other beings which absorb and emit air, but other beings which absorb and emit air, but do not live; such as the flame of a lamp, which does not die, but it expires. By a natural metaphor, the time of being is put for the life of objects; and hence we speak of the date expiring, the term expiring, and the like; and as life is applied figuratively to moral objects, so may death to objects not having physical life.

A parliament may expire by length of time BLACKSTONE,

A dissolution is the civil death of parliament. BLACKSTONE.

When Alexander the Great died, the Grecian monarchy expired with him.-SOUTH.

To Die, v. To perish.

Diet, v. Food.

Diet, v. Assembly.

To Differ, Vary, Disagree, Dissent.

Differ, in Latin differo or dis and fero, signifies to make into two.

Vary, v. To change, alter.

Disagree is literally not to agree.

Dissent, in Latin dissentio or dis and sentio, signifies to think or feel apart or differently

Differ, vary, and disagree, are applicable either to persons or things; dissent to persons only. First as to persons: to differ is the most general and indefinite term, the rest are but modes of difference: we may differ from any cause, or in any degree; we vary only in small matters; thus persons may differ or vary in their statements. There must be two at least to differ ; and there may be an indefinite number: one may vary, or an indefinite number may vary ; two or a specific number disagree : thus two or more may differ in an account which they give ; one person may vary at different times in the account which he gives ; and two particular individuals disagree: we may differ in matters of fact or speculation; we vary only in matters of fact; we disagree mostly in matters of speculation. Historians may differ in the representation of an affair, and authors may differ in their views of a particular subject; narrators vary in certain circumstanes; two priticular philosophers disagree in accounting for a phenomenon.

To disagree is the act of one man with another: to dissent is the act of one or more in relation to a community; thus two writers on the same subject may *disagree* in their con-clusions, because they set out from *different* premises; men *dissent* from the established religion of their country according to their education and character.

When applied to the ordinary transactions of life, differences may exist merely in opinion, or with a mixture of more or less acrimonious and discordant feeling; variances arise from a

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collision of interests; disagreements from asperity of humour; dissensions from a clashing of opinions ; differences may exist between nations, and may be settled by cool discus-sions; when variances arise between neigh-bours, their passions often interfere to prevent accommodations; when the members of a family consult interest or humour rather than affections, there will be necessarily disagreements; and when many members of a community have an equal liberty to express their opinions, there will necessarily be dissensions.

The ministers of the different potentates conferred and conferred ; but the peace advanced so slowly that speedier methods were found necessary, and Bolingbroke was sent to Paris to adjust *differences* with less formality.-JOHX-How many bleed By shameful *variance* betwixt man and man. THOMSON.

On his arrival at Geneva, Goldsmith was recommended as a travelling tutor to a young gentleman who had been unexpectedly left a sum of money by a near relation. This connexion lasted but a short time: they disagreed in the south of France and parted—JOHNSON.

When Carthage shall contend the world with Rome, Then is your time for faction and debate, For partial favor and permitted hate; Let now your immature dissension cease.—DRYDEN.

In regard to things, differ is said of two things with respect to each other; vary of one thing in respect to itself: thus two tempers defer from each other, and a person's temper varies from time to time. Things differ in their essences, they vary in their accidents; thus the genera and species of things *differ* from each other, and the individuals of each species vary ; differ is said of everything pro-miscuously, but disagree is only said of such things as might agree ; thus two trees differ from each other by the course of things, but two numbers disagree which are intended to agree.

We do not know in what either reason or instinct con-sist, and therefore cannot tell with exactness in what they differ.-JOHNSON.

.-JOHNSON. That mind and body often sympathize Is plain; such is this union nature ties; But then as often too they disagree, Which proves the soul's superior progeny. JENYNS.

Trade and commerce might doubtless be still varied a thousand ways, out of which would arise such branches as have not be touched.-JOHNSON.

Difference, Variety, Diversity, Medley.

Difference signifies the cause or the act of differing.

Variety, from various or vary, in Latin varius, probably comes from varus a speck or speckle, because this is the best emblem of

Diversity, in Latin diversitas, comes from diverto, compounded of di and verto, and signifies to turn asunder.

Medley comes from the word meddle, which is but a change from mingle, mir, &c

Difference and variety seem to lie in the things themselves; diversity and medley are created either by accident or design: a difference may lie in two objects only ; a variety cannot exist without an assemblage; a difference is discovered by means of a comparison which the mind forms of objects to prevent confu-

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sion; variety strikes on the mind, and pleases the imagination with many agreeable images; it is opposed to dull uniformity: the acute observer traces differences, however minute, in the objects of his research, and by this means is enabled to class them under their general or particular heads; *nature affords such an infine variety in everything which exists, that if we do not perceive it the fault is in ourselves; diversity arises from an assemblage of objects naturally contrasted; a medley is produced by an assemblage of objects so ill suited as to produce a ludicrous effect.

Discrstly exists in the tastes or opinions of men; a melley is produced by the concurrence of such tastes or opinions as can in no wise coalesce: where the minds of men are disengaged from the shackles of superstition and despotism, there will be a great diversity of opinions; where a number of men come together with different habits, we may expect to find a medley of characters; good taste may render a diversity of colour agreeable to the eye; caprice or bad taste will be apt to form a ridiculous medley of colours and ornaments. A diversity of sounds beard at a suitable distance in the stillness of the evening, will have an agreeable effect on the car; a medley of noises, whether heard near or at a distance, must always be hareh and offensive.

Homer does not only outshine all other poets in the *variety*, but also in the novelty of his characters,—ADDI-SON.

The goodness of the Supreme Being is no less seen in the *diversity*, than in the multitude of living creatures.— ADDISON.

What unnatural motions and counter-ferments must such a *medley* of intemperance produce in the body ?— ADDISON.

Difference, Distinction.

Difference, v. Difference, variety.

Distinction, v. To abstract, distinguish.

Difference lies in the thing; distinction is the act of the person; the former is, therefore, to the latter as the cause to the effect; the distinction rests on the difference: those are equally bad logicians who make a distinction without a difference, or who make no distinction where there is a difference. Sometimes distinction is put for the ground of distinction, which brings it nearer in sense to difference, in which case the former is a species of the latter: a difference is either external or internal; a distinction is always external : we have differences in character, and distinctions in dress : the difference between profession and practice, though very considerable, is often lost sight of God, there is no rank or distinction that will screen a man from the consequences of unreported sins.

> O son of Tydeus, cease ! be wise, and see How vast the *diff'rence* of the gods and thee.

When I was got into this way of thinking, I presently gree conceited of the argument, and was just preparing to write a letter of advice to a member of parlument, for opening the freedom of our towns and trades, for taking away all ranner of *distinctions* between the natives and foreigners.—STEELE.

* Vide Abbé Girard; "Difference, diversité, varieté, Mgarrure."

Difference, Dispute, Altercation, Ouarrel.

Difference, v. To differ.

Dispute, v. To argue.

Altercation, in Latin altercatio and alterco from alterum and cor another mind, signifies the expressing another opinion.

Quarrel, in French querelle, from the Latin queror to complain, signifies having a complaint against another.

All these terms are here taken in the general sense of a difference on some personal question ; the term difference is here as general and indefinite as in the former case (v. To differ, vary): a difference, as distinguished from the others, is generally of a less serious and personal kind ; a *dispute* consists not only of angry words, but much ill blood and unkind offices ; an *alterca*tion is a wordy dispute, in which difference of opinion is drawn out into a multitude of words on all sides; quarrel is the most serious of all differences, which leads to every species of a misunderstanding, which may be easily rec-tified; differences seldom grow to disputes but by the fault of both parties ; altercations arise mostly from pertinacious adherence to, and obstinate defence of, one's opinions; quarrels mostly spring from injuries real or supposed : differences subsist between men in an individual or public capacity; they may be carried on in a direct or indirect manner; disputes and altercations are mostly conducted in a direct manner between individuals ; quarrels may arise betwixt nations or individuals, and be carried on by acts of offence directly or indirectly.

Ought lesser differences altogether to divide and estrange those from one another, whom such ancient and sacred bands unite ?-BLAIR.

I have often been pleased to hear *disputes* on the Exchange adjusted between an inhabitant of Japan and an alderman of London,—ADDISON.

In the house of Peers the bill passes through the same form as in the other house, and if rejected no more notice is taken, but it passes *sub silentio* to prevent unbecoming *altercation*.—BLACKSTONE.

Unvex'd with *quarrels*, undisturb'd with noise, The country king his peaceful realm enjoys. DRYDEN.

Different, Distinct, Separate.

* Different, v. To differ, vary.

Distinct, in Latin distinctus participle of distinguo (v. To abstract, separate).

Separate, v. To abstract.

Difference is opposed to similitude; there is no difference between objects absolutely alike; distinctness is opposed to identity; there can be no distinction where there is only one and the same being: separation is opposed to unity; there can be no separation between objects that coalesce or adhere: things may be different and not distinct, or distinct and not different and not distinct, or distinct and not different is different is said altogether of the internal properties of things; distinct is said of things as objects of vision, or as they appear either to the eye or the mind: when two or more things are seen only as one, they may be different, but

* Vide Bauzée: " Distinction, diversité, separation;"

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they are not distinct ; but whatever is seen as two or more things, each complete in itself. is *distinct*, although it may not be *different*: two roads are said to be different which run in different directions, but they may not be distinct when seen on a map : on the other hand, two roads are said to be distinct when they are observed as two roads to run in the same direction, but they need not in any particular to be different: two stars of different magnitudes may, in certain directions, appear as one, in which case they are *different*, but not *distinct* : two books on the same subject, and by the same author, but not written in continuation of each other, are *distinct* books, but not

different. What is separate must in its nature be genewhich is distinct: when houses are separate they are obviously distinct; but they may frequently be distinct when they are not positively separated : the distinct is marked out by some external sign, which determines its beginning and its end; the *separate* is that which is set apart, and to be seen by itself; *distinct* is a apart, and only in determining the singularity or plurality of objects; the separate only in re-gard to their proximity or to distance from each other; we speak of having a distinct household, but of living in separate apartments; of dividing one's subject into distinct heads, or of making things into *separate* parcels: the body and soul are *different*, in as much as they have *different* properties; they are *distinct* in as much as they have marks by which they may be distinguished, and at death they will be

No hostile arms approach your happy ground; Far diffrent is my fate.—DRYDEN. In sep rote troops let every leader call, Each strengthen each, and all encourage all, What chief or soldier of the num "rous band, Or bravely fights or ill obeys command, When thus distinct they war, soon shall be known

Different, Several, Divers, Sundry, Various.

All these terms are employed to mark a number (v. To differ, vary); but Different is the most indefinite of all these terms, as its office is rather to define the quality than the number, and is equally applicable to few and many; it is opposed to singularity, but the other terms are employed positively to express many. Several, from to sever, signifies split or made into many; they may be either different or alike: there may be several different things, or several things alike; but there cannot be several divers things, for the word divers signifies properly many different. Sundry, from asuade or apart, signifies many things scat-tered or at a distance, whether as it regards time or space. Various expresses not only a greater number, but a greater diversity than

The same thing often affects different persons differently: an individual may be affected several times in the same way; or particular persons may be affected at sundry times and in divers manners; the ways in which men are affected are so various as not to admit of enumeration : it is not so much to understand

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different languages as to understand several different languages: divers modes have been suggested and tried for the good education of youth, but most of too theoretical a nature to admit of being reduced successfully to practice an incorrect writer omits sundry articles that belong to a statement ; we need not wonder at the misery which is introduced into families by extravagance and luxury, when we notice the infinitely various allurements for spending money which are held out to the young and the thoughtless.

It is astonishing to consider the *different* degrees of care that descend from the parent to the young, so far as is absolutely necessary for the leaving a posterity.—ADDI-

The bishop has *several* courts under him, and may visit at pleasure every part of his diocese, -BLACKSTONE

In the frame and constitution of the ecclesiastical polity, there are *divers* ranks and degrees.-BLACK-STONE.

Fat olives of *sundry* sorts appear, Of *sundry* shapes their unctuous berries bear DRYDEN.

Different, Unlike.

Different is positive, Unlike is negative : we look at what is *different*, and draw a com-parison; but that which is *unlike* needs no comparison : a thing is said to be *different* from every other thing, or *unlike* to any thing seen before; which latter mode of expression ob-viously conveys less to the mind than the

How *different* is the view of past life in the man who is grown old in knowledge and wisdom from that of him who is grown old in ignorance and folly -ADDISON.

How far unlike those chiefs of race divine. How vast the diff'rence of their deeds and mine.

Difficult, v. Arduous.

Difficult, v. Hard.

Difficulties, Embarrassments, Troubles.

These terms are all applicable to a person's concerns in life; but **Difficulties** relate to the *difficulty* (v. *Difficulty*) of conducting a business; Embarrassments relate to the Trouble to the pain which is the natural consequence of not fulfilling engagements or answering demands. Of the three, the term difficulties expresses the least, and that of troubles the most. A young man on his entrance into the world will unavoidably experience *difficulties*, if not provided with ample means in the outset. But let his means be ever so ample, if he have not prudence and talents fitted for business, he will hardly keep himself free from embarrassments, which are the greatest *troubles* that can arise to disturb the peace of a man's mind.

Young Cunningham was recalled to Dublin, where he continued for four or five years, and of course experienced all the *difficulties* that attend distressed situations,---JOINSON.

Few men would have had resolution to write books with such embarrassments (as Milton laboured under). -

Virgil's sickliness, studies, and the *troubles* he met with, turned his hair grey before the usual time,-WALSH.

Difficulty, in Latin difficultas and difficilis, compounded of the privative dis and facilis easy, from facio to do, signifies not easy to be

Obstacle, in Latin obstaculum from obsto to stand in the way, signifies the thing that stands in the way between a person and the object he has in view.

Impediment, in Latin impedimentum from impedio compounded of in and pedes, signifying something that entangles the feet.

All these terms include in their signification that which interferes either with the actions or views of men: the difficulty* lies most in the nature and circumstances of the thing itself; the obstacle and impediment consist of that which is external or foreign: a difficulty interferes with the completion of any work; an obstacle interferes with the attainment of any end; an impediment in-terrupts the progress, and prevents the execution of one's wishes : a *dificulty* embarrasses, it suspends the powers of acting or deciding; an obstacle opposes itself, it is properly met in the way, and intervenes between us and our object; an impediment shackles and puts a stop to our proceedings: we speak of en-countering a dificulty, surmounting an obstacle, and removing an impediment : the disposition of the mind often occasions more difficulties in negotiations than the subjects themselves; the eloquence of Demosthenes was the greatest obstacle which Philip of Macedon experienced in his political career; ignorance of the lan-guage is the greatest *impediment* which a foreigner experiences in the pursuit of any object out of his own country.

Truth has less of trouble and *difficulty*, of entangle-ment and perplexity, of danger and hazard in it.- TILLOT-SON.

One obstacle must have stood not a little in the way of that preferment after which Young seems to have panted. Though he took orders, he never entirely shook off politics. -CROFT.

The necessity of complying with times, and of sparing persons, is the great *impediment* of biography.—JOHN-SON.

Diffident, v. Distrustful. Diffident, v. Modest.

Diffuse, Prolix.

Both mark defects of style opposed to

Diffuse, in Latin *diffusus* participle of *diffundo* to pour out or spread wide, marks

Prolix, in French prolize, changed from prolaxus, signifies to let loose in a wide space. The diffuse is properly opposed to the pro-cise; the prolix to the concise or laconic. A diffuse writer is fond of amplification, he abounds in epithets, tropes, figures, and illustrations ; the *prolix* writer is fond of circumlocution, minute details, and trifling particulars. Diffuseness is a fault only in degree, and according to circumstances; prolixity is a

* Vide Abbé Girard: " Difficulté, obstacle, empêche-ment."

to the use of words unnecessarily; the latter to the use of phrases, as well as words, that are altogether useless: the *diffuse* style has too much of repetition; the prolix style abounds in tautology. Diquiseness often arises from an exuberance of imagination; prolixity from the want of imagination; on the other hand the former may be coupled with great superficiality, and the latter with great

Gibbon and other modern writers have fallen into the error of *diffuseness*. Lord Clarendon and many English writers preceding him are chargeable with prolixity.

Few authors are more clear and perspicuous on the whole than Archbishop Tillotson and Sir William Temple, yet neither of them are remarkable for precision; they are loose and *diffuse*.—BLAIR.

I look upon a tedious talker, or what is generally known by the name of a story teller, to be much more insuffer-able than a *prolux* writer.—STEELE.

To Diffuse, v. To spread.

Digest, v. Abridgement.

To Digest, v. To dispose.

Dignified, v. Majestic.

Dignity, v. Honor.

To Digress, Deviate.

Both in the original and the accepted sense, these words express going out of the ordinary course; but Digress is used only in particular, and Deviate in general cases.

We digress only in a narrative whether written or spoken; we deviate in actions as well as in words, in our conduct as well as in writings.

Digress is mostly taken in a good or indifferent sense; deviate in an indifferent or bad sense. Although frequent digressions are faulty, yet occasionally it is necessary to digress for the purposes of explanation; every deviation is bad, which is not sanctioned by the necessity of circumstances.

The *digressions* in the Tale of a Tub, relating to Wotton and Bentley, must be confessed to discover want of know-ledge or want of integrity.—JOHNSON.

A resolution was taken (by the authors of the Spectator) of courting general approbation by general topics; to this practice they adhered with few *deviations.*—JOHN-SON.

To Dilate, Expand.

Dilate, in Latin dilato from di apart and latus wide, that is, to make very wide.

Expand, in Latin expando compounded of ex and pando to spread, from the Greek daww to appear or show, signifying to set forth or lay open to view by spreading out.

The idea of drawing anything out so as to occupy a greater space is common to these terms in opposition to contracting. *Dilate* is an intransitive verb; expand is transitive or an initialitie; the former marks the action of any body within itself; the latter an external action on any body. A bladder dilates on the admission of air, or the heart dilates with joy; knowledge expands the mind, or a person's views expand with circumstances. In the circulation of the blood through the body, the vessels are exposed to a perpetual dilatation and contraction : the gradual expansion of the mind by the regular modes of communicating knowledge to youth is unquestionably to be desired; but the sudden *expansion* of a man's thoughts from a comparative state of ignorance by any powerful action is very

The conscious heart of charity would warm. And her wide wish benevolence dilate.-THOMSON.

The poet (Thomson) leads us through the appearances of things as they are successively varied by the vicusi-tudes of the year, and imparts to us so much of his own enthusiasm that our thoughts *expand* with his imagery.

Dilatory, v. Slow. Diligent, v. Active.

Diligent, Expeditious, Prompt.

All these terms mark the quality of quickness in a commendable degree.

Diligent from diligo to love (v. Active, diligent) marks the interest one takes in doing something; he is * diligent who loses no time, who keeps close to the work.

Expeditious, from the Latin expedio to dispatch, marks the desire one has to complete the thing begun. He who is *expeditious* applies himself to no other thing that offers; he finishes everything in its turn.

Prompt, from the Latin promo to draw out or make ready, marks one's desire to get ready ; he is prompt who works with spirit so as to make things ready. Idleness, dilatori-ness, and slowness, are the three defects opposed to these three qualities. The diligent man has no reluctance in commencing his labour; the *expeditious* man never leaves it; the prompt man brings it quickly to an end. It is necessary to be *diligent* in the concerns which belong to us, to be *expeditious* in any business that requires to be terminated, to be prompt in the execution of orders that are given to us.

We must be *diligent* in our particular calling and charge, in that province and station which God has appointed us, whatever it be.—TILLOTSON.

The regent assembled an army with his usual expedi-tion, and marched to Glasgow.-ROBERTSON.

To him she hasted, in her face excuse Came prologue, and apology too prompt, Which with bland words at will, she thus address'd. MILTON

Diligent, v. Sedulous.

Dim, v. Dark.

To Diminish, v. To abate.

Diminutive, v. Little.

Diocese, v. Bishopric.

To Direct, Regulate.

We Direct for the instruction of individuals. We Regulate for the good order or convenience of many

To direct is personal, it supposes authority; to regulate is general, it supposes superior in-formation. An officer directs the movements of his men in military operations; the

· Vide Abbé Girard ; " Diligent, expeditif, prompt,"

steward or master of the ceremonies regulates the whole concerns of an entertainment : the *director* is often a man in power; the *regulator* is always the man of business; the latter is frequently employed to act under the former. The Bank of England has its directors, who only take part in the administration of the whole; the *regulation* of the subordinate part, and of the details of business, is entrusted to the superior clerks.

To direct is always used with regard to others; to regulate, frequently with regard to ourselves. One person directs another accord-ing to his better judgment; he regulates his own conduct by principles or circumstances.

Canst thou with all a monarch's cares opprest, Oh Atreus' son! canst thou indulge thy rest? Ill fits a chief, who mighty mations guides. Directs in council, and in war presides.—POPE.

Strange disorders are bred in the minds of those men whose passions are not *regulated* by reason.—ADDISON.

It is the business of religion and philosophy not so much to extinguish our passions, as to *regulate* and *direct* them to valuable well-chosen objects.—ADDISON.

To Direct, v. To conduct.

Direct, v. Straight.

Direction, Address, Superscription.

Direction (v. To direct) marks that which dire_ts.

Address (v. To address) is that whi 'i addresses.

Superscription from super and scribo, signifies that which is written over.

Although these terms may be used promiscousely of each other, yet they have a peculi-arity of signification by which their proper use is defined : a *direction* may serve to direct to places as well as to persons : an *address* is never used but in direct application to the person: a superscription has more respect to the thing than the person. A direction may be written or verbal; an address in this sense is always written; a superscription must not only be written but either on or over some other thing : a direction is given to such as go in search of persons and places, it ought to be clear and particular : an address is put either on a card, and a letter, or in a book; it ought to be suitable to the station and situation of the person addressed : a superscription is placed at the head of other writings or over tombs and pillars : it ought to be appropriate.

There could not be a greater chance than that which brought to light the powder treason, when Providence, as it were, snitcht a king and kingdom out of the very jaws of death only by the mistake of a word in the *direction* of a letter.—SOUTH.

We think you may be able to point out to him the evil of succeeding; if it be solicitations, you will tell him where to address it -LORD CHESTERFIELD.

Deceit and hypocrisy carry in them more of the ex-press image and *superscription* of the devil than any bodily sins whatsoever.—SOUTH.

Direction. Order.

Direction, v. To direct.

Order, v. To command.

Direction contains most of instruction in it: order most of authority. Directions should be followed; orders obeyed. It is necessary to

DIRECTLY.

direct those who are unable to act for themselves: it is necessary to order those whose business it is to execute the orders. *Directions* given to servants and children must be clear, simple, and precise; orders to tradespeople may be particular or general.

may be particular or general. Directions extend to the moral conduct of others, as well as the ordinary concerns of life; orders are confined to the personal convenience of the individual. A parent directs a child as to his behaviour in company, or as to his conduct when he enters life; a teacher directs his pupil in the choice of books, or in the distribution of his studies: the master gives orders to his attendants to be in waiting for him at a certain hour; or he gives orders to his tradesmen to provide what is necessary.

Then meet me forthwith at the notary's, Give him *direction* for this merry bond.—SHAKSPEARE.

To execute laws is a royal office : to execute orders is not to be a king.-BURKE.

Directly, Immediately, Instantly, Instantaneously.

Directly signifies in a *direct* or straight manner.

Immediately signifies without any medium or intervention.

Instantly and Instantaneously, from *instant*, signifies in an instant.

Directly is most applicable to the actions of men; immediately and instantly to either actions or events. Directly refers to the interruptions which may intentionally delay the commencement of any work : immediately in general refers to the space of time that inter-venes. A diligent person goes *directly* to his work; he suffers nothing to draw him aside: good news is *immediately* spread abroad upon its arrival; nothing intervenes to retard it. Immediately and instantly, or instantaneously, both mark a quick succession of events, but the latter in a much stronger degree than the former. Immediately is negative; it expresses simply that nothing intervenes : instantly is positive, signifying the very existing moment in which the thing happens. A person who is of a willing disposition goes or runs *immediately* to the assistance of another; but the ardour of affection impels him to fly *instantly* to his relief, as he sees the danger. A surgeon does not proceed directly to dress a wound : he first examines it in order to ascertain its nature : men of lively minds immediately see the source of their own errors : people of delicate feelings are *instantly* alive to the slightest breach of decorum. A course of proceeding is direct, the consequences are immediate, and the effects instantaneous.

Besides those things which *directly* sugrest the idea of danger, and those which produce a similar effect from a mechanical cause, I know of nothing sublime which is not some modification of power.-BURKE.

Admiration is a short-lived passion, that *immediately* decays upon growing familiar with the object -ADDISON.

A painter must have an action, not successive, but instantaneous; for the time of a picture is a single moment.-JOHNSON.

Disability, v. Inability.

Disadvantage, Injury, Hurt, Detriment, Prejudice.

Disadvantage implies the absence of an advantage (v. Advantage).

Injury, in Latin *injuria* from *jus*, properly signifies what is contrary to right or justice, but extends in its sense to every loss or deficiency which is occasioned.

Hurt signifies in the northern languages beaten or wounded.

Detriment, in Latin detrimentum from detritum and deterrere to wear away, signifies the effect of being worn out.

Prejudice, in the improper sense of the word (v. Bias), implies the ill which is supposed to result from *prejudice*.

Disadvantage is rather the absence of a good ; injury is a positive evil : the want of education may frequently be a disadvantage to a person by retarding his advancement ; the ill word of another may be an *injury* by depriving him of friends. *Disadvantage*, therefore, is applied to such things as are of an adventitious nature : the injury to that which is of essential importance. Hurt, detriment, and prejudice, are all species of injuries. Injury, in general, implies whatever ill befals an object by the external action of other objects, whether taken in relation to physical or moral evil to persons, or to things; hurt is that species of injury which is produced by more direct violence; too close an application to study is injurious to the health; reading by an improper light is *hurt-ful* to the eyes; so in a moral sense, the light reading which a circulating library supplies is often *injurious* to the morals of young people; all violent affections are *hurtful* to the mind. The detriment and prejudice are species of in-jury which affect only the outward circum-stances of a person; the former implying what may lessen the value of an object, the latter what may lower it in the esteem of others. Whatever affects the stability of a merchant's credit is highly detrimental to his interests: whatever is prejudicial to the character of a man should not be made the subject of indiscriminate conversation.

It is prudent to conceal that which will be to our *disadvantage*, unless we are called upon to make the acknowledgement. There is nothing material that is not exposed to the *injuries* of time, if not to those of actual violence. Excesses of every kind carry their own punishment with them, for they are always *havtjul* to the body. The price of a book is often *detrimental* to its sale. The intemperate zeal, or the inconsistent conduct of religious professors is highly *prejudicial* to the spread of religion.

Even the greatest actions of a celebrated person labor under this *disadwantage*, that however surprising and extraordinary they may be they are no more than what are expected from him.—ADDISON.

The number of those who by abstracted thoughts become useless is inconsiderable, in respect of them who are hurtful to mankind by an active and restless disposition.—BARTLETT.

In many instances we clearly perceive that more or less knowledge dispensed to man would have proved *detrimental* to his state.—BLAIR.

That the heathens have spoken things to the same sense

of this saying of our Saviour is so far from being any prejudice to this saying, that it is a great commendation of it.-TILLOTSON.

Disaffection, Disloyalty.

Disaffection is general : Disloyalty is particular; it is a species of disaffection.

Men are disaffected to the government; disloyal to their prince. Disaffection may be said with regard to any form of government; dis-loyally only with regard to a monarchy. Although both terms are commonly employed in a bad sense, yet the former does not always convey the unfavourable meaning which is attached to the latter. A man may have reasons to think himself justified in dis-affection; but he will never attempt to offer any thing in justification of disloyalty. A usurped government will have many disaffected subjects with whom it must deal leniently; the best king may have *disloyal* subjects, upon whom he must exercise the rigor of the law. Many were *disaffected* to the usurpation of Oliver Cromwell, because they would not be *disloyal* to their king.

of a geoing countries shifting for a religion; Nor any disaffection to the state Where I was bred, and unto which I owe My dearest plots, hath brought me out. EEN JONSON.

Milton being cleared from the effects of his *disloyalty*, had nothing required from him but the common duty of living in quiet.—JOHNSON.

To Disagree, v. To differ.

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A disavoval is a general declaration; a de-nial is a particular assertion; the former is made voluntarily and unasked for, the latter is always in direct answer to a charge; we *disavow* in matters of general interest where truth only is concerned; we *deny* in matters of personal interest where the character of feelings are implicated.

What is *disavowed* is generally in support of truth; what is *denied* may often be in direct violation of truth : an honest mind will always disarow whatever has been erroneously attributed to it; a timid person sometimes denies what he knows to be true from a fear of the consequences: many persons have disavoured being the author of the letters which are known under the name of Junius; the real authors who have *denied* their concern in it (as doubtless they have) availed themselves of the subterfuge, that since it was the affair of several, no one individually could call himself the author.

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The atheist has not found his post tenable, and is there-fore retired into deism, and a *disbelief* of revealed religion

The opposites to faith are unbelief and credulity. TILLOTSON.

To Discard, v. To dismiss.

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DISCERNMENT.

Discernment, Penetration, Discrimination. Judgement.

Discernment expresses the judgement or power of discerning (v. To perceive).

Penetration denotes the act or power of penetrating, from penetrate, in Latin penetratus participle of penetro and penetus within, signifying to see into the interior.

Discrimination denotes the act or power of discriminating, from discriminate, in Latin discriminatus participle of discrimino to make a difference.

Judgement denotes the power of judging, from judge, in Latin judico, compounded of jus and dico, signifying to pronounce right.

The first three of these terms do not express different powers, but different modes of the same power ; namely, the power of seeing intellectually, or exerting the intellectual sight.

Discernment is not so powerful a mode of intellectual vision as penetration ; the former is a common faculty, the latter is a higher do-gree of the same faculty; it is the power of seeing quickly, and seeing in spite of all that intercepts the sight, and keeps the object out of view: a man of common discernment discerns characters which are not concealed by any particular disguise; a man of *penetration* is not to be deceived by any artifice, however thoroughly cloaked or secured, even from

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Although judgement derives much assistance from the three former operations, it is a totally distinct power: the former only discover the things that are, it acts on external objects by seeing them : the latter is creative ; it produces by deduction from that which passes inwardly.* The former are speculative ; they are directed to that which is to be known, and are confined to present objects, they serve to discover truth and falsehood, perfections and defects, motives and pretexts: the latter is practical; it is directed to that which is to be done, and extends its views to the future; it marks the relations and con-nections of things; it foresees their consequences and effects.

Of discernment, we say that it is clear; it serves to remove all obscurity and confusion : of *penetration*, we say that it is acute; it pierces every veil which falsehood draws before truth, and prevents us from being de-ceived : of *discrimination*, we say that it is to prevent us from confounding objects : of judgement, we say that it is solid or sound ; it renders the conduct prudent, and prevents us

* Vide Abbé Girard : " Discernment, judgement."

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DISCREDIT.

To Disconcert, v. To disorder. To Discontinue, v. To cease.

Discord, Strife.

Discord derives its signification from the harshness produced in music by the clashing of two strings which do not suit with each other; whence in the moral sense, the chords of the mind which come into an unsuitable collision produce a discord.

Strife comes from the word strive, to denote the action of striving, that is, in an angry manner (c. To contend): where there is strife, there must be discord; but there may be discord without strife; discord consists most in the feeling; strife consists most inche outward action. Discord evinces itself in various ways; by looks, words, or actions: strife displays itself in words or acts of violence. Discord is stall to the happiness of families; strife is the gratest enemy to peace between neighbours; discord arose between the Goddesses on the apple being thrown into the assembly; Homer commences his poem with the strife that took place bitween Agamemon and Achilles.

² Discord may arise from mere difference of opinion; strife is in general occasioned by some matter of personal interest; discord in the councils of a nation is the almost certain forerunner of its ruin; the common principles of politeness forbid strife an ong p.rsons of good breeding.

Good Heav'n ! what dire effects from civil discord flow.

Let men their days in senseless *strife* employ, We in eternal peace and constant joy.-POPE.

Discord, v. Dissension.

To Discover, v. To detect.

To Discover, Manifest, Declare.

Discover signifies simply to take off the covering from any thing.

Manifest signifies to make manifest (v. Apparent).

Declare (v. To declare).

The idea of making known is conveyed by all those terms; but discover expresses 1-ss than manifest, and that than declare; we discover by indirect means or signs more or less doubtful; we manifest by unquestionable marks; we declare by express words; talents and dispositions discover themselves; particular feelings and sentiments manifest themselves; facts, opinions, and sentiments are declared; children early discover a turn for some particular art or science; a person manifests his regard for another by unequivocal proofs of kindness; a person of an open disposition is apt to declare his sentiments without dis guise.

Things are said to discover, persons only manifest or declare in the proper sense; but they may be used figuratively; it is the nature of every thing sublunary to discover symptoms of decay more or less early; it is particularly painful when any one manifests an unfriendly disposition from whom we had reason to expect the contrary.

Several brute creatures *discover* in their actions something like a faint glimmering of reason.—ADDISON.

At no time perhaps did the legislature manifest a more tender regard to that fundamental principle of British constitutional policy, hereditary monarchy, than at the time of the revolution.—BURKE.

Langhorne, Boyer, and Powel, presbyterian officers who commanded bodies of troops in Wales, were the first that declared themselves against the parliament.—HUME.

To Discover, v. To find.

To Discover, v. To uncover.

To Discourage, v. To deter.

To Discourse, v. To speak.

Discredit, Disgrace, Reproach, Scandal.

Discredit signifies the loss of *credit*; Disgrace, the loss of grace, favour or esteem; Reproach stands for the thing that deserves to be *reproached*; and Scandal for the thing that gives *scandal* or offence.

The conduct of men in their various relations with each other may give rise to the unfavourable sentiment which is expressed in common by these terms. Things are said to reflect discreedit, or discrete to bring reprach or scandal, on the individual. These terms seem to rise in sense one upon the other : disgrace is a stronger term than discredit; reproach than disgrace; and scandal than reproach.

Discredit interferes with a man's credit or respectability; disgrace marks him out as an object of unfavourable distinction; reproach makes him a subject of reproachful conversation; scandal makes bim an object of offence or even abhorrence. As regularity in hours, regularity in habits or modes of living regu-larity in payments, are a *credit* to a family; so is any deviation from this order to its discredit : as moral rectitude, kindness, charity, and benevolence, serve to ensure the goodwill and esteem of men; so do instances of unfair dealing, cruelty, inhumanity, and an unfeeling temper, tend to the *disgrace* of the offender : as a life of distinguished virtue or particular instances of moral excellence may cause a man to be spoken of in strong terms of commendation; so will flagrant atrocities or a course of immorality cause his name and himself to be the general subject of reproach : as the profession of a Christian with a consistent practice is the greatest ornament which a man can put on so is the profession with an inconsistent practice the greatest defor-mity that can be witnessed; it is calculated to bring a scandal on the religion itself in the eyes of those who do not know and feel its intrinsic excellences.

Discredit depends much on the character, circumstances, and situation of those who discredit and those who are discredited. Those who are in responsible situations, and have had confidence reposed in them, must have a peculiar guard over their conduct not to bring discredit on themselves; disgrace depends on the temper of men's minds as well as collateral circumstances; where a nice sense of moral propriety is prevalent in any community, disgrace inevitably attaches to a deviation from good morals. Reproach and

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of the actions than the character of the permatters; the latter mostly in a religious application : it is greatly to the *discredit* of all heads of public institutions, when they allow of abuses that interfere with the good order of the establishment, or divert it from its original purpose : in Sparta the slightest intemperance reflected great disgrace on the offender: in the present age, when the views of men on Christianity and its duties are so much more enlightened than they ever were, it is a *reproach* to every nation that continues to traffic in the blood of its fellow creatures : the blasphemous indecencies of which religious enthusiasts are guilty in the excess of their zeal is a scandal to all sober-minded Christians.

When a man is made up wholly of the dove without the least grain of the serpent in his composition, he becomes ridiculous in many circumstances of his life, and very often discredits his best actions.—ADDISON.

And where the vales with violets once were crown'd, Now knotty briers and thorns disgrace the ground. DRYDEN.

The cruelty of Mary's persecution equilled the deeds of those tyrants who have been the *reproach* to human nature.-ROBERTSON.

Oh ! hadst thou died when first thou saw'st the light, Or dy'd at least before thy nuptial rite; A better fate than vainly thus to boast,

And fly the scandal of the Trojan host .- POPE.

Discretion, v. Judgement.

To Discriminate, v. To distinguish.

Discrimination, v. Discernment.

To Discuss, Examine.

Discuss, in Latin discussus participle of discutio, signifies to shake asunder or to separate thoroughly so as to see the whole composition.

Examine, in Latin examino comes from examen the middle beam or thread by which the poise of the balance is held, because the judgement holds the balance in examining. The intellectual operation expressed by

these terms is applied to objects that cannot be immediately discerned or understood, but they vary both in mode and degree. Discussion is altogether carried on by verbal and personal communication; examination pro-ceeds by reading, reflection, and observation: we often examine therefore by discussion, which is properly one made of examine son is always carried on by two or more per-sons; an *examination* may be carried on by one only: politics are a frequent though not always a pleasant subject of discussion in social meetings: complicated questions cannot be too thoroughly examined ; discussion serves for amusement rather than for any solid purpose ; the cause of truth seldom derives any immediate benefit from it, although the minds of men may become invigorated by a collision of sentiment : examination is of great practical utility in the direction of our conduct : all decisions must be partial, unjust, or imprudent, which are made without previous examination.

A country fellow distinguishes himself as much in the church-yard as a citizen does upon the change; the whole

parish politics being generally discussed in that place either after sermon or before the bell rings,-ADDISON.

.Men follow their inclinations without examining whether there be any principles which they ought to form for regulating their conduct.—BLAIR.

Disdain, v. Haughtiness.

To Disdain, v. To contemn.

Disdainful, v. Contemptuous.

Disease, v. Disorder.

Diseased. v. Sick.

To Disengage, Disentangle, Extricate.

Disengage signifies to make free from an engagement.

Disentangle is to get rid of an entanglement.

Extricate, in Latin extricatus, from ex and trica, a hair, or noose, signifies to get as it were out of a noose. As to engage signifies simply to bind, and entangle signifies to bind in an involved manner, to disentangle difficulty and perplexity than to *disengage* : and as the term *extricate* includes the idea within a tight involvement, it is employed with respect to matters of the greatest possible embarrassment and intricacy, we may be disengaged from an oath ; disentangled from pecuniary difficulties; extricated from a suit at law: it is not right to expect to be disengaged from all the duties which attach to men as members of society: he who enters in'o disputes about contested property raust not expect to be soon disentangled from law ; when a general has committed himself by coming into too close a contact with a very superior force, he may think himself fortunate if he can *extricate* himself from his awkward situa-tion with the loss of half his army.

In old age the voice of nature calls you to leave to others the bustle and contest of the world, and gradually to disengage yourselves from a burden which begins to exceed your strength.-BLAIR.

Savage seldom appeared to be melancholy but when some sudden misfortune had fallen upon him, and even then in a few moments he would *disentangle* himself from his perplexity.—JOHNSON.

Nature felt its inability to *extricate* itself from the con-sequences of guilt; the Gospel reveals the plan of Divine interposition and aid.—BLAIR.

To Disentangle, v. To disengage.

To Disfigure, v. To deface.

- To Disgrace, v. To abase.
- To Disgrace, v. To degrade.
- To Disgrace, v. To discredit.
- To Disgrace, v. To dishonour.
- To Disguise, v. To conceal.

Disgust, Loathing, Nausea.

Disgust, from dis and gust, in Latin gustus, the taste, denotes the aversion of the taste to an object.

Loathing, v. To abhor.

Nausea, in Latin nausea, from the Greek

vaus a ship, properly denotes sea sickness. Disgust is less than loathing, and that than nausea. When applied to sensible objects we are disgusted with dirt; we loathe the smell of food if we have a sickly appetite; we nauseate medicine : and when applied metaphorically, we are disgusted with affectation : we loathe the endearments of those who are offensive : we *nauseate* all the enjoyments of life, after having made an intemperate use

An enumeration of examples to prove a position which nobody denied, as it was from the beginning superfluous, must quickly grow *disgusting*.-JOHNSON.

Thus winter falls, A heavy gloom oppressive o'er the world, Through nature shedding influence malign, The soul of man dies in him, *loathing* ine. THOMSON.

Th' irresoluble oil, So gentle late and blandishing, in floods Of rancid bile o'erforws : what tunnits hence, What horrors rise, were *nauseous* to relate.

Disgust, v. Dislike.

To Dishearten, v. To deter.

Dishonest, Knavish.

Dishonest marks the contrary to honest : Knavish marks the likeness to a knave.

Dishonest characterizes simply the mode of action : knavish characterizes the agent as well as the action : what is *dishonest* violates the established laws of man ; what is *knavish* supposes peculiar art and design in the accomplishment. It is *dishonest* to take any thing from another which does not belong to one; it is knavish to get it by fraud or artifice, or by imposing on the confidence of another. We may prevent dishonest practices by ordinary means of security; but we must not trust ourselves in the company of knavish people if we do not wish to be over-reached.

Gaming is too unreasonable and *dishonest* for a gentle-man to addict himself to it.-LORD LYTTLETON.

Not to laugh when nature prompts is but a knavish hypocritical way of making a mask of one's face, -- POPE.

Dishonour, Disgrace, Shame.

Dishonour signifies what does away honour.

Disgrace, v. To degrade.

Shame signifies what produces shame.

Disgrace is more than dishonour and less than shame. The disgrace is applicable to those who are not sensible of the dishonour, and the shame for those who are not sensible of the disgrace. The tender mind is alive to dishonour; those who yield to their passions, or are hardened in their vicious courses, are alike insensible to disgrace or shame. Dishonour is seldom the consequence of any offence, or offered with any intention of punishing; it lies mostly in the consciousness of the individual, Disgrace and shame are the direct consequences of misconduct; but disgrace attaches to the punishment which lowers a person in his own eyes; shame to that which lowers him in the eyes of others: the former is not so degrading nor so exposed to notice as the latter : a citizen feels it a dishonour not to be which he considers himself eligible : it is a disgrace to a school-boy to be placed the lowest it brings him into punishment. The fear of *dishonour* acts as a laudable

stimulus to the discharge of one's duty; the fear of *disgrace* or *shame* serves to prevent the commission of vices or crimes. A soldier feels it a *diskonour* not to be placed at the post of danger, but he is not always sufficiently alive to the *disgrace* of being punished, nor is he deterred from his irregularities by the open shame to which he is sometimes put in the presence of his fellow-soldiers.

As epithets they likewise rise in sense, and are distinguished by other characteristics: a dishonourable action is that which violates the principles of honour; a disgraceful action is that which reflects disgrace; a shameful action is that of which one ought to be fully asiamed: it is very diskonourable for a man not to keep his word; very disgraceful for a gentleman to associate with those who are his inferiors in station and education ; very shameful for him to use his rank and influence over the lower orders only to mislead them from their duty. A person is likewise said to be diskonaurable who is disposed to bring dis-honour upon himself; but things only are disgraceful or shameful. A dishonourable man renders himself an outcast among his equals; he must then descend to his inferiors, among whom he may become familiar with the disgraceful and the shameful: men of cultivation are alive to what is diskonourable; men of all stations are alive to that which is for them disgraceful, or to that which is in itself shame-ful. The sense of what is dishonourable is to the superior what the sense of the disgraceful is to the inferior; but the sense of what is shameful is independent of rank or station, and forms a part of that moral sense which is inherent in the breast of every rational creature. Wheever therefore chrishes in him-self a lively sense of what is dishonourable or disgraceful is tolerably secure of never com-mitting any thing that is shameful.

'Tis no dishonour for the brave to die .- DRYDEN.

I was secretly concerned to see human nature in so much wretchedness and *disgrace*, but could not forbear smiling to hear Sir Roger advise the old woman to avoid all communications with the devil.—ADDISON.

Where the proud theatres disclose the scene Which interwoven Britons seem to raise, And show the triumph which their shame displays.

Disinclination, v. Dislike.

To Disjoin v. To separate.

To Disjoint, Dismember.

Disjoint signifies to separate at the joint. Dismember signifies to separate the members.

The terms here spoken of derive their distinct meaning and application from the signifithet heating and appression rom the signifi-cation of the words *joint* and *member*. A limb of the body may be *disjointed* if it be so put out of the *joint* that it cannot act; but the body itself is *dismembered* when the different limbs or parts are separated from each other,

So in the metaphorical sense our ideas are said to be *disjointed* when they are so thrown out of their order that they do not fall in with one another: and kingdoms are said to be *dismembered* where any part or parts are separated from the rest.

> Along the woods, along the moorish fens, Sighs the sad genius of the coming storm. And up among the loose *disjointed* cliffs,

Where shall I find his corpse! What earth sustains His trunk dismembered and his cold remains?

And yet deluded man, A scene of crude *disjointed* visions past, And broken slumbers, rises still resolv'd, With new flush'd hopes to run the giddy round. THOMSON.

The kingdom of East Saxony was dismembered from that of Kent.-HUME.

Dislike, v. Aversion.

To Dislike, v. To disapprove.

Dislike, Displeasure, Dissatisfaction, Distaste, Disgust.

Dislike, v. Aversion.

Displeasure signifies the opposite to pleasure.

Dissatisfaction is the opposite to satisfaction.

Distaste is the opposite to an agreeable taste.

Dislike and dissuifaction denote the feeling or sentiment produced either by persons or things; displeasure, that produced by persons only: dislaste and disgust, that produced by things only.

In regard to persons, dislike is the sentiment of equals and persons unconnected ; displeasure and dissatisfaction, of superiors, or such as stand in some sort of relation to us. Strangers may feel a dislike upon seeing each other : parents or masters may feel displeasure or dissatisfaction: the former sentiment is occa-sioned by their supposed faults in character; the latter by their supposed defective services. I dislike a person for his assumption or lo-quacity; I am displeased with him for his carelessness, and dissatisfied with his labour. Displeasure is awakened by whatever is done amiss: dissalisfaction is caused by what hap-pens amiss or contrary to our expectation. Accordingly the word dissatisfaction is not confined to persons of a particular rank, but to the nature of the connexion which subsists between them. Whoever does not receive what they think themselves entitled to from another are dissatisfied. A servant may be dissatisfied with the treatment he meets with from his master; and may be said therefore to express dissatisfaction, though not dis-

The jealous man is not indeed angry if you dislike another; but if you find those faults which are found in his own character, you discover not only your dislike of another, but of himself.—ADDISON.

The threatenings of conscience suggest to the sinner some deep and dark malignity contained in guilt, which has drawn upon his head such high *displeasure* from heaven.—BLAR.

I do not like to see any thing destroyed : any void in society. It was therefore with no disappointment or dissatisfaction that my observation did not present to me my incorrigible vice in the noblesse of France.-BURKE. In regard to things, distincts a casual feeling not arising from any specific cause. A dissatisfaction is connected with our desires and expectations : we distike the performance of an actor from one or many causes, or from no apparent cause; but we are dissatisfied with his performance if it fall short of what we were led to expect. In order to lessen the number of our distikes we ought to endeavour not to dislike without a cause; and in order to lessen our dissatisfication we ought to be moderate in our expectation.

Dislike, distaste, and disgust, rise on each other in their signification. Distaste expresses more than dislike : and disgust more than distaste. Dislike is a partial feeling, quickly produced and quickly subsiding; distaste is a settled feeling gradually produced, and permanent in its duration: disgust is either transitory or otherwise; momentarily or gradually produced, but stronger than either of the two others.

Caprice has a great share in our likes and dislikes: distaste depends upon the changes to which the constitution physically and mentally is exposed: disquest owes it origin to the nature of things and their natural operation on the minds of men. A child likes and dislikes his playthings without any apparent cause for the change of sentiment: after a long illness a person will frequently take a dislast to the food or the amusements which before afforded him much pleasure : what is indecent or filthy is a natural object of disquest to every person whose mind is not depraved. It is good to suppress unfounded dislikes : it is adviseable to divert our attention from objects calculated to create disquest.

Dryden's distike of the priesthood is imputed by Langbaine, and I think by Brown, to a repulse which the suffered when he solicited ordination.—JOHNSON.

Because true history, through frequent satiety and similitude of things, works a *distate* and misprision in the minds of men, poesy cheereth and refresheth the soul, chanting things rare and various.—BACON.

Vice, for vice is necessary to be shown, should always disgust.-JOHNSON.

Dislike, Disinclination.

Dislike, v. Dislike.

Disinclination is the reverse of inclination (v. Attachment).

Dislike applies to what one has or does; disinclination only to what one does; we dislike the thing we have, or dislike to do a thing: but we are disinclined only to do a thing. They express a similar feeling that differs

They express a similar feeling that differs in degree. Disinctination is but a small degree of dislike; dislike marks something contrary; disinclination does not amount to more than the absence of an inclination. None but a disobliging temper has a dislike to comply with reasonable requests; but the most obliging disposition may have an occasional disinclination to comply with a particular request.

Murmurs rise with mix'd applause,

Just as they favour or dislike the cause .- DRYDEN.

To be grave to a man's mirth, or inattentive to his discourse, argues a disinclination to be entertained by him. --STEELE.

To Dismay, Daunt, Appal.

Dismay, in French *desmayer*, is probably changed from *desmouvoir*, signifying to move or pull down the spirit.

Daunt, changed from the Latin domitus, conquered, signifies to bring down the spirit.

Appal, compounded of the intensive ap or ad, and palleo to grow pale, signifies to make pale with fear.

The effect of fear on the spirit is strongly expressed by all these terms; but dismay expresses less than dawnt, and this than appal. We are dismayed by alarming circumstances; we are dawnted by terrifying; we are appalled by horid circumstances. A severe defeat will dismay so as to lessen the force of resistance: the fiery glare from the eyes of a ferocious beast will dawnt him who was venturing to approach: the sight of an apparition will appal the stoutest heart.

So flies a herd of beeves, that hear, dismay'd, The lions roaring through the midnight shade. POPE.

Jove got such heroes as my sire, whose soul No fear could *daunt*, nor earth, nor hell controul. POPE.

Now the last ruin the whole host appals; Now Greece had trembled in her wooden walls, But wise Ulysses call'd Tydides forth.—POPE,

To Dismember, v. To disjoint.

To Dismiss, Discharge, Discard.

Dismiss, in Latin *dimissus*, participle of *dimitto*, compounded of *di* and *mitto*, signifies to send asunder or away.

Discharge signifies to release from a charge.

Discard, in Spanish *descartar*, compounded of *des* and *cartar*, signifies to lay cards out or aside, to cast them off.

The idea of removing to a distance is included in all these terms; but with various collateral circumstances. *Dismiss* is the general term; discharge and discard are modes of dismissing; dismiss is applicable to persons of all stations, but used more particularly for the higher orders; discharge on the other hand is confined to those in a subordinate station. A clerk is dismissed; a menial servant is discharged; an officer is dismissed; a soldier is discharged.

Nother dismiss nor discharge define the motive of the action; they are used indifferently for that which is voluntary, or the contrary: discard, on the contrary, always marks a dismissal that is not agreeable to the party discarded. A person may request to be dismissed or discharged, but never to be discarded. The dismissal or discharge frees a person from the obligation or necessity of performing a certain duty; the discarding throws him out of a desirable rank or station.

Dismiss the people then, and give command With strong repast to hearten every band.—POPE, DISORDER.

In order to an accommodation, they agreed upon this preliminary, that each of them should immediately dismiss his privy councillor.—ADDISON.

Mr. Pope's errands were so frequent and frivolous that the footmen in time avoided and neglected him, and the Earl of Oxford *discharged* some of his servants for their obstinate refusal of his messages.—JOHNSON.

I am so great a lover of whatever is French, that I lately *discarded* an humble admirer because he neither spoke that tongue nor drank claret,—BUDGELL,

They are all applied to things in the moral sense: we are said to *dismiss* our fears, to *discharge* a duty, and to *discard* a sentiment from the mind.

Resume your courage, and dismiss your care .- DEYDEN.

If I am bound to pay money on a certain day, I discharge the obligation if I pay it before twelve o'clock at night.-BLACKSTONE.

Justice discards party, friendship, and kindred.

Disorder, v. Confusion.

To Disorder, Derange, Disconcert, Discompose.

Disorder signifies to put out of order.

Derange, from de and range or rank, signifies to put out of the rank in which it was placed.

Disconcert signifies to put out of the concert or harmony.

Discompose signifies to put out of a state of composure.

All these terms express the idea of putting out of order; but the three latter vary as to the mode or object of the action. The term disorder is used in a perfectly indefinite form, and might be applied to any object. As every thing may be in order, so may everything be disordered; yet it is seldom used except in regard to such things as have been in a natural order. Derange and disconcert are employed in speaking of such things as have been put into an artificial order. To derange is to disorder that which has been systematically arranged, or put in a certain range; and to disconcert is to disorder that which has been put together by concert or contrivance: thus the body may be disordered; a man's affairs or papers de-ranged; a scheme disconcerted. To discompose is a species of derangement in regard to trivial matters : thus a tucker, a frill, or a cap, may be discomposed. The slightest change of diet will disorder people of tender constitutions : misfortunes are apt to derange the affairs of the most prosperous : the unexpected return of a master to his home disconcerts the schemes which have been formed by the domestics : those who are particular as to their appearance are careful not to have any part of their dress discomposed.

When applied to the mind disorder and derange are said of the intellect; disconcert and discompose of the ideas or spirits: the former denoting a permanent state; the latter a temporary or transient state. The mind is said to be disordered when the faculty of ratiocination is in any degree interrupted; the intellect is said to be deranged when it is brought into a positive state of incapacity for action: persons are sometimes disordered in

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their minds for a time by particular occurrences, who do not become actually deranged; a person is said to be disconcerted who suddenly loses his collectedness of thinking; he is said to be discomposed who loses his regularity of feeling. A sense of shame is the most apt to disconcert; the more irritable the temper the more easily one is discomposed.

Since devotion itself may *disorder* the mind, unless its heats are tempered with caution or prudence, we should be particularly careful to keep our reason as cool as possible.—ADDISON.

All passion implies a violent emotion of mind; of course it is apt to *derange* the regular course of our ideas.—BLAIR,

There are men whose powers operate only at leisure and in retiret ent; and whose intellectual vigor deserts them in conversation; whom merriment confuses, and objection disconcerts.—JOHNSON.

But with the changeful temper of the skies, As rains condense, and sunshine rarefies. So turn the species in their alter'd minds, Compos'd by calms, and discompos'd by winds.

Disorder, Disease, Distemper, Malady.

Disorder signifies the state of being out of order.

Disease signifies the state of being ill at ease.

Distemper signifies the state of being out of temper, or out of a due temperament. Malady, from the Latin malus evil, signi-

Malady, from the Latin malus evil, signifies an ill.

All these terms agree in their application to the state of the animal body. Disorder is, as before (v. To disorder), the general term, and the other specific. In this general sense dis-order is altogether indefinite; but in its restricted sense it expresses less than all the rest: it is the mere commencement of a disease : disease is also more general than the other terms, for it comprehends every serious and permanent disorder in the animal economy, and is therefore of universal application. The disorder is slight, partial, and transitory : the disease is deep rooted and permanent. The disease is deep rooted and permanent. disorder may lie in the extremities : the disease lies in the humours and the vital parts. Occasional head-aches, colds, or what is merely cutaneous, are termed disorders ; fevers, dropsies, and the like, are diseases. Distemper is used for such particularly as throw the animal frame most completely out of its temper or course, and is consequently applied properly to virulent disorders, such as the small-pox. Malady has less of a technical sense than the other terms; it refers more to the suffering than to the state of the body. There may be many maladies where there is no disease ; but diseases are themselves in general maladies. Our maladies are frequently born with us; but our diseases may come upon us at any time of life. Blindness is in itself a malady, and may be produced by a disease in the eye. disorders are frequently cured by abstaining from those things which caused them; the whole science of medicine consists in finding out suitable remedies for our diseases; our maladies may be lessened with patience, although they cannot always be alleviated or removed by art.

All these terms may be applied with a

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similar distinction to the mind as well as the body. The disorders are either of a temporary or a permanent nature; but unless specified to the contrary, are understood to be temporary; diseases consist in vicious habits; our distempers arise from the violent operations of passion; our maladies lie in the injories which the affections occasion. Any perturbation in the mind is a discover; avarice is a disease; melancholy is a distemper as far as it throws the mind out of its bias; it is a malady as far as it occasions suffering.

Strange *disorders* are bred in the mind of those men whose passions are not regulated by virtue.—ADDISON.

The jealous man's *disease* is of so malignant a nature that it converts all it takes into its own nourishment.— ADDISON.

A person that is crazed, though with pride or malice, is a sight very mortifying to human nature; but when the *distemper* arises from any indiscrete fervorus of devotion, it deserves our compassion in a more particular manner. -ADDISON.

Phillips has been always praised without contradiction as a man modest, blanneless, and pious, who hore narrowness of fortune without discontent, and tedious and painful maladies without impatience.—JOHNSON.

Disorderly, v. Irregular.

To Disown, v. To deny.

To Disown, v. To disclaim.

To Disparage, Detract, Traduce, Depreciate, Degrade, Decry.

Disparage, compounded of *dis* and *parage*, from *par* equal, signifies to make a thing unequal or below what it ought to be.

Detract, v. To asperse.

Traduce, in Latin *traduco* or *transduco*, signifies to carry from one to another that which is unfavourable.

Depreciate, from the Latin pretium a price, signifies to bring down the price.

Degrade, v. To abase.

Decry signifies to literally cry down.

The idea of lowering the value of an object is common to all these words, which differ in the circumstances and object of the action. *Disparagement* is the most indefinite in the manner: detract and traduce are specific in the forms by which an object is lowered; disparagement respects the mental endowments and qualifications; detract and traduce are said of the moral character; the former, however, in a less specific manner than the latter. We disparage a man's performance by speaking slightingly of it: we detract from the merits of a person by ascribing his success to chance; we traduce him by handing about tales that are unfavourable to his reputation; thus authors are apt to disparage the writings of their rivals; or a soldier may detract from the skill of his commander; or he may traduce him by relating scandalous reports.

To disparage, detract, and traduce, can be applied only to persons, or that which is personal; depreciate, degrade, and decry, to whatever is an object of esteem; we depreciate and degrade, therefore, things as well as persons, and decry things: to depreciate is, however, not so strong a term as to degrade, for tho language which is employed to degrade, for the

be mild compared with that used for degrading: we may depreciate an object by implica-tion, or in indirect terms; but harsh and unseemly epithets are employed for degrading ; thus a man may be said to depreciate human nature who does not represent it as capable of its true elevation ; he *degrades* it who sinks it below the scale of rationality. We may depreciate or degrade an individual, a language, and the like; we decry measures and principles : the former two are an act of an individual; the latter is properly the act of many. Some men have such perverted notions that they are always *depreciating* whatever is esteemed excellent in the world : they whose interests have stifled all feelings of humanity have *degraded* the poor Africans, in order to justify the enslaving of them : political partisans commonly decry the measures of one party,

It is a hard and nice subject for a man to speak of him-self; it grates his own heart to say any thing of *dispar-agement*, and the reader's ears to hear any thing of praise from him.-COWLEY.

I have very often been tempted to write invectives upon those who have *detracted* from my works; but I look upon it as a peculiar happiness that I have always hindered my resentments from proceeding to this ex-tremity.-ADDISON.

Both Homer and Virgil had their compositions usurped by others; both were envied and *traduced* during their lives.-WALSH.

The business of our modish French authors is to *depre-ciate* human nature, and consider it under its worst appearances.—ADDISON.

Akenside certainly retained an unnecessary and out-rageous zeal for what he called and thought liberty; a zeal which sometimes disguises from the world an envirous desire of plundering wealth, or *degrading* greatness,---JOINSON.

Ignorant men are very subject to *decry* those beauties in a celebrated work which they have not eyes to discover. —ADDISON.

To Disparage, Derogate, Degrade.

Disparage, v. To disparage.

Derogate, in Latin derogatus, from derogo, to repeal in part, signifies to take from a

Degrade, v. To abase.

Disparage is here employed, not as the act of persons, but of things, in which case it is allied to derogate, but retainsits indefinite and general sense as before; circumstances may disparage the performances of a writer ; or they may derogate from the honours and dignities of an individual: it would be a high disparagement to an author to have it known that he had been guilty of plagiarism; it derogates from the dignity of a magistrate to take part in popular measures. To degrade is here, as in the former case, a much stronger expression than the other two: whatever disparages or derogates does but take away a part from the value; but whatever *degrades* a thing sinks it many degrees in the estimation of those in whose eyes it is *degraded*; in this manner religion is *degraded* by the low arts of its enthusiastic professors: whatever tends to the disparagement of learning or knowledge does injury to the cause of truth; whatever dero-gates from the dignity of a man in any office is apt to degrade the office itself.

The man who scruples not breaking his word in liftIn things, would not suffer in his own conscience so great pain for failures of consequence, as he who thinks every little offence against truth and justice a disparagement. -STEELE.

I think we may say, without *derogating* from those wonderful performances (the Iliad and Enaid), that there is an unquestionable magnificence in every part of Para-dise Lost, and indeed a much greater than could have been formed upon any Fagan system.—ADDISON.

of the mind that can deliberately pollute itself with ideal wickedness, for the sake of spreading the contagion in society. I wish not to conceal or excuse the depravity. Such degradation of the dignity of genius cannot be contemplated but with grief and infiguration...JOHNSON.

Disparity, Inequality.

Disparity, from dis and par, in Greek $\pi a \rho a$ with or by, signifies an unfitness of ob-

Inequality, from the Latin aquus, even,

signifies having no regularity. Disparity applies to two objects which should meet or stand in coalition with each other; inequality is applicable to those that are com-pared with each other: the *disparity* of age, situation, and circumstances, is to be considered with regard to persons entering into a matrimonial connection; the *inequality* in the portion of labour which is to be performed by two persons, is a ground for the inequality of their recompense : there is a great inequality in the chance of success, where there is a disparity of acquirements in rival candidates : the *disparity* between David and Goliah was such as to render the success of the former more strikingly miraculous; the *inequality* in the conditions of men is not attended with a corresponding inequality in their happi-

You formerly observed to me, that nothing made a more ridiculous figure in a man's life than the *disparity* we often find in him, sick and well.—FOPE.

Inequality of behaviour, either in prosperity or adver-sity, are alike ungraceful in man that is born to die.-

Dispassionate, Cool.

Dispassionate is taken negatively, it marks merely the absence of passion; Cool (v. Cool) is taken positively, it marks an entire freedom from passion.

Those who are prone to be passionate must learn to be dispassionate; those who are of a cool temperament will not suffer their passions to be roused. Dispassionate solely respects angry or irritable sentiments; cool respects any perturbed feeling; when we meet with an angry disputant it is necessary to be *dis*passionate, in order to avoid quarrels ; in the moment of danger our safety often depends upon our coolness.

As to violence the lady (Madame D'Acier) has infinitely the better of the gentleman (M. de la Motte). Nothing can be more police, dispassionate, or sensible, than his manner of managing the dispute.-POPE.

I conceived this poem, and gave loose to a degree of re-sentment, which perhaps I ought not to have indulged, but which in a cooler hour I cannot altogether condemn. -COWPER.

To Dispatch, v. To hasten.

To Dispel, Disperse.

Dispel, from the Latin pello to drive, signifies to drive away.

Disperse signifies merely to cause to come asunder

Dispel is a more forcible action than to disperse: we destroy the existence of a thing by dispelling it; we merely destroy the junction or cohesion of a body by dispersing it: the sun dispels the clouds and darkness ; the wind disperses the clouds, or a surgeon disperses a

Dispel is used figuratively; disperse only in the natural sense : gloom, ignorance, and the like, are *dispelled* ; books, people, papers, and the like, are dispersed.

As when a western whirlwind, charg'd with storms, Dispels the gathering clouds that Notus forms.—POPE. The foe *dispers'd*, their bravest warriors kill'd, Fierce as a whirlwind now I swept the field.-POPE.

To Dispense, Distribute.

Dispense, from the Latin pendo, to pay or bestow, signifies to bestow in different direc-tions; and **Distribute**, from the Latin *tribuo*, to bestow, signifies the same thing. Dispense is an indiscriminate action; *distri*.

bute is a particularizing action : we dispense to all; we distribute to each individually : nature dispenses her gifts bountifully to all the in-habitants of the earth; a parent distributes among his children different tokens of his

Dispense is an indirect action that has no immediate reference to the receiver ; distribute is a direct and personal action communicated by the giver to the receiver : Providence dispenses his favours to those who put a sincere trust in Him ; a prince distributes marks of his favour and preference among his courtiers.

Though nature weigh our talents, and *dispense* To every man his modicum of sense; Yet much depends, as in the tilter's toil, On culture, and the sowing of the soil.—COWPER.

Pray be no niggard in *distributing* my love plentifully among our friends at the inns of court.-HOWEL,

To Disperse, v. To dispel.

To Disperse, v. To spread.

To Display, v. To show.

To Displease, Offend, Vex.

Displease (v. Dislike, displeasure) naturally marks the contrary of pleasing.

Offend, from the Latin offendo, signifies to stumble in the way of.

Vex, in Latin *vexo*, is a frequentative of *veho*, signifying literally to toss up and down.

These words express the painful sentiment which is felt by the supposed impropriety of another's conduct.

Displease is not always applied to that which personally concerns ourselves; although offend and vex have always more or less of what is personal in them : a superior may be displeased with one who is under his charge for improper behaviour towards persons in general; he will be offended with him for disrespectful behaviour towards himself: circumstances as well as actions serve to *displease*; a supposed intention or design is requisite in order to *offend*: we may be displeased with a person, or at a thing ; one is mostly offended with the person ; a child may be displeased at not having any particular liberty or indulgence granted to him ; he may be offended with his play-fellow for an act of incivility or unkindness.

Displease respects mostly the inward state of feeling; offend and vex have most regard to the outward cause which provokes the feeling : a humoursome person may be *displeased* with-out any apparent cause; but a captious person will at least have some avowed trifle for which he is offended. Vex expresses more than offend ; it marks in fact frequent efforts to offend, or the act of offending under aggravated circumstances : we often unintentionally displease or offend ; but he who vexes has mostly that object in view in so doing : any instance of neglect displeases ; any marked instance of neglect offends ; any aggravated instance of neglect vexes. The feeling of displeasure is more perceptible and vivid than that of offence : but it is less durable : the feeling of veration is as transitory as that of displeasure, but stronger than either. Displeasure and veration betray themselves by an angry word or look; offence discovers itself in the whole conduct: our displeasure is unjustifiable when it exceeds the measure of another's fault'; it is a mark of great weakness to take *offence* at trifles; persons of the greatest irritability are exposed to the most frequent vexations.

As epithets they admit of a similar distinction: it is very *displeasing* to parents not to meet with the most respectful attentions from children, when they give them counsel; and such conduct on the part of children is highly offensive to God : when we meet with an offensive object, we do most wisely to turn away from it : when we are troubled with vexatious affairs, our best and only remedy is patience.

Meantime imperial Neptune heard the sound Of raging billows breaking on the ground; *Displeas* d and fearing for his wat'ry reign, He rear'd his awful head above the main.

Nathan's fable of the poor man and his lamb had so good an effect as to convey instruction to the ear of a king without offending it.-ADDISON.

These and a thousand mix'd emotions more, From ever-changing views of good and ill, Form'd infinitely various, eac the mind With endless storm,—THOMSON.

Displeasure, v. Dislike.

Displeasure, Anger, Disapprobation.

Displeasure, v. Dislike.

Anger, v. Anger.

Disapprobation is the reverse of approbation (v. Assent).

Between displeasure and anger there is a difference both in the degree, the cause, and the consequence, of the feeling : displeasure is always a softened and gentle feeling; anger is always a harsh feeling, and sometimes rises to vehemence and madness. Displeasure is always produced by some adequate cause, real or supposed ; but anger may be provoked by every or any cause, according to the temper of with a simple verbal expression; but anger, unless kept down with great force, always seeks to return evil for evil. Displeasure and disapprobation are to be compared in as much as they respect the conduct of those who are

DISPOSAL.

act of the will, it is an angry sentiment : disapproduction is an act of the judgment, it is an opposite opinion : any mark of self-will in a child is calculated to excite displeasure ; a mistaken choice in matrimony may produce disapprobation in the parent.

Displeasure is always produced by that which is already come to pass; disapprobation may be felt upon that which is to take place : a master feels displeasure at the carelessness of his servant ; a parent expresses his disapprobation of his son's proposal to leave his situation : it is sometimes prudent to check our displeasure; and mostly prudent to express our disapprobation. The former cannot be expressed without inflicting pain; the latter cannot be withheld when required without the danger of misleading.

Man is the merriest species of the creation, all above or below him are serious, he sees things in a different light from other beings, and finds his mirth arising from objects that perhaps cause something like pity or displeasure in a higher nature -ADDISON.

From anger in its full import, protracted into malevolence and exerted in revenge, arise many of the evils to which the life of man is exposed.-JOHNSON.

The Queen Regent's brothers knew her secret disapprobation of the violent measures they were driving on.-ROBERTSON.

Disposal, Disposition.

These words derive their different meanings from the verb to dispose (v. To dispose), to which they owe their common origin.

Disposal is a personal act; it depends upon the will of the individual : **Disposition** is an act of the judgment; it depends upon the nature of the things.

The removal of a thing from one's self is involved in a disposal; the good order of the things is comprehended in their disposition. The disposal of property is in the hands of the rightful owner: the success of a battle often depends upon the right disposition of an army.

In the Reign of Henry the Second, if a man died without wife or issue, the whole of his property was at his own disposal.—BLACKSTONE.

In case a person made no *disposition* of such of his goods as were testable, he was and is said to die intestate. —BLACKSTONE.

To Dispose, Arrange, Digest.

Dispose, in French disposer, Latin disposui preterite of dispono or dis and pono, signifies to place apart.

Arrange, v. To class.

Digest, in Latin *digestus* participle of *digero* or *dis* and *gero*, signifies to gather apart with design.

The idea of a systematic laying apart is common to all and proper to the word *dispose*.

We dispose when we arrange and digest; but we do not always arrange and digest when we dispose; they differ in the circumstances and object of the action. There is less thought employed in disposing than in arranging and digesting; we may dispose ordinary matters by simply assigning a place to each; in this manner trees are disposed in a row, but we arrange and digest by an intellectual effort; in the first case by putting those together which ought to go together; and in the latter case

by both separating that which is dissimilar, and bringing together that which is similar, in this manner books are arranged in a library according to their size or their subject; the materials for aliterary production are digested; or the laws of the land are digested. What is not wanted should be neatly disposed in a suitable place; nothing contributes so much to beauty and convenience as the arrangement of every thing according to the way and manner in which they should follow; when writings are involved in great intricacy and confusion, it is difficult to diagest them.

In an extended and moral application of these words, we speak of a person's time, talent, and the like, being *disposet* to-a good purpose; of a man's ideas being purposely *arranged*, and of being *digested* into form. On the *disposition* of a man's time and property will depend in a great measure his success in life; on the *arrangement* of accounts greatly depends facility in conudeting business; on the habit his of *digesting* our thoughts depends in a great measure correctness of thinking.

Then near the altar of the darting king, Dispos'd in rank their hecatomb they bring. POPE.

When a number of distinct images are collected by these erratick and hasty surveys, the fancy is busied in arranging them.—JOHNSON.

The marks and impressions of diseases, and the changes and devastations they bring upon the internal parts, should be very carefully examined and orderly digited in the comparative anatomy we speak of,—BACON.

To Dispose, v. To place.

Disposition, Temper.

Disposition from *dispose* (v. To *dispose*), signifies here the state of being *disposed*.

Temper, like *temperament*, from the Latin *temperamentum* and *tempero* to temper or manage, signifies the thing modelled or formed.

These terms are both applied to the mind and its bias; but *disposition* respects the whole frame and texture of the mind; *temper* respects only the bias or tone of the feelings.

Disposition is permanent and settled; temper is transitory and fluctuating. The disposition comprehends the springs and motives of actions; the temper influences the actions for the time being: it is possible and not unfrequent to have a good disposition with a bad temper, and vice versa. A good disposition makes a man a useful member of society, but not always a good companion; a good temper renders him acceptable to all and peaceable with all, but essentially useful to none: a good disposition will go far towards correcting the errors of temper; but where there is a bad disposition there are no hopes of amendment.

My friend has his eye more upon the virtue and *disposi*tion of his children than their advancement or wealth.— STELLE.

The man who lives under an habitual sense of the Divine presence keeps up a perpetual cheerfulness of temper.— ADDISON.

Akenside was a young man warm with every notion that by nature or accident had been connected with the sound of liberty, and by an eccentricity which such dis*positions* do not easily avoid, a lover of contradiction, and no friend to anything established._JOHNSON.

In coffee-houses a man of my *temper* is in his element for if he cannot talk he can be still more agreeable to his company as well as pleased in himself in being a hearer.---STEELE,

DISPOSITION.

Disposition, Inclination.

Disposition in the former section 'is taken for the general frame of the mind; in the present case for its particular frame.

Inclination, v. Attachment.

Disposition is more positive than inclination. We may always expect a man to do that which he is *disposed* to do: but we cannot always calculate upon his executing that to which he

We indulge a disposition ; we yield to an in-clination. The disposition comprehends the whole state of the mind at the time; an inclination is particular, referring always to a particular object. After the performance of a serious duty, no one is expected to be in a disposition for laughter or merriment: it is becoming to suppress our inclination to laughter in the presence of those who wish to be serious ; we should be careful not to enter into controversy with one who shows a disposition to be unfriendly. When a young person discovers any *inclination* to study, there are hopes of his improvement

It is the duty of every man who would be true to him-self, to obtain if possible a *disposition* to be pleased.— STEELE,

There never was a time believe me, when I wanted an *inclination* to cultivate your esteem, and promote your interest.—MELMOTH'S LETTERS OF CICERO.

Disposition, v. Disposal.

To Disprove, v. To confute.

To Dispute, v. To argue.

To Dispute, v. To contend.

To Dispute, v. To controvert.

Dispute, v. Difference.

To Disregard, Neglect, Slight.

Disregard signifies properly not to regard. Neglect. in Latin negelectus participle of negligo, compounded of nec, and lego, not to

Slight, from *light*, signifies to make light of or set light by.

We disregard the warnings, the words, or opinions of others; we neglect their injunc-tions or their precepts. To disregard results from the settled purpose of the mind ; to neglect from a temporary forgetfulness or over-sight. What is disregarded is seen and passed over; what is neglected is generally not thought of at the time required. What is disregarded does not strike the mind at all; what is neg*lected* enters the mind only when it is be-fore the eye: the former is an action employed on the present objects ; the latter on that which is past: what we disregard is not esteemed; what we neglect is often esteemed but not sufficiently to be remembered or practised : a child *disregards* the prudent counsels of a parent ; he *neglects* to use the remedies which have been prescribed to him.

Disregard and neglect are frequently not personal acts; they respect the thing more than the person; *slight* is altogether an intentional act towards an individual

We disregard or neglect things often from a heedlessness of temper; the consequence

DISSENSION.

either of youth or habit : we *slight* a person from feelings of dislike or contempt. Young people should disregard nothing that is said to them by their superiors; nor nelgect any-thing which they are enjoined to do; nor slight any one to whom they owe personal attention.

The new notion that has prevailed of late years that the Christian religion is little more than a good system of morality, must in course draw on a *disregard* to spiritual exercises.—GIBSON.

Beauty's a charm, but soon the charm will pass, While lilies lie *neglected* on the plain ; While dusky hyacinths for use remain.—DRYDEN.

When once devotion fancies herself under the influence of a divine impulse, it is no wonder she *slights* human ordinances — ADDISON.

Dissatisfaction, v. Dislike.

To Dissemble, v. To conceal.

Dissembler, v. Hypocrite.

To Disseminate, v. To spread.

Dissension, Contention, Discord.

Dissension marks either the act or the state of dissenting.

Contention marks the act of contending (v. To contend).

Discord, v. Contention.

A collision of opinions produces dissension ; a collision of interests produces contention ; a collision of humours produces discord. A love of one's own opinion, combined with a disregard for the opinions of others, gives rise to dissension : selfishness is the main cause of contention : and an ungoverned temper that of

Dissension is peculiar to bodies or commu-nities of men; contention and discord to individuals. A Christian temper of conformity to the general will of those with whom one is in connection would do away dissension; a limi-tation of one's desire to that which is attainable by legitimate means would put a stop to contention ; a correction of one's impatient and irritable humour would check the progress of discord. Dissension tends not only to alienate the minds of men from each other, but to dissolve the bonds of society; contention is ac-companied by anger, ill will, envy, and many evil passions; discord interrupts the progress of the kind affections, and bars all tender in-

At the time the poem we are now treating of was written the *dissensions* of the barons, who were then so many petty princes, ran very high.—ADDISON.

Because it is apprehended there may be great contention about precedence, the proposer humbly desires the assist-ance of the learned,-SWIFT.

But shall celestial *discord* never cease? "Tis better ended in a lasting peace,-DEYDEN.

Dissension, v. Difference. To Dissent, v. To differ. Dissenter, v. Heretic. Dissertation, v. Essay. Dissimulation, v. Simulation. To Dissipate. v. To spend.

Dissolute, v. Loose.

DISTINGUISHED.

Distant, Far, Remote.

Distant is employed as an adjunct or otherwise; Far is used only as an adverb. We speak of *distant* objects, or objects being *distant*; but we speak of things only as being far.

Distant, in Latin distants compounded of di and stants standing asunder, is employed only for bodies at rest; *far*, in German *forn*, most probably from *getakren* participle of *fakren*, in Greek *mopeut* to go, signifies gone or removed away, and is employed for bodies either stationary or otherwise; hence we say that a thing is distant, or it goes, runs, or files *far*.

thing is distant, or it goes, runs, or flies far. Distant is used to designate great space; far only that which is ordinary: the sun is ninety-four millions of miles distant from the earth; a person lives not very far off, or a person is far from the spot. Distant is used absolutely to express an in-

Distant is used absolutely to express an intervening space. Remote, in Latin remotus participle of remove to remove, rather expresses the relative idea of being gone out of sight. A person is said to live in a distant country or in a remote corner of any country.

They bear a similar analogy in the figurative application; when we speak of a remote idea it designates that which is less liable to strike the mind than a distant idea. A distant relationship between individuals is never altogether lost sight of; when the connection between objects is very remote it easily escapes observation.

It is a pretty saying of Thales, "Falsehood is just as far distant from truth as the ears from the eyes," by which he would intimate that a wise man would not easily give credit to the reports of actions which he has not seen.— SPECTATOR.

O might a parent's careful wish prevail, *Far, far* from Ilion should thy vessels sail, And thou from camps *remote* the danger shun, Which now, alas ! too nearly threats my son.

Distaste, v. Dislike.

Distemper, v. Disorder.

Distinct, v. Different.

Distinction. v. Difference.

Distinctly, v. Clearly.

To Distinguish, v. To abstract.

To Distinguish, Discriminate.

Distinguish, v. To abstract.

Discriminate, v. Discernment.

To distinguish is the general; to discriminate is the particular term: the former is an indefinite; the latter a definite action. To discriminate is in fact to distinguish specifically; hence we speak of a distinction as true or false, but of a discrimination as nice.

We distinguish things as to their divisibility or unity; we discriminate them as to their inherent properties; we distinguish things that are alike or unlike, to separate or collect them; we discriminate those that are different, for the purpose of separating one from the other: we distinguish by means of the senses as well as the understanding; we discriminate by the understanding; we disdistinguish things by their colour, or we dis-

tinguish moral objects by their truth or falsehood; we discriminate the characters of men, or we discriminate their merits according to circumstances.

'Tis easy to *distinguish* by the sight The colour of the soil, and black from white

DRYDEN.

A satire should expose nothing but what is corrigible ; and make a due *discrimination* between those who are and those who are not the proper objects of it,—ADDI-SON.

To Distinguish, v. To perceive.

To Distinguish, v. To signalize.

Distinguished, Conspicuous, Noted, Eminent, Illustrious,

Distinguished signifies having a mark of *distinction* by which a thing is to be *distinguished* (v. To abstract).

Conspicuous, in Latin *conspicuus*, from *conspicio*, signifies easily to be seen.

Noted, from notus known, signifies well known.

Eminent, in Latin eminens, from emineo or e and maneo, signifies remaining or standing out above the rest.

Illustrious, in Latin *illustris*, from *lustro* to shine, signifies shone upon.

The idea of an object having something attached to it to excite notice is common to all these terms. *Distinguished* in its general sense expresses little more than this idea : the rest are but modes of the *distinguished*. A thing is *distinguished* in proportion as it is *distinct* or separate from others; it is *conspicuous* in proportion as it is easily seen; it is *noted* in proportion as it is *sidely* known. In this sense a rank is *distinguished*; a situation is *conspicuous*; a place is *noted*. Persons are *distinguished* by external marks or by characteristic qualities; persons or things are *conspicuous* mostly from some external mark; persons or things are *noted* mostly by collateral circumstances.

A man may be distinguished by his decorations, or he may be distinguished by his manly air, or by his abilities : a person is conspicuous by the gaudiness of his dress; a house is conspicuous that stands on a hill: a person is noted for having performed a wonderful cure; a place is noted for its fine waters.

We may be distinguished for things good, bad, or indifferent: we may be conspicuous for our singularities or that which only attracts vulgar notice : we may be noted for that which is bad, and mostly for that which is the subject for vulgar discourse : we can be eminent and illustrious only for that which is really good and praiseworthy ; the former applies however mostly to those things which set a man high in the circle of his acquaintance; the latter to that which makes him shine before the world. A man of distinguished talent will be apt to excite envy if he be not also distinguished for his private virtue : affectation is never better pleased than when it can place itself in such a conspicuous situation as to draw all eyes upon itself : lovers of fame are sometimes contented to render themselves noted for their vices or absurdities : nothing is

DISTRESS:

more gratifying to a man than to render himself eminent for his professional skill : it is the lot of but few to be illustrious, and those few are very seldom to be envied.

In an extended and moral application, these terms may be employed to heighten the character of an object : a favour may be said to be distinguished, piety eminent, and a name illustrious.

A midist the agtistions of popular government, occasions will sometimes be afforded for environt abilities to break forth with peculiar lustre. But while public agitations allow a few individuals to be uncommonly distinguished, the general condition of the public remains calamitous and wretched.—BLAIR.

Wretched.=DDATA. Before the gate stood Pyrrhus, threat'ning loud, With glitt'ring arms conspicuous in the crowd. DRYDEN.

Upon my calling in lately at one of the most noted Temple coffee houses, I found the whole room, which was full of young students, divided into several parties, each of which was deeply engaged in some controversy.-

Of Prior, eminent as he was both by his abilities and station, very few memorials have been left by his cotem-poraries.—JOHNSON.

Hail, sweet Saturnian soil ! of fruitful grain Great parent, greater of *illustrious* men.-DRYDEN.

Next add our cities of *illustrious* name, Their costly labour and stupendous frame,-DRYDEN,

To Distort, v. To turn.

Distracted, v. Absent.

Distress, v. Adversity.

To Distress, v. To afflict.

Distress, Anxiety, Anguish, Agony.

Distress, v. Adversity.

Anxiety, in French anxieté, and An-guish, in French angoisse, both come from the Latin ango, anxi to strangle.

Agony, in French agonie, Latin agonia, Greek aywua, from aywuis to contend or strive, signifies a severe struggle with pain

which we see no means of extricating ourselves; anxiety is that pain which one feels on the prospect of an evil. Distress always depends upon some outward cause : anxiety often lies in the imagination. Distress is produced by the present, but not always immediate evil; anxiety respects that which is future; anguish arises from the reflection on the evil that is past; agony springs from witnessing that which is immediate or before the eye.

Distress is not peculiar to any age; where there is a consciousness of good and evil, pain and pleasure, *distress* will inevitably exist from some circumstance or another. Anxiety, anguish, and agony belong to riper years : in-fancy and childhood are deemed the happy periods of human existence ; because they are exempt from the anxieties attendant on every one who has a station to fill, and duties to discharge. Anguish and agony are species of distress, of the severer kind, which spring altogether from the maturity of reflection, and the full consciousness of evil. A child is in distress when it loses its mother, and the mother is also in *distress* when she misses her child. The station of a parent is, indeed, that which is most productive, not only of distress,

DISTRESS.

but anxiety, anguish, and agony : the mother has her peculiar anxieties for her child, whilst rearing it in its infant state ; the father has his anxiety for its welfare on its entrance into the world : they both suffer the deepest anguish when their child disappoints their dearest hopes, by running a career of vice, and finishing its wicked course by an untimely, and sometimes ignominious end : not unfrequently they are doomed to suffer the agony of seeing a child encircled in flames from which he cannot be snatched, or sinking into a watery grave from which he cannot be rescued.

How many, rack'd with honest passions, droop In deep retir'd distress / How many stand Around the death-bed of their dearest friends,

If you have any affection for me, let not your anxiety, on my account, injure your health.—MELMOTH'S LETTERS OF CICERO.

In the anguish of his heart, Adam expostulates with his Creator for having given him an unasked existence.-

These are the charming agonies of love, Whose misery delights. But through the heart Should jealousy its venom once diffuse, Tis then delightful misery no more, But agony unmixed .- THOMSON.

To Distress, Harass, Perplex.

Distress, v. Distress.

Harass, in French harasser, probably from the Greek apagow to beat.

Perplex, in Latin *perplexus*, participle of *perplector*. compounded of *per* and *plector*, to wind round and entangle.

A person is distressed either in his outward circumstances or his feelings; he is harassed mentally or corporeally; he is *perplexed* in his understanding, more than in his feelings: a deprivation distresses; provocations and hos-tile measures harass; stratagems and ambiguous measures perplex; a besieged town is distressed by the cutting off its resources of water and provisions; the besieged are harassed by perpetual attacks; the besiegers are perplexed in all their manœuvres and plans, by the counter-manœuvres and contrivances of their opponents; a tale of woe distresses; continual alarms and incessant labour harass; unex-pected obstacles and inextricable difficulties

We are distressed and perplexed by circum-stances; we are harassed altogether by persons, or the intentional efforts of others : we may relieve another in *distress*, or may remove a *perplexity*; but the *harassing* ceases only with the cause which gave rise to it.

O friend ! Ulysses' shouts invade my ear ; Distress'd he seems, and no assistance near.-POPE.

Persons who have been long harassed with business and care sometimes imagine that when life declines, they can-not make their retirement from the world too complete.--

Would being end with our expiring breath, How soon misfortnnes would be pull'd away. A trifling shock can shiver us to the dust, But th' existence of the immortal soul, Futurity's dark road *perplexes* still. GENTLEMAN,

To Distribute, v. To dispense. To Distribute, v. To divide.

District, Region, Tract, Quarter.

District, in Latin districtus, from distringo to bind separately, signifies a certain part marked off specifically.

Region, in Latin regio from rego to rule, signifies a portion that is within rule.

Tract, in Latin tractus, from traho to draw, signifies a part drawn out.

Quarter signifies literally a fourth part.

These terms are all applied to country ; the former two comprehending divisions marked out on political grounds : the latter a geographical or an indefinite division : district is smaller than a *region*; the former refers only to part of a country, the latter frequently applies to a whole country; a *quarter* is inde-finite, and may be applied either to a *quarter* of the world or a particular neighbourhood : a tract is the smallest portion of all, and com-prehends frequently no more than what may fall within the compass of the eve. We consider a district only with relation to government: every magistrate acts within a certain district: we speak of a region when consider-ing the circumstances of climate, or the natural properties which distinguish different parts of the earth, as the *regions* of heat and cold : we speak of the *quarter* simply to designate a point of the compass; as a person lives in a certain quarter of the town that is north, or south-east, or west, &c., and so also in an extended application, we say, to meet with opposition in an unexpected guarter ; we speak of a tract to designate the land that runs on in a line as a mountainous tract.

The very inequality of representation, which is so foolishly complained of, is perhaps the very thing which prevents us from thinking or acting as members for dis-tricts.-BURKE.

Betwixt those *regions* and our upper light Deep forests and impenetrable night Possess the middle space.—DRYDEN. My timorous muse Unambitious tracts pursues.—COWLEY.

There is no man in any rank who is always at liberty to act as he would incline. In some *quarter* or other he is limited by circumstances,—BLAIR.

Distrustful, Suspicious, Diffident.

Distrustful signifies full of distrust, or not putting trust in (v. Belief).

Suspicious signifies having suspicion from the Latin suspicio, or sub and specio to look at askance, or with a wry mind.

Diffident, from the Latin diffido or disfido, signifies having no faith.

Distrustful is said either of ourselves or others; suspicious is said only of others; diffident only of ourselves : to be distrustful of a person is to impute no good to him; to be suspicious of a person is to impute positive evil to him; he who is distrustful of another's honour or prudence will abstain from giving him his confidence; he who is suspicious of another's honesty will be cautious to have no dealings with him. Distrustful is a particular state of feeling; suspicious an habitual state of feeling : a person is distrustful of another, owing to particular circumstances: he is suspicious from his natural temper.

As applied to himself, a person is distrustful

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of his own powers, to execute an office assigned, or he is generally of a diffident disposisigned, of his generally of a wanter in pos-tion : it is faulty to distrust that in which we ought to trust; there is nothing more criminal than a distrust in Providence; on the other hand, there is nothing better than a distrust in our own powers to withstand temptation: suspicion is justified more or less according to circumstances; but a too great proneness to suspicion is liable to lead us into many acts of injustice towards others : difidence is becoming in youth, so long as it does not check their laudable exertions.

Before strangers, Pitt had something of the scholar's timidity and distrust.-JOHNSON.

And oft, though wisdom wake, suspicion sleeps At wisdom's gate, and to simplicity Resigns his charge.-MILTON.

As an actor, Mr. Cunningham obtained little reputa-on, for his *diffidence* was too great to be overcome.-

To Disturb, Interrupt.

Disturb (v. Commotion).

Interrupt, from the Latin inter and rumpo, signifies to break in between so as to stop the progress.

We may be disturbed either inwardly or outwardly; we are interrupted only outwardly: our minds may be disturbed by disquieting reflections, or we may be disturbed in our rest or in our business by unseemly noises; but we can be interrupted only in our business or pursuits : the disturbance therefore depends upon the character of the person ; what disturbs one man will not disturb another : an interruption is however something positive; what inter-rupts one person will interrupt another: the smallest noises may disturb one who is in bad health; illness or the visits of friends will interrupt a person in any of his business.

The same distinction exists between these words when applied to things as to persons : whatever is put out of its order or proper con-dition is disturbed; thus water which is put into motion from a state of rest is disturbed : whatever is stopped in the evenness or regularity of its course is interrupted ; thus water which is turned out of its ordinary channel is interrupted.

If aught *disturb* the tenor of his breast, 'Tis but the wish to strike before the rest.—POPE.

The foresight of the hour of death would continually interrupt the course of human affairs.--BLAIR,

To Disturb, v. To trouble.

Disturbance, v. Commotion.

To Dive, v. To plunge.

To Dive Into, v. To pry.

Divers, v. Different.

Diversion, v. Amusement.

Diversity, v. Difference.

To Divert, v. To amuse.

Diverted, v. Absent.

To Divide, Separate, Part.

Divide, in Latin divideo, compounded of di and video, signifies to make appear as apart or two, or to make really two.

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Separate, v. Abstract.

Part signifies to make into parts.

That is said to be divided which has been or is conceived to be a whole; that is *separated* which might be joined: a river *divides* a town by running through it; mountains or seas separate countries : to divide does not necessarily include a separation; although a separa-tion supposes a division: an army may be divided into larger or smaller portions, and yet remain united; but during a march, or an engagement, these companies are frequently separated.

Opinions, hearts, minds, &c., may be divided; corporeal bodies only are separated: the minds of men are often most divided when in person they are least separated ; and those, on the contrary, who are *separated* at the greatest distance from each other may be the

If we divide the life of most men into twenty parts, we shall find at least nincteen of them filled with gaps and chasms which are neither filled up with pleasure or business.—ADDISON.

Where there is the greatest and most honourable love, is sometimes better to be joined in death than sepait is rated in life.-STEELE.

To part approaches nearer to separate than to divide : the latter is applied to things only ; the two former to persons, as well as things : a thing becomes smaller by being divided; it loses its junction with, or cohesion to, another thing by being *parted*, a loaf of bread is *divided* by being cut into two; two loaves are parted which have been baked together.

Sometimes part, as well as divide, is used in the application of that which is given to several, in which case they bear the same analogy as before : several things are parted, one thing is divided ; a man's personal effects may be parted, by common consent, among his children; but his estate, or the value of it, must be *divided*; whatever can be disjoined without losing its integrity is parted, otherwise it is divided : in this sense, our Saviour's garments are said to have been parted, because they were distinct things; but the vesture which was without seam must have been *divided* if they had not cast lots for it.

As disjunction is the common idea attached to both separate and part, they are frequently used in relation to the same objects : houses may be both separated and parted; they are parted by that which does not keep them at so great a distance, as when they are said to be separated : two houses are parted by a small opening between them; they are separated by an intervening garden: fields are with more propriety said to be separated; rooms are said more properly to be parted.

With regard to persons, part designates the actual leaving of the person; separate is used in general for that which lessens the society ; the former is often casual, temporary, or partial; the latter is positive and serious: the *parting* is momentary; the *separation* may be longer or shorter: two friends part in the streets after a casual meeting; two persons separate on the road who had set out to travel together: men and their wives often part without coming to a positive separation: some couples are separated from each other in every respect but that of being directly parted :

the moment of *parting* between friends is often more painful than the *separation* which afterwards ensues.

I pray let me retain some room, though never so little, in your thoughts, during the time of this our *separation*. -HOWELL.

The prince pursu'd the *parting* deity With words like these, "Ah whither do you fly?" Unkind and cruel to deceive your son.-DRYDEN.

To Divide, Distribute, Share.

Divide, v. To divide, separate.

Distribute, in Latin distributus, from distribuo, or dis and tribuo, signifies to bestow a part.

Share, from the word shear, and the German scheeren, signifies simply to cut.

The act of dividing does not extend beyond the thing divided; that of distributing and sharing comprehends also the purpose of the action: we divide the thing; we distribute to the person; we may divide therefore without distributing ; or we may divide in order to distribute : thus we divide our lands into distinct fields for our private convenience; or we divide a sum of money into so many parts, in order to distribute it among a given number of persons : on the other hand, we may distribute without dividing; for money, books, fruit, and many other things may be distributed, which require no division.

To share is to make into parts the same as divide, and it is to give those parts to some persons, the same as distribute; but the person who shares takes a part himself ; he who distributes gives it always to others: a loaf is divided in order to be eaten; bread is distributed in loaves among the poor ; the loaf is shared by a poor man with his poorer neighbour, or the profits of a business are shared by the partners.

To share may imply either to give or receive; to distribute implies giving only; we share our own with another: or another shares what we have ; but we distribute our own to others.

Nor cease your sowing till mid winter ends, For this, through twelve bright signs Apollo guides The year, and earth in several climes *divides*. DRYDEN.

Two urns by Jove's high throne have ever stood, The source of evil one, and one of good ; From thence the cup of mortal man he fills, Blessings to these, to those *distributes* ills,—POPE. Why grieves my son? Thy anguish let me share, Reveal the cause, and trust a parent's care.—POPE.

They will be so much the more careful to determine pro-perly, as they shall (will be obliged to share the expenses of maintaining the masters.-MELMOTH'S LETTERS OF PLINY.

Divine, v. Ecclesiastic. Divine, v. Godlike. To Divine, v. To guess. Divine, v. Holy. Divinity, v. Deity. Division, v. Part. Diurnal, v. Daily. To Divulge, v. To publish. To Do, v. To act.

To Do, v. To make.

Docile, Tractable, Ductile.

Docile, in Latin *docilis*, from *doceo* to teach, is the Latin term for ready to be taught.

Tractable, from the Latin traho to draw, signifies ready to be drawn.

Ductile from duco to lead, signifies ready to be led.

The idea of submitting to the directions of another is comprehended in the signification of all these terms : docility marks the disposition to conform our actions in all particulars to the will of another, and lies altogether in the will; tractability and ductility are modes of docility, the former in regard to the conduct, the latter in regard to the principles and sentiments : *docility* is in general applied to the ordinary actions of the life, where simply the will is concerned; tractability is applicable to points of conduct in which the judgment is concerned ; ductility to matters in which the character is formed : a child ought to be *docile* with its parents at all times; it ought to be *tractable* when acting under the direction of its superiors; it ought to be ductile to imbibe good principles: the want of *docility* may spring from a defect in the disposition; the want of tractableness may spring either from a defect in the temper or from self-conceit; the want of *ductility* lies altogether in a natural stubbornness of character : docility, being altogether independent of the judg-ment, is applicable to the brutes as well as to men; tractableness and ductility is applicable mostly to thinking and rational objects only. though sometimes extended to inanimate or moral objects : the ox is a docile animal ; the humble are tractable ; youth is ductile.

The Persians are not wholly void of martial spirit; and if they are not naturally brave, they are at least extremely *docite*, and might with proper discipline be made excellent soldiers.—SHR WM. JONES.

Their reindeer form their riches; these their tents, Their robes, their beds, and all their homely wealth, Supply their wholesome fare, and cheerfal cups; Obsequious at their call, the *docile* tribe Yield to the sledge their necks.—THOMSON.

The will was then (before the fall) ductile and pliant to all the motions of right reason.—SOUTH.

Doctrine, Precept, Principle.

Doctrine, in French doctrine, Latin doctrina, from doceo to teach, signifies the thing taught.

Precept, from the Latin *præcipio*, signifies the thing laid down.

Principle, in French *principe*, Latin *principium*, signifies the beginning of things, that is, their first or original component parts.

A doctrine requires a teacher; a precept requires a superior with authority; a principle requires only an illustrator. A doctrine is always framed by some one; a precept is enjoined or laid down by some one; a principle lies in the thing itself. A doctrine is composed of principles, a precept rests upon principles or doctrine. Pythagoras taught the doctrine of the metempsychosis, and enjoined many precepts on his disciples for the regulation of their conduct, particularly that they should

abstain from eating animal food, and be only silent hearers for the first five years of their scholarship: the former of these rules depended upon the preceding doctrine of the soul's transmigration to the bodies of animals; the latter rested on that simple *principle* of education, the entire devotion of the scholar to the master.

We are said to believe in *doctrines*; to obey precepts; to imbibe or hold principles. Doc trine is that which constitutes our faith; precepts are that which directs the practice : both are the subjects of rational assent, and suited only to the matured understanding : principles are often admitted without examination ; and imbibed as frequently from observation and circumstances as from any direct personal efforts; children as well as men acquire principles.

This seditious, unconstitutional *doctrine* of electing kings is now publicly taught, avowed, and printed,—BURKE.

Pythagoras's first rule directs us to worship the gods, as is ordained by law, for that is the most natural interpretation of the *precept*.—ADDISON.

If we had the whole history of zeal, from the days of Cain to our times, we should see it filled with many seenes of slaughter and bloodshed, as would make a wise man very careful not to suffer himself to be actuated by such a *principle*, when it regards matters of opinion and speculation.—ADDISON.

Doctrine, Dogma, Tenet.

A Doctrine originates with an individual.

Dogma, from the Greek δογμα and δοκεα to think, signifies something thought, admitted, or taken for granted ; this lies with a body or number of individuals.

Tenet, from the Latin teneo to hold or maintain, signifies the thing held or maintained, and is a species of principle (v. Doctrine) specifically maintained in matters of cpinion by persons in general.

A doctrine rests on the authority of the individual by whom it is framed; the dogma on the authority of the body by whom it is maintained; a tenet rests on its own intrinsic merits. Many of the doctrines of our blessed Saviour are held by faith in him; they are subjects of persuasion by the exercise of our rational powers: the dogmas of the Romish church are admitted by none but such as admit its authority: the tenets of republicans, levellers, and freethinkers have been unblushingly maintained both in public and private.

Unpractis'd he to fawn or seek for pow'r By *doctrines* fashion'd to the varying hour; Far other ains his heart had learn'd to prize, More skill'd to raise the wretched than to rise.

There are in England abundance of men who tolerate in the true spirit of toleration. They think the *dogmas* of religion, though in different degrees, are all of moment, and that amongst them there is, as amongst all things of value, a just ground of preference.-BURKE.

One of the puritanical *tenets* was the illegality of all games of chance.-JOHNSON.

Dogma, v. Doctrine. Dogmatical, v. Confident. Doleful, v. Pitiful. Domestic, v. Servant,

DOUBT.

Domineering, v. Imperious.

Dominion, v. Power.

Dominions, v. Territory.

Donation, v. Benefaction.

Donation, v. Gift.

Doom, v. Destiny.

Double-Dealing, v. Deceit.

Doubt, v. Demur.

To Doubt, Question.

Doubt, in French douter, Latin dubito from dubus, which comes from bow and erbraçu, in the same manner as our frequentative double, signifying to have two opinions.

Question, in Latin *quæstio*, from *quæro* to inquire, signifies to make a question.

Both these terms express the act of the mind in staying its decision. Doubt lies altogether in the mind; it is a less active feeling than question; by the former we merely suspend decision; by the latter we actually demand proofs in order to assist us in deciding. We may doubt in silence; we cannot question without expressing it directly or indirectly.

He who suggests *doubts* does it with caution: he who makes a *question* throws in difficulties with a degree of confidence. *Doubts* insinuate themselves into the mind oftentimes involuntarily on the part of the *doubter*; *questions* are always made with an express design. We *doubt* in matters of general interest, on abstruse as well as common subjects: we *question* mostly in ordinary matters that are of a personal interest: we *doubt* the truth of a position : we *question* the veracity of an author. The existence of mermaids was *doubted* for a great length of time; but the testimony of creditable persons who have lately seen them, ought now to put it out of all *doubt*. When the practicability of any plan is *questioned*, it is unnecessary to enter any farther into its merits.

The doubt is frequently confined to the individual; the question frequently respects others. We doubt whether we shall be able to succed : we question another's right to interfere: we doubt whether a thing will answer the end proposed; we question the utility of anyone making the attempt.

There are many *doubtful* cases in medicine, where the physician is at a loss to decide: there are many *questionable* measures proposed by those who are in or out of power which demand consideration. A disposition to *doubt* everything is more inimical to the cause of truth than the readiness to believe everything; a disposition to *question* whatever is said or done by others, is much more calculated to give offence than to prevent deception.

For my part I think the being of a God is so little to be *doubled*, that I think it is almost the only truth we are sure of,—ADDISON.

Our business in the field of fight Is not to *question*, but to prove our might.—POPE.

DOUBTFUL.

Doubt, Suspense.

Doubt respects that which we should believe: Suspense that which we wish to know or ascertain. We are in doubt for the want of evidence; we are in suspense for the want of certainty. Doubt interrupts our progress in the attainment of truth; suspense impedes us in the attainment of our objects; the former is connected principally with the understanding; the latter acts altogether upon the hopes. We have our doubts about things that have no regard to time: we are in suspense about what is to happen in future. Those are the least inclined to doubt who have the most thorough knowledge of a subject; those are the least exposed to the unpleasant feeling of suspense who confine their wishes to the present.

Gold is a wonderful clearer of the understanding; it dissipates every *doubt* and scruple in an instant.—ADDI-SON.

The bundle of hay on either side striking his (the ass's) sight and smell in the same proportion, would keep him in perpetual suspense.—ADDISON.

Doubtful, Dubious, Uncertain, Precarious.

The **Doubtful** admits of doubt (*c. Doubt*, suspense): the **Dubious** creates suspense). The doubtful is said of things in which we are required to have an opinion; the dubious respects events and things that must speak for themselves. In doubtful cases it is advisable for a judge to lean to the side of mercy; while the issue of a contest is dubious, all judgment of the parties, or of the case, must be carefully avoided.

Doubtful and dubious have always a relation to the person forming the opinion on the subject in question; Uncertain and Precarious are epithets which designate the qualities of the things themselves. Whatever is uncertain may from that very circumstance be doubtful or dubious to those who attempt to determine upon them; but they may be designated for their uncertainty without any regard to the opinions which they may give rise to.

to the opinions which they may give rise to. A person's coming may be doubtful or uncertain; the length of his stay is oftener described as uncertain than as doubtful. The doubtful is opposed to that on which we form a positive conclusion; the uncertain to that which is definite or prescribed. The efficacy of any medicine is doubtful; the manner of its operation may be uncertain. While our knowledge is limited, we must expect to meet with many things that are doubtful; as everything in the world is exposed to change, and all that is future is entirely above our control, we must naturally expect to find everything uncertain, but what we see passing before us.

Precarious, from the Latin precarius and precor to pray, signifies granted to entreaty, depending on the will or humour of another, whence it is applicable to whatever is obtained from others. Precarious is the highest species of uncertainty, applied to such things as depend on future casualties in opposition to that which is fixed and determined by design. The weather is uncertain; the subsistence of a person who has no stated income or source of living must be precervious. It is uncertain what day a thing may take place, until it is determined; there is nothing more precarious than what depends upon the favours of princes.

The Greeks with slain Tlepolemus retir'd, Whose fall Ulysses view'd with fury fir'd: Doubtful if Jove's great son he should pursue, Or pour his vengeance on the Lycian crew.—POPE.

At the lower end of the room is to be a side-table for persons of great fame, but *dubious* existence; such as Hercules, Theseus, Æneas, Achilles, Hector, and others.—

r. Near old Antandros, and at Ida's foot, The timber of the sacred grove we cut; And build our fleet *uncertain*, yet to find What place the Gods for our repose assign'd. DEVDEN.

The frequent disappointments incident to hunting, induced men to establish a permanent property in their flocks and herds, in order to sustain themselves in a less precarious manner.—BLACKSTONE.

Downfall, v. Fall.

To Doze, v. To sleep.

To Drag, v. To draw.

To Drain, v. To spend.

To Draw, Drag, Haul, or Hale, Pull, Pluck, Tug.

Draw comes from the Latin traho to draw. and the Greek Spasow to lay hold of.

Drag, through the medium of the German tragen to carry, comes also from traho to draw.

Haul or Hale comes from the Greek edraw to draw.

Pull is in all probability changed from pello to drive or thrust.

Pluck is in the German plucken, &c.

Tug comes from ziehen to pull.

Draw expresses here the idea common to the first three terms, namely, of putting a body in motion from behind one's self or tobody in motion from behind one's self or to-wards one's self; to drag is to draw a thing with violence, or to draw that which makes resistance; to haul is to drag it with still greater violence. We draw a cart; we drag a body along the ground; or haul a vessel to the shore. To pull signifies only an effort to draw without the idea of motion: horses pull very long sometimes before they can draw a heavily laden cart up hill. To pluck is to pull with a sudden twitch in order to separate: with a sudden twitch, in order to separate; thus feathers are *plucked* from animals. To tag is to *pull* with violence; thus men tag at the oar.

Furious he said, and tow'rd the Grecian crew, (Seiz'd by the crest) the unhappy warrior drew: Struggling he follow'd, while th' embroider'd thong, That ty'd his helmet, dragg'd the chief along.--POPE.

Some hoisting levers, some the wheels prepare, And fasten to the horse's feet; the rest With cables haul along the unwieldy beast. DRYDEN.

Two magnets are placed, one of them in the roof and the other in the floor of Mahomet's burying-place at Mecca, and pull the impostor's iron cofin with such an equal attraction, that it haugs in the air between both of them. -ADDISO.

Even children follow'd with endearing wile, And *pluck'd* his gown to share the good man's smile, GOLDSMITH.

DREGS.

Clear'd, as I thought, and fully fix'd at length, To learn the cause, I tugg'd with all my strength. DRYDEN,

In the moral application of the words we may be said to be *drawn* by anything which can act on the mind to bring us near to an object; we are *dragged* only by means of force; we pull a thing towards us by a direct effort. To haul, pluck, and tug are seldom used but in the physical application.

Hither we sail'd, a voluntary throng, To avenge a private, not a public wrong : What else to Troy the assembled nations draws, But thine—ungrateful ! and thy brother's cause. FOFF,

'Tis long since I for my celestial wife, Loath'd by the Gods have dragg'd a lingering life, POPE,

Hear this, remember, and our fury dread, Nor *pull* th' unwilling vengeance on thy head. POPE,

To Dread, v. To apprehend.

Dread, v. Awe.

Dreadful, v. Fearful.

Dreadful, v. Formidable.

Dream, Reverie.

Dream, in Dutch drom, &c., comes either from the Celtic drem a sight, or the Greek $\delta \rho a \mu a$ fable, or as probably from the word roam, signifying to wander, in Hebrew rom to be agitated.

Reverie, in French reverie, like the Eng-lish rave, comes from the Latin rabies, signifying that which is wandering or incoherent.

ing that which is wandering or incoherent. Dreams and reveries are alike opposed to the reality, and have their origin in the imagina-tion; but the former commonly passes in sleep, and the latter when awake: the *dream* may and does commonly arise when the imagination is in a sound state; the *rever*ie is the fruit of a heated imagination : dreams come in the course of nature ; reveries are the consequence of a peculiar ferment.

When the term *dream* is applied to the act of one that is awake, it admits of another distinction from *recerie*. They both designate what is confounded, but the *dream* is less extravagant than the *reverie*. Ambitious men please themselves with dreams of future greatness; enthusiasts debase the purity of the Christian religion by blending their own wild reveries with the doctrines of the Gospel. He who indulges himself in idl- dreams lays up a store of disappointment for himself when he recovers his recollection, and finds that it is nothing but a *dream*: a love of singularity operating on an ardent mind will too often lead men to indulge in strange reveries.

Gay's friends persuaded him to sell his share of South-Sea stock, but he *dreamed* of dignity and splendour, and could not bear to obstruct his own fortune.-JOHNSON.

I continued to sit motionless with my eyes fixed upon the curtain some moments after it fell. When I was roused from my *reverie* I found myself almost alone.— HAWKESWORTH.

Dregs, Sediment, Dross, Scum, Refuse.

Dregs, from the German dreck dirt, signifies the dirty part which separates from a liquor.

Sediment, from sedeo to sit, signifies that which settles at the bottom.

Dross is probably but a variation of *dregs*.

Scum, from the German schaum, signifies the same as foam or froth.

Refuse signifies literally that which is refused or thrown away.

All these terms designate the worthless part of any body; but dreps is taken in a worse sense than sediment; for the dreps is that which is altogether of no value; but the sediment may sometimes form a necessary part of the body. The dreps are mostly a sediment in liquors, but many things are a sediment which are not dreps. After the dreps are taken away, there will frequently remain a sediment; the dreps are commonly the corrupt part which separates from compound liquids, as wine or beer; the sediment consists of the heavy particles which belong to all simple liquids, not excepting water itself. The dreps and sediment separate of themselves, but the seum and drops are forced out by a process; the former from liquids, and the latter from solid bodies rendered liquid or otherwise. Refuse, as its derivation implies, is always

Refuse, as its derivation implies, is always said of that which is intentionally separated to be thrown away, and agrees with the former terms only in as much as they express what is worthless.

Of these terms, dregs, scum, and refuse admit likewise of a figurative application. The dregs and scum of the people are the corruptest part of any society; and the refuse is that which is most worthless and unfit for a respectable community.

Epitomes of history are the corruptions and moths that have fretted and corroded many sound and excellent bodies of history and reduced them to base and unprofitable dregs.-BACON.

For it is not bare agitation, but the *sediment* at the bottom that troubles and defiles the water.—SOUTH.

For the composition, too, I admit the Algerine community resemble that of France, being formed out of the very ecum, scandal, disgrace, and pest of the Turkish Asia. -BURKE.

Now cast your eyes around, while I dissolve The mist and film that mortal eyes involve; Purge from your sight the *dross*, and make you see The shape of each avenging deity.—DRYDEN.

The single of takin trongers he makes review, Draws out the best and ablest of the crew; Down with the falling stream ine refuse run To raise with joyful news his drooping son. DRYDEN.

To Drench, v. To soak. Drift, v. Tendency.

Droll, v. Laughable.

To Droop, v. To flag.

To Drop, v. To fall.

Dross, v. Dregs.

To Drowze, v. To sleep.

Drowzy, v. Heavy.

Drowzy, v. Sleepy.

Drudge, v. Servant.

Drudgery, v. Work.

Drunkenness, v. Intoxication.

Dubious, v. Doubtful.

DULL.

Ductile, v. Docile. Due, v. Debt.

Dull, v. Heavy.

Dull, v. Insipid.

Dull, Gloomy, Sad, Dismal.

Dull may probably come from the Latin dolor, signifying generally that which takes off from the brightness or vivacity or perfection of anything.

Gloomy, from the German glumm muddy, signifies the same as tarnished.

Sad is probably connected with shade, to imply obscurity, which is most suitable to sorrow.

Dismal, compounded of *dis* and *mal* or *malus*, signifies very evil.

When applied to natural objects they denote the want of necessary light: in this sense metals are more or less dull according as they are stained with dirt: the weather is either dull or gloomy in different degrees; that is, dull when the sun is obscured by clouds, and gloomy when the atmosphere is darkened by fogs or thick clouds. A room is dull, gloomy, or dismul, according to circumstances: it is dull if the usual quantity of light and sound be wanting; it is gloomy if the darkness and stillness be very considerable; it is dismal if it be deprived of every convenience that fits it for a habitation; in this sense a dungeon is a dismal abode. Sud is not applied so much to sensible as moral objects, in which sense the distressing events of human life, as the loss of a parent or a child, is justly denominated sad.

In regard to the frame of mind which is designated by these terms, it will be easily perceived from the above explanation. As slight circumstances produce dulness, any change, however small, in the usual flow of spirits may be termed dull. Gloom weighs heavy on the mind, and gives a turn to the reflections and the imagination : desponding thoughts of futurity will spread a gloom over every other object. Dismal denotes a strong state of depression in the spirits. Sad indicates a wounded state of the heart; feelings of unnixed pain.

While man is a retainer to the elements and a sojourner in the body, it must be content to submit its own quickness and spirituality to the *dulness* of its vehicle.-SOUTH.

Achilles' wrath, to Greece the direful spring Of woes unnumber'd, heavinly goddess, sing ! That wrath which hurl'd to Pluto's gloomy reign The souls of mighty chiefs untimely slain.—FOPE

For nine long nights, through all the dusky air The pyre's thick flaming shot a *dismal* glare.—POPE.

Henry II. of France, by a splinter unhappily thrust into his eye at a solemn justing, was sent out of the world by a sad but very accidental death,-SOUTH.

Dull, v. Stupid.

Dumb, v. Silent.

Duplicity, v. Deceit.

Durable, Lasting, Permanent.

Durable is said of things that are intended to remain a shorter time than that which is Lasting; and Permanent expresses less than durable.

Durable, from the Latin durus hard, respects the texture of bodies, and marks their capacity to hold out; lasting, from the verb to last or the adjective last, signifies to remain the last or longest, and is applicable only to that which is supposed of the longest duration. Permanent, from the Latin permaneo, signifies remaining to the end.

Durable is naturally said of material substances: and *lasting* of those which are spiritual; although in ordinary discourse sometimes they exchange offices: permanent applies more to the affairs of men.

That which perishes quickly is not durable: that which ceases quickly is not lasting; that which is only for a time is not permanent. Stone is more durable than iron, and iron than wood: in the feudal times animosities between families used to be *lasting*; a clerk has not 'a permanent situation in an office. However we may boast of our progress in the arts, we appear to have lost the art of making things as durable as they were made in former times; the writings of the moderns will many of them be as *lasting* monuments of human genius as those of the ancients; one who is of a contented, moderate disposition will generally prefer a permanent situation with small gains to one that is very lucrative but temporary and precarious.

If writings be thus *durable*, and may pass from age to age, through the whole course of time, how careful should an author be of not committing anything to print that may corrupt posterity.—ADDISON.

I must certain the protocol of the proper direction to their being admired; in order to which they must endeavour to make themselves the objects of reasonable and *lasting* admiration.—ADDISON.

Land comprehends all things in law of a permanent substantial nature.-BLACKSTONE.

Durable, Constant.

Durability (v. Durable) lies in the thing.

Constancy (v. Constancy) lies in the person.

What is *durable* is so from its inherent property; what is *constant* is so by the power of the mind. No *durable* connections can be formed where avarice or lust prevails.

Some states have suddenly emerged, and even in the depths of their calamity have laid the foundation of a towering and *durable* greatness.-BURKE.

Since we cannot promise ourselves *constant* health, let us endeavour at such a temper as may be our best support in the decay of it.—STEELE.

Duration, v. Continuance.

Duration, Time.

In the philosophical sense, according to Mr. Locke, Time is that mode of Duration which is formed in the mind by its own power of observing and measuring the passing objects.

In the vulgar sense in which *duration* is synonymous with time, it stands for the time of *duration*, and is more particularly applicable to the objects which are said to last; time being employed in general for whatever passes in the world.

Duration comprehends the beginning and end of any portion of time, that is the how long of a thing; time is employed more frequently for the particular portion itself, namely, the time when: we mark the duration of a sound from the time of its commencement to the time that it ceases: the duration of a prince's reign is an object of particular concern to his subjects if he be either very good or the reverse; the time in which he reigns is marked by extraordinary events; the historian computes the duration of reigns and of events in order to determine the antiquity of a nation; he fixes the exact time when each person begins to reign and when he dies, in order to determine the number of years that each reigned.

I think another probable conjecture (respecting the soul's immortality) may be raised from our appetite to duration itself.—STEELE.

The time of the fool is long because he does not know what to do with it; that of the wise man, because he distinguishes every moment of it with useful or amusing thoughts.-ADDISON.

Dutiful, Obedient, Respectful.

Dutiful signifies full of a sense of duty or full of what belongs to duty.

Obedient signifies ready to obey.

Respectful signifies literally full of re-

[•]The obedient and respectful are but modes of the dutiful: we may be dutiful without being either obedient or respectful; but we are so far dutiful as we are either obedient or respectful. Duty denotes what is due from one being to another; it is independent of all circumstances; obedience and respect are relative duties depending upon the character and station of individuals; as we owe to no one so much as to our parents, we are said to be dutiful to ne earthly being besides; and in order to deserve the name of dutiful, a child during the period of his childhood ought to make a parent's will to be his law, and at ne future period ought that will ever to be an object of indifference: we may be obedient and respectful to others besides our parents, although to them obedience and respect are in the highest degree and in the first case due; yet servants are enjoined to be obedient to their masters, wires to their husbands, and subjects to their kinc.

Respectful is a term of still greater latitude than either, for as the characters of men as much as their stations demand respect, there is a respectful deportment due towards every superior.

For one cruel parent we meet with a thousand undutiful children.-ADDISON.

The obedience of children to their parents is the basis of all government, and set forth as the measure of that obedience which we over to those whom Providence has placed over us.-ADDISON.

Let your behaviour towards your superiors in dignity, age, learning, or any distinguished excellence, be ull of respect and deference.—CHATHAM.

EARNEST.

Duty, Obligation.

Duty, as we see in the preceding section, consists altogether of what is right or due from one being to another.

Obligation, from the Latin *obligo* to bind, signifies the bond or necessity which lies in the thing.

All duty depends upon moral obligation which subsists between man and man, or man and his Maker; in this abstract sense, therefore, there can be no duty without a provious obligation, and where there is an obligation it involves a duty; but in the vulgar acceptation, duty is applicable to the conduct of men in their various relations; obligation only to particular circumstances or modes of action: we have duties to perform as parents and children, as husbands and wives, as rulers and subjects, as neighbours and citizens; the debtor is under an obligation to dischargo a debt; and he who has promised is under an obligation to fulfil his promise : a conscientious man, therefore, never loses sight of the *obligations* which he has at different times to discharge.

The duty is not so peremptory as the obligation; the obligation is not so lasting as the duty: our affections impel us to the discharge of duty; interest or necessity impels us to the discharge of an obligation: it may therefore sometimes happen that the man whom a sense of duty cannot actuate to do that which is right, will not be able to withstand the obligation under which he has laid himself.

The ways of Heav'n, judged by a private breast, Is often what's our private inferest, And therefore those who would that will obey, Without their interest must their duty weigh. DRYDEN.

No man can be under an *obligation* to believe anything who hath not sufficient means whereby he may be assured that such a thing is true.—TILLOTSON.

To Dwell, v. To abide

E.

Each, v. All.

Eager, Earnest, Serious.

Eager, v. Avidity.

Earnest most probably comes from the thing *earnest*, in Saxon *thornest* a pledge, or token of a person's real intentions, whence the word has been employed to qualify the state of any one's mind, as settled or fixed.

Serious, in Latin serius or sine risu, signifies without laughter.

Eager is used to qualify the desires or passions; earnest to qualify the wishes or sentiments; the former has either a physical or moral application; the latter altogether a moral application; a child is eager to get food; a covetous man is eager to seize whatever comes within his grasp: a person is earnest in solicitation; earnest in exhortation; earnest in devotion.

Eugeniess in deviation. *Eugeniess* is mostly faulty; it cannot be too early restrained; we can seldom have any substantial reason to be *eager*: *eurnestness* is always taken in a good sense; it denotes the inward conviction of the mind, and the warmth of the heart when awakened by important objects.

A person is said to be earnest, or in earnest ; a person or thing is said to be serious: the former characterizes the temper of the mind, the latter characterizes the object itself. In regard to persons, in which alone they are to be compared, earnest expresses more than serious; the former is opposed to lukewarmness, the latter to unconcernedness: we are earnest as to our wishes or our persuasions; the earnestness with which we address another depends upon the force of our conviction; the seriousness with which we address them depends upon our sincerity, and the nature of the subject: the preacher earnesdy exhorts

his hearers to lay aside their sins ; he *seriously* admonishes those who are guilty of irregularities.

The panting steeds impatient fury breathe, But snort and tremble at the guif beneath; Eager they viewd the prospect dark and deep, Vast was the leap, and headlong hung the steep. POPE.

Then even superior to ambition, we With *earnest* eye anticipate those scenes Of happiness and wonder.—THOMSON.

It is hardly possible to sit down to the serious perusal of Virgil's works, but a man shall rise more disposed to virtue and goodness.—WALSH.

Eagerness, v. Avidity.

Early, v. Soon.

To Earn, v. To acquire.

Earnest, v. Eager.

Earnest, Pledge.

In the proper sense, the **Earnest** (v. Eager) is given as a token of our being in *earnest* in the promise we have made; the **Piedge**, in all probability from *plico* to fold or implicate, signifies a security by which we are engaged to indemuity for a loss.

to indemnify for a loss. The earnest has regard to the confidence inspired; the *pledge* has regard to the bond or tie produced: when a contract is only verbally formed, it is usual to give *earnest*; whenever money is advanced, it is common to give a *pledge*.

a pledge. In the figurative application the terms bear the same analogy : a man of genius sometimes, though not always, gives an *earnest* in youth of his future greatness; children are the dearest *pledges* of affection between parents.

Nature has wove into the human mind This anxious care for names we leave behind, T' extend our narrow views beyond the tomb, And give an *carnest* of a life to come, -JENYNS. Fairest of stars last in the train of night, If better thon belong not to the dawn, Sure pledge of day that crown'st the smilling morn. With thy bright circlet praise him in thy sphere. MILTON.

Ease, Quiet, Rest, Repose.

Ease comes immediately from the French aisé glad, and that from the Greek αιζησ young, fresh.

Quiet, in Latin quietus, comes probably from the Greek κειμαι to lie down, signifying a lying posture.

Rest, in German rast, comes from the Latin resto to stand still or make a halt.

Repose comes from the Latin reposui, perfect of repono to place back, signifying the state of placing one's self backward.

The idea of a motionless state is common to all these terms : ease and quiet respect action on the body; rest and repose respect the action of the body; we are easy or quict when freed fiom any external agency that is painful; we have rest or repose when the body is no longer in motion.

Ease denotes an exemption from any painful agency in general; quiet denotes an exemption from that in particular, which noise, disturb-ance, or the violence of others, may cause : we are easy, or at case, when the body is in a posture agreeable to itself, or when no circumjacent object presses unequally upon it; we are quiet when there is an agreeable stillness around: our ease may be disturbed either by internal or external causes; our quiet is most commonly disturbed by external objects: we may have ease from pain, bodily or mental; may have ease from pain, bodily or mental; we have quiet at the will of those around us : a sick person is often far from enjoying ease, although he may have the good fortune to enjoy the most perfect quiet : a man's min's is often uneasy from its own faulty constitution; it suffers frequent disquietudes from the vexatious tempers of others: let a man be in ever such easy circumstances, he may still expect to meet with disquietudes in his dealings with the world : wealth and contentment are the great promoters of ease ; retirement is the most friendly to quiet.

Rest simply denotes the cessation of motion ; repose is that species of rest which is agreeable after labour: we rest as circumstances re-quire; in this sense, our Creator is said to have rested from the work of creation : repose is a circumstance of necessity; the weary seek repeas; there is no human being to whom it is not cometimes indispensable. We may rest in a standing posture; we can repose only in a lying position: the dove which Noah first sent out could not find rest for the sole of its foot; soldiers who are hotly pursued by an enemy, have no time or opportunity to take repose: the night is the time for rest; the pillow is the place for repose.

Vile shrubs are shorn for browze; the tow'ring height Of unctuous trees are torches for the night; And shall we doubt (indulging casy sloth)

To sow, to set, and to reform their growth ?-DRYDEN.

But easy quiet, a secure retreat, A harmless life that knows not how to cheat, With homebred plenty the rich owner bless, And rural pleasures crown his happiness.

DRYDEN.

The peaceful peasant to the wars is press'd, The fields lie fallow in inglorious rest,-DRYDEN.

Nor can the tortur'd wave new process. But raging still amid the shaggy rocks. Now flashes o'er the scatter'd fragments. THOMSON. Nor can the tortur'd wave here find repose.

Ease, Easiness, Facility, Lightness.

Ease (v. Ease) denotes either the abs'ract state of a person or quality of a thing; Easiness, from easy, signifying having ease, de-notes simply an abstract quality which serves to characterize the thing: a person enjoys ease, or he has an easiness of disposition : ease is said of that which is borne, or that which is done; easiness and Facility, from the Latin facilis easy, most commonly of that which is done; the former in application to the thing as before, the latter either to the person or the thing : we speak of the *easiness* of the task, but of a person's *facility* in doing it: we judge of the *casiness* of a thing by comparing it with others more difficult; we judge of a person's *facility* by comparing him with others who are less skilful.

Ease and Lightness are both said of what is to be borne; the former in a general, the latter in a particular sense. Whatever presses in any form is not easy; that which presses by excess of weight is not *light*: a coat may be easy from its make; it can be *light* only from its texture.

The same distinction exists between their derivatives, to ease, facilitate, and lighten; to ease is to make easy or free from pain, as to ease a person of his labour; to facilitate is to render a thing more practicable or less diffi-cult, as to *facilitate* a person's progress; to *lighten* is to take off an excessive weight, as to lighten a person's burdens.

Ease is the utmost that can be hoped from a sedentary and unactive habit.-JOHNSON.

Nothing is more subject to mistake and disappointment than anticipated judgment, concerning the *easiness* or difficulty of any undertaking.—JOHNSON.

Every one must have remarked the *facility* with which the kindness of others is sometimes gamed by those to whom he never could have imparted his own,-JOHNSON,

Trifles, *light* as air, Are to the jealous confirmations strong. As proofs of holy writ.—SHAKSPEARE.

Easiness, v. Ease.

Easy, Ready.

Easy (v. Ease, easiness) signifies here a freedom from obstruction in ourselves.

Ready, in German bereit, Latin paratus, signifies prepared.

Easy marks the freedom of being done; ready the disposition or willingness to do; the former refers mostly to the thing or the manner, the latter to the person : the thing is easy to be done; the person is *ready* to do it: it is *easy* to make professions of friendship in the ardour of the moment; but every one is not ready to act up to them, when it interferes with his convenience or interest.

As epithets both are opposed to difficult, but agreeably to the above explanation of the terms; the former denotes a freedom from such difficulties or obstacles as lie in the nature of the thing itself; the latter an

FBULLITION.

exemption from such as lie in the temper and character of the person; hence we say a person is easy of access whose situation, rank, employments, or circumstances, do not prevent him from admitting others to his presence; he is ready to hear when he himself throws no obstacles in the way, when he lends a willing ear to what is said. So likewise a task is said to be easy : a person's wit, or a person's reply, to be *ready*: a young man who has birth and fortune, wit and accomplishments, will find an easy admittance into any circle: the very name of a favourite author will be a ready passport for the works to which it may be affixed.

When used adverbially, they bear the same relation to each other. A man is said to comprehend easily who from whatever cause finds the thing easy to be comprehended; he pardons readily who has a temper ready to pardon.

An easy manner of conversation is the most desirable quality a man can have.—STEELE.

lity a man can have. The scorpion ready to receive thy laws, Yields half his region and contracts his claws. DRYDEN.

Ebullition, Effervescence, Fermen-

These technical terms have a strong resemblance in their signification, but they are not strictly synonymous; they have strong characteristic differences.

Ebullition, from the Latin ebullitio and ebullio, compounded of e and bullio to boil forth, marks the *commotion of a liquid acted upon by fire, and in chemistry it is said of two substances, which by penetrating each other occasion bubbles to rise up.

Effervescence, from the Latin efferves-centia, and effervesco to grow hot, marks the commotion which is excited in liquors by a combination of substances; such as of acids, which are mixed and commonly produce heat.

Fermentation, from the Latin fermentatio and fermentum or fervimentum, from ferveo to grow hot, marks the internal movement which is excited in a liquid of itself, by which its components undergo such a change, or decomposition, as to form a new body.

Ebullition is a more violent action than effervescence; fermentation is more gradual and per-manent than either. Water is exposed to *ebullition* when acted upon by any powerful degree of external heat; iron in aqua fortis occasions an *effervescence*; beer and wine undergo a *fermentation* before they reach a state

of perfection. These words are all employed in a figurative sense, which is drawn from their physical application. The passions are exposed to *ebulli-*tions, in which they break forth with all the violence that is observable in water agitated by excessive heat; the heart and affections are exposed to *effervescence* when powerfully awakened by particular objects; minds are said to be in a ferment which are agitated by conflicting feelings : ebullition and effervescence are ap_idicable only to individuals ; fermentation to one or many.

ECLIPSE.

frequently break forth in the most dreadful ebullitions in maturer years; religious zeal when not constrained by the sober exercise of judgment, and corrected by sound knowledge, is an unhappy effervescence that injures the cause which it espouses, and often proves fatal to the individual by whom it is indulged : the ferment which was produced in the public mind by the French revolution exceeded everything that is recorded in history of popular commotions in past ages, and will, it is to be hoped, never have its parallel at any future period. There can be no *ebullition* or *fermenta*tion without effervescence; but there may be effervescence without either of the former.

Milbourn, indeed, a clergyman, attacked it (Dryden's Virgil), out his outrages seem to be the *cbullitions* of a mind agitated by stronger resentment than bad poetry can excite.—JOHNSON.

Dryden's was not one of the gentle bosoms ; he hardly conceived love but in its turbulent *effervescence* with some other desires.—JOHNSON.

The tumult of the world raises that eager *fermentation* of spirit which will ever be sending forth the dangerous fumes of folly.—BLAIR.

Eccentric, v. Particular.

Ecclesiastic, Divine, Theologian.

An Ecclesiastic derives his title from the office which he bears in the ecclesia or church ; a Divine and Theologian from their pur-suit after, or engagement in, divine or theological matters. An ecclesiastic is connected with an episcopacy; a *divine* or *theologian* is unconnected with any form of church govern-

An *ecclesiastic* need not in his own person perform any office, although he fills a station; a divine not only fills a station, but actually performs the office of teaching ; a theologian performs the once of teaching; a decoding neither fills any particular station nor dis-charges any specific duty, but merely follows the pursuit of studying *theology*. An ecclesias-tic is not always a divine, nor a divine an ecclesiastic; a divine is always more or less a theologian, but every theologian is not a divine.

Among the Roman Catholics all monks, and in the Church of England the various dignitaries who perform the episcopal functions, are entitled ecclesiastics. There are but few denominations of Christians who have not appointed teachers who are called divines. Professors or writers on theology are peculiarly denominated theologians.

Our old English monks seldom let any of their kings depart in peace who had endeavoured to diminish the power or wealth of which the ecclesiastics were in those times possessed.—ADDISON.

Nor shall I dwell on our excellence in metaphysical speculations; because he that reads the works of our *divines* will easily discover how far human subtility has been able to penetrate.—JOHNSON.

I looked on that service of the public declaration of a man much connected with literary caballers, intriguing philosophers, and political *theolo-*giana.-BCHKE.

To Eclipse, Obscure.

Eclipse, in Greek ekleinois, comes from εκλειπω to fail, signifying to cause a failure of light.

* Vide Beauzée : "Ebullition, effervescence, fermentation.

Obscure, from the adjective obscure (v. *Dark*), signifies to cause the intervention of a

In the natural as well as the moral applicacation eclipse is taken in a particular and relative signification; obscure is used in a general sense. Heavenly bodies are *eclipsed* by the in-tervention of other bodies between them and the beholder; things are in general obscured which are in any way rendered less striking or visible. To eclipse is therefore a species of obscuring: that is always obscured which is eclipsed : but everything is not eclipsed which is obscured.

So, figuratively, real merit is *eclipsed* by the intervention of superior merit; it is often *obscured* by an ungracious exterior in the possessor, or by his unfortunate circumstances.

Sarcasms may eclipse thine own, But cannot blur my lost renown.-BUTLER.

Among those who are the most richly endowed by nature and accomplianed by their own industry, how few are there whose virtues are not obscured by the ignorance, prejudice, or envy of their beholders.—ADDI-

Economical. v. Oeconomical.

Ecstasy, Rapture, Transport.

There is a strong resemblance in the meaning and application of these words. They all express an extraordinary elevation of the spirits, or an excessive tension of the mind.

Ecstasy marks a passive state, from the Greek ekoraous and egionput to stand, or to be out of one's self, out of one's mind. Rapture from the Latin *rapio*, to seize or carry away; and Transport from trans and porto to carry beyond one's self, rather designate an active state, a violent impulse with which it hurries itself forward. *Ecstasy* and *rapture* are always pleasurable, or arise from pleasurable causes : transport respects either pleasurable or painful feelings : joy occasions ecstasies or raptures : joy and anger have their transports.

An ecstasy benumbs the faculties; it will take away the power of speech, and often of thought; it is commonly occasioned by sud-den and unexpected events: *rapture*, on the other hand, often invigorates the powers, and calls them into action; it frequently arises from deep thought: the former is common to all persons of ardent feelings, but more particularly to children, ignorant people, or to such as have not their feelings under control; rapture, on the contrary, is applicable to persons with superior minds, and to circumstances of peculiar importance. *Transports* are but sudden bursts of passion, which generally lead to intemperate actions, and are seldom indulged even on joyous occasions except by the volatile and passionate : a reprieve from the sentence of death will produce an *ecstasy* of delight in the pardoned criminal. Religious contemplation is calculated to produce holy raptures in a mind strongly imbued with pious zeal: in transports of rage men have committed enormities which have cost them bitter tears of repentance ever after.

What followed was all ecstasy and trance : Immortal pleasures round my swimming eyes did dance

By swift degrees the love of nature works, And warms the boson, till at last sublim'd To rapture and enthusiastic heat, We feel the present Deity,—THOMSON,

EDUCATION.

When all thy mercies, O my God !

Edict, v. Decree.

Edifice, Structure, Fabric.

Edifice, in Latin adificium from adifico or ædes and facio, to make a house, signifies pro-perly the house made.

Structure, from the Latin structura and struo to raise, signifies the raising a thing, or the thing raised.

Fabric, from the Latin fabrico, signifies either fabricating or the thing fabricated. Edifice in its proper sense is always applied

to a building; structure and fabric are either employed as abstract actions or the results and fruits of actions : in the former case they are applied to many objects besides buildings; structure referring to the act of raising or setting up together; fabric to that of framing or contriving.

As edifice bespeaks the thing itself, it requires no modification, since it conveys of itself the idea of something superior : the word structure must always be qualified; it is em-ployed only to designate the mode of action: *fabric* is itself a species of epithet, it designates the object as something contrived by the power of art or by design. *Edifices* dedicated to the service of religion have in all ages been held sacred : it is the business of the architect to estimate the merits or demerits of any structure: when we take a survey of the vast fabric of the universe, the mind becomes bewildered with contemplating the infinite power of its Divine author.

When employed in the abstract sense of actions, structure is limited to objects of magnitude, or such as consist of complicated parts ; fabric is extended to everything in which art or contrivance is requisite; hence we may speak of the *structure* of vessels, and the *fabric* of cloth, iron ware, and the like.

The levellers only pervert the natural order of things; they load the *editice* of society by setting up in the air what the solidity of the *structure* requires to be on the ground.—BURKE.

In the whole structure and constitution of things, God hath shown himself to be favourable to virtue, and minical to vice and guilt,-BLAIR.

By destiny compell'd, and in despair, The Greeks grew weary of the tedious war, And, by Minerva's aid, a *fabric* rear'd, -DRYDEN,

Education, Instruction, Breeding.

Instruction and Breeding are to Education as parts to a whole: instruction respects the communication of knowledge, and breeding respects the manners or outward conduct ; but education comprehends not only both these, but the formation of the mind, the regulation of the heart, and the establishment of the principles : good instruction makes one wiser ; good breeding makes one more polished and agreeable : good education makes one really good. A want of education will always be to the injury if not to the ruin of the sufferer : a want of instruction is of more or less inconvenience,

EFFECT.

according to circumstances: a want of breeding only units a man for the society of the cultivated. Education belongs to the period of childhood and youth; instruction may be given at different ages; good-breeding is best learnt in the early part of life.

A mother tells her infint that two and two make four, the child remembers the proposition, and is able to count four for all the purposes of life, till the course of his *education* brings him among philosophers, who fright him from his former knowledge, by telling him that four is a certain aggregate of units_JOHKSOX.

To illustrate one thing by its resemblance to another, has been always the most popular and efficacious art of instruction.-JOHNSON.

My breeding abroad hath shown me more of the world than yours has done,-WENTWORTH.

To Efface, v. To blot out.

To Effect, v. To accomplish.

Effect, Consequence.

Effect and Consequence agree in expressing that which follows anything, but the former marks what follows from a connexion between the two objects; the term consequence is not thus limited : an effect is that which necessarily flows out of the cause, between which the connexion is so intimate that we cannot think of the one without the other. In the nature of things, causes will have effects; and for every effect there will be a cause: a consequence, on the other hand, may be either causal or natural; it is that on which we can calculate. Effect applies either to physical or moral objects, consequence only to moral subjects.

There are many diseases which are the effects of mere intemperance : an imprudent step in one's first setting out in life is often attended with fatal consequences. A mild answer has the effect of turning away wrath : the loss of character is the general consequence of an irregular life.

A passion for praise produces very good effects.

ADDISON.

Were it possible for anything in the Christian faith to be erroneous, I can find no ill consequences in adhering to it.—ADDISON.

To Effect, Produce, Perform.

The two latter are in reality included in the former; what is effected is both produced and «erformed; but what is produced or performed is not always effected.

Effect, in Latin *effectus*, participle of *efficio*, compounded of *e* and *facio*, signifies to make out anything.

Produce, from the Latin *produco*, signifies literally to draw forth.

Perform, compounded of *per* and *form*, signifies to form thoroughly or carry through.

To produce, signifies to bring some thing forth or into existence; to perform, to do something to the end: to effect is to produce by performing: whatever is effected is the consequence of a specific design; it always requires therefore a rational agent to effect; what is oroduced may follow incidentally, or arise from the action of an irrational agent or an inanimate object; what is performed is done by specific efforts; it is therefore, like effect, the

consequence of design, and requires a rational agent.

Effect respects both the end and the means by which it is brought about: produce respects the end only; perform the means only. No person ought to calculate on effecting a reformation in the morals of men, without the aid of religion; changes both in individuals and communities are often produced by trifles. To effect is said of that which emanates from

To effect is said of that which emanates from the mind of the agent himself; to *perform*, of that which is marked out by rule, or preseribed by another. We effect a purpose; we *perform* a part, a duty or office. A true Christian is always happy when he can effect a reconciliation between parties who are at variance: it is a laudable ambition to strive to *perform* one's part creditably in society.

The united powers of hell were joined together for the destruction of mankind, which they effected in part.--ADDISON.

Though prudence does in a great measure *produce* our good or ill fortune, there are many unforeseen occurrences which pervert the finest schemes that can be laid by human wisdom.-ADDISON.

Where there is a power to perform, God does not accept the will .- SOUTH.

Effective, Efficient, Effectual, Efficacious.

Effective signifies capable of effecting; Efficient signifies literally effecting; Effect tual and Efficacious signity having the effect, or possessing the power to effect. The former two are used only in regard to physical objects, the latter two in regard to moral objects. An army or a military force is effecture; a cause is efficient; a remedy or cure is effectual; a medicine is efficacious.

An end or result is effectual, the means are efficacious. No effectual stop can be put to the vices of the lower orders, while they have a vicious example from their superiors; a seasonable exercise of severity on an offender is often very efficacious in quelling a spirit of insubordination. When a thing is not found effectual, it is requisitive to have recourse to farther measures; that which has been proved to be instinguise should never be adopted.

I should suspend my congratulations on the new liberties of France, until I was informed how it had been combined with government, with the discipline of the armies, and the collection of an *effective* revenue.— BURKE.

No searcher has yet found the efficient cause of sleep .-- JOHNSON.

Nothing so *effectually* deadens the taste of the sublime, as that which is light and radiant.—BURKE.

He who labours to lessen the dignity of human nature, destroys many efficacious motives for practising worthy actions.-WARTON.

Effects, v. Goods.

Effectual, v. Effective.

Effeminate, v. Female.

Effervescence, v. Ebullition.

Efficacious, v. Effective.

Efficient, v. Effective.

Effigy, v. Likeness.

Effort, v. Endeavour.

Effrontery, v. Audacity.

EFFUSION.

ELOCUTION.

Effusion, Ejaculation.

Effusion similies the thing poured out, and Ejacoulation the thing ejaculated or thrown out, both indicating a species of verbal expression; the former either by utterance or in writing; the latter only by utterance. The effusion is not so vehement or sudden as the ejaculation is not so ample or diffuse as the effusion; effusion is seldom taken in a good sense; ejaculation rarely otherwise. An effusion commonly flows from a heated imagination uncorrected by the judgement; it is therefore in general not only incoherent, but extravagant and senseles; an ejaculation is produced by the warmth of the moment, but never without reference to some particular circumstance. Enthusiasts are full of extravagant effusions ; contrite sinners will often express their penitence in pious ejaculations.

Brain-sick opiniators please themselves in nothing but the ostentation of their own extemporary *effusions*,-SOUTH.

All which prayers of our Saviour's and others of like brevity are properly such as we call *ejaculations.*— SOUTH.

Egoistical, v. Opiniated.

Ejaculation, v. Effusion.

Elder, v. Senior.

Elderly, Aged, Old.

These three words rise by gradation in their sense; Aged denotes a greater degree of *age* than Elderly: and Old still more than either.

The *elderly* man has passed the meridian of life; the *aged* man is fast approaching the term of our existence; the *old* man has already reached this term, or has exceeded it. In conformity, however, to the vulk ar prepossession against *age* and its concomitant infirmities, the term *elderly* or *aged* is always more respectful than *old*, which latter word is often used by way of reproach, and can seldom be used free from such an association, unless qualified by an epithet of praise, as good or venerable.

I have a race of orderly, *elderly*, persons of both sexes, at my command.—SWIFT.

A godlike race of heroes once I knew, Such as no more these aged eyes shall view.-POPE,

The field of combat fills the young and bold, The solemn council best becomes the *old*.—POPE.

To Elect, v. To choose.

Elegant, v. Graceful.

Elevate, v. To lift.

Eligible, Graceful.

Eligible or fit to be elected, and **Preferable** fit to be preferred, serve as epithets in the sense of choose and prefer (v. To choose, prefer); what is eligible is desirable in itself, what is preferable is more desirable than another. There may be many eligible situations out of which perhaps there is but one preferable. Of persons, however, we say rather that they are eligible to an office than preferable, The middle condition is the most *eligible* to the man who would improve himself in virtue,—ADDISON,

The saying of Plato is, that labour is *preferable* to idleness as brightness to rust !-HUGHES.

Elocution, Eloquence, Oratory, Rhetoric.

Elocution and Eloquence are derived from the same Latin verb, *eloquor* to speak out.

Oratory, from *oro* to implore, signifies the art of making a set speech.

Elocution consists in the manner of delivery; eloquence in the matter that is delivered. We employ elocution in repeating the words of another; we employ eloquence to express our own thoughts and feelings. Elocation is reouisite for an actor: eloquence for a sneaker.

own thoughts and feelings. Election is requisite for an actor; elequence for a speaker. Elequence lies in the person: it is a natural gift: oratory lies in the mode of expression; it is an acquired att. Rhetcoric, from *few* to speak, is properly the theory of that art of which oratory is the practice. But the term *rhetoric* may be sometimes employed in an improper sense for the display of oratory or scientific speaking. Elequence speaks one's own feelings; it comes from the heart, and speaks to the heart; oratory is an imitative art; it describes what is felt by another. Rhetoric is the affectation of oratory.

An afflicted parent who pleads for the restoration of her child that has been torn from her, will exert her *cloquence*; a counsellor at the bar, who pleads the cause of his client, will employ *ordory*; vulgar partisans are full of *rhetoric*.

Eloquence often consists in a look or an action; oratory must always be accompanied with language. There is a dumb eloquence which is not denied even to the brutes, and which speaks more than all the studied graces of speech and action employed by the orator.

Between eloquence and ordery there is the same distinction as between nature and art; the former can never be perverted to any base purposes; it always speaks truth: the latter will as easily serve the purposes of falsehood as of truth.

The political partisan who paints the miseries of the poor in glowing language and artful periods, may often have oratory enough to excite dissatisfaction against the government, without having *doquence* to describe what he really feels.

Soft *elocution* does thy style renown, And the sweet accents of the peaceful gown, Gentle or sharp according to thy choice To laugh at follies or to lash at vice.—DRYDEN.

Some other poets knew the art of speaking well; but Virgil, beyond this, knew the admirable secret of being *eloquently* silent.—WALSH.

As harsh and irregular sounds are not harmony, so neither is banging a cushion oratory.-SWIFT.

Be but a person in credit with the multitude, he shall be able to make popular rambling stuff pass for high rhetoric and moving preaching.—SOUTH.

Eloquence, v. Elocution.

To Elucidate, v. To explain.

To Elude, v. To escape.

To Elude, v. To avoid.

To Emanate, v. To arise.

EMBARRASS.

To Embarrass, Perplex, Entangle.

Embarrass, v. Dificulty.

Perplex, v. To distress.

Entangle, v. To disengage.

Embarrass respects a person's manners or circumstances; perplexhis views and conduct; entangle is said of particular circumstances. Embarrasments depend altogether on ourselves: the want of prudence and presence of mind are the common causes; perplexities depend on extrancous circumstances as well as ourselves; extensive dealings with others are mostly attended with perplexities: entanglements arise mostly from the evil designs of others.

That embarrasses which interrupts the even course or progress of one's actions: that perplezes which interferes with one's decisions: that entangles which binds a person in his actions. Pecuniary difficulties embarrass, or contending feelings produce embarrassment. contrary counsels or interests perplex: lawsuits entangle. Steadiness of mind prevents embarrassment in the outward behaviour. Firmness of character is requisite in the midst of perplexities: caution must be employed to guard against entanglements.

Cervantes had so much kindness for Don Quixote, that however he *embarrasses* him with absurd distresses, he gives him so much sense and virtue as may preserve our esteem._JOHNSON.

It is scarcely possible in the regularity and composure of the present time, to image the tumult of absurdity and clamour of contradiction which *perplezed* dootrine, disordered practice, and disturbed both public and private quiet in the time of the rebellion.-DURNON.

I presume you do not *entangle* yourself in the particular controversies between the Romanists and us.-CLARENDON.

Embarrassments, v. Difficulties.

To Embellish, v. To adorn.

Emblem, v. Figure.

To Embolden, v. To encourage.

To Embrace, v. To clasp.

To Embrace, v. To comprize.

Embryo, Fœtus.

Embryo, in French cubryon, Greek eußpuor, from Spuse to germinate, signifies the thing germinated. Foctus, in French fetus, Latin fretus, from force to cherish, signifies the thing cherished, both words referring to what is formed in the womb of the mother; but embryo properly implies the first fruit of conception, and the factus that which is arrived to a maturity of formation. Anatomists tell us that the embryo in the human subject assumes the character of the factus about the fortysecond duy after conception.

Factus is applicable only in its proper sense to animals: *embryo* has a figurative application to plants and fruits when they remain in a confused and imperfect state, and also a moral application to plans, or whatever is roughly conceived in the mind.

To Emend, v. To amend.

To Emerge, v. To rise.

EMIT.

Emergency, v. Exigency. Eminent, v. Distinguished.

Emissary, Spy.

Emissary, in Latin *emissarius*, from *emitto* to send forth, signifies one sent out.

Spy, in French *espion*, from the Latin *specio* to look into or look about, signifies one who searches.

Both these words designate a person sent out by a body on some public concern among their enemies ; but they differ in their office according to the etymology of the words.

The emissary is by distinction sent forth, he is sent so as to mix with the people to whom he goes, to be in all places, and to associate with every one individually as may serve his purpose; the spy on the other hand takes his station wherever he can best perceive what is passing; he keeps himself at a distance from all but such as may particularly aid him in the object of his search.

The object of an emissary is, by direct communication with the energy, to sow the seeds of dissension, to spread false alarms, and to disseminate false principles; the object of a *spy* is to get information of an enemy's plans and movements.

Although the office of emissary and spy are neither of them honourable, yet that of the former is more disgraceful than that of the latter. The emissary is generally employed by those who have some illegitimate object to pursue; spice on the other hand are employed by all regular governments in a time of warfare.

In the time of the Revolution, the French sent their *emissaries* into every country, civilized or uncivilized, to fan the flame of rebellion against established governments. At Sparta, the trade of a *spy* was not so vite as it has been generally esteemed; it was considered as a self-devotion for the public good, and formed a part of their education.

What generally makes pain itself, if I may so say, more painful, is that it is considered as the *emissary* of the king of terrors,-BURKE.

He (Henry I.) began with the Earl of Shrewsbury, who was watched for some time by *spics*, and then indicted upon a charge of forty-five articles.—HUME,

To Emit, Exhale, Evaporate.

Emit, from the Latin emitto, expresses properly the act of sending out: Exhale, from halitus the breath, and Evaporate, from vapour, vapour or steam, are both modes of emitting.

Emit is used to express a more positive effort to send out; *exhele* and *ecoporate* designate the natural and progressive process of things: volcances *emit* fire and flames; the earth *exheles* the damps, or flowers *exhele* perfumes; liquids *evaporate*.

Animals may emit by an act of volition: things exhale or evaporate by an external action upon them; they exhale that which is foreign to them; they evaporate that which constitutes a part of their substance.

The pole-cat is reported to *emit* such a stench from itself when pursued, as to keep

its pursuers at a distance from itself; bogs and fens *exclut* their moisture when acted upon by the heat : water *evaporates* by means of steam when put into a state of ebullition.

Full in the blazing sun great Hector shin'd Like Mars commission'd to confound mankind; His nodding helm emits a streamy ray, His piercing eyes through all the battle stray.-POPE.

Here paus'd a moment, while the gentle gale Convey'd that freshness the cool seas *exhale*.—POPE.

After allowing the first fumes and heat of their zeal to evaporate, she (Elizabeth) called into her presence a certain number of each house,—ROBERTSON.

Emolument, v. Gain.

Emotion, v. Agitation.

Emphasis, v. Stress.

Empire, Kingdom.

Although these two words obviously refer to two species of states, where the princes assume the title of either emperor or king, yet the difference between them is not limited to this distinction.

* The word Empire carries with it the idea of a state that is vast, and composed of many different people; that of Kingdom marks a state more limited in extent, and united in its composition. In *kingdoms* there is a uniformity of fundamental laws; the difference in regard to particular laws or modes of jurisprudence being merely variations from custom, which do not affect the unity of political administration. From this uniformity, indeed, in the functions of government, we may trace the origin of the words king and kingdom: since there is but one prince or sovereign ruler, although there may be many employed in the administration. With *empires* it is different: one part is sometimes governed by fundamental laws, very different from those by which another part of the same empire is governed; which diversity destroys the unity of government, and makes the union of the state to consist in the submission of certain chiefs to the commands of a superior general or chief. From this very right of commanding, then, it is evident that the words empire and emperor derive their origin; and hence it is that there may be many princes or sovereigns, and kingdoms, in the same empire.

As a farther illustration of these terms, we need only look to their application from the carliest ages in which they were used, down to the present period. The word king had its existence long prior to that of emperor, being doubtless derived, through the channel of the northern languages, from the Hebrew cahen a a priest, since in those ages of primitive simplicity, before the lust of dominion had led to the extension of power and conquest, he who performed the sacerdotal office was unanimously regarded as the fittest person to discharge the eivil functions for the community. So in like manner among the Romans the corresponding word regne to feed, signifies a pastor or shepherd, because he who filled the office acted both spiritually and civilly as their EMPIRE.

guide. Rome therefore was first a kingdom, while it was formed of only one people : it acquired the name of *empire* as soon as other nations were brought into subjection to it, and became members of it; not by losing their distinctive character as nations, but by submitting themselves to the supreme command of their conquerors.

For the same reason the German empire was so denominated, because it consisted of several states independent of each other, yet all subject to one ruler or emperor; so likewise the Russian empire, the Ottoman empire, and the Mogul empire, which are composed of different nations; and on the other hand the *kingdom* of Spain, of Portugal, of France, and of England, all of which, though divided into different provinces, were, nevertheless, one people, having but one ruler. While France, however, included many distinct countries within its jurisdiction, it properly assumed the name of an empire; and England having by a legislative act united to itself a country distinct both in its laws and customs, has likewise with equal propriety, been denominated the British empire.

A kingdom can never reach to the extent of an empire, for the unity of government and administration which constitutes its leading feature cannot reach so far, and at the same time requires more time than the simple exercise of superiority, and the right of receiving certain marks of homage, which suffice to form an empire. Although a kingdom may not be free, yet an empire can scarcely be otherwise than despotie in its form of government. Power, when extended and ramified, as it must unavoidably be in an empire, derives no aid from the personal influence of the sovereign, and requires therefore to be dealt out in portions far too great to be consistent with the happiness of the subject.

Cicero thinks they who command the sea command the empire.-BACON.

In the vast fabric of *kingdoms* and commonwealths, it is in the power of kings and rulers to extend and enlarge the bounds of *empire*.—BACON.

Empire, Reign, Dominion.

In the preceding article **Empire** has been considered as a species of state i in the prosent ease it conveys the idea of power,* or an exercise of sovereignty. In this sense it is allied to the word **Reign**, which, from the vorb to *reign*, signifies the act of *reignang*; and to the word **Dominion**, which, from the Latin *dominus* a lord, signifies either the power or the exercise of the power of a lord.

Empire is used more properly for the people or nations; *reign* for the individuals who hold the power: hence we say the *empire* of the Assyrians, or of the Turks; the *reign* of the Cassars, or the Paleologi. The glorious epocha of the *empire* of the Babylonians is the *reign* of Nebuchadnezzar; that of the *empire* of the Persians is the *reign* of Cyrus; that of the *empire* of the Greeks is the *reign* of Augustus; these are the four great *empires* foretold by the prophet Daniel: it is neither long *reigns*,

• Vide Abbé Bauzée ; "Empire, royaume."

hor their frequent changes, which occasion their fall-it is the abuse of power.

their fall—it is the abuse of power. All the opithets applied to the word empire, in this sense, belong equally to reign; but all which are applied to reign are not suitable in application to empire. We may speak of a reign as long and glorious; but not of an em-pire as long and glorious; but not of an em-pire as long and glorious; but not of the Romans was of longer duration than that of the Greeks; but the glory of the latter was more brilliant, from the rapidity of its con-quests: the reign of George the Third was one of the longest and most eventful recorded one of the longest and most eventful recorded in history.

Empire and reign are both applied in the proper sense to the exercise of public author-ity; dominion applies to the personal act, whether of a sovereign or a private indi-vidual: a sovereign may have dominion over many nations by the force of arms; but he holds his reign over one nation by the force of law. Hence the word *dominion* may, in the proper sense, be applied to the power which man exercises over the brutes, over inanimate objects, or over himself; but if *empire* and *reign* be applied to any thing but civil government, or to nations, it is only in the improper sense : thus a female may be said to hold her *empire* among her admirers; or fashions may be said to have their *reign*. In this application of the terms, empire is something wide and all-commanding; reign is that which is steady and settled; dominion is full of con-

The sage historic muse Should next conduct us through the deeps of time. Show us how *empire* grew, declin'd, and fell.

Let great Achilles, to the gods resign'd, To reason yield the *empire* of his mind.—POPE.

The frigid zone. Where for relentless months continual night Holds o'er the glittering waste her starry reign. THOMSON.

THOMSON. By timely caution those desires may be represed to which indulgence would give absolute *dominion*.—JOHN-SON.

To Employ, Use.

Employ, from the Latin implico, signifies to implicate, or apply for any special purpose.

Use, from the Latin usus and utor, signifies to enjoy or derive benefit from.

These to enjoy or derive benefit from. Employ expresses less than use; it is in fact a species of partial using : we always use when we employ; but we do not always employ when we use. We employ whatever we take into our service, or make subservient to our convenience for a time; we use whatever we employed by one person may, in its turn, be employed by the same person; but what is used employed by the same person : but what is used is frequently consumed or rendered unfit for a similar use. What we employ may frequently belong to another ; but what one uses is supposed to be his exclusive property. On this ground we may speak of *employing* persons as well as things; but we speak of *using* things only, and not persons, except in the most degrading sense. Persons, time, strength, and power, are *employed*; houses, furniture, and all materials, of which either necessities or conveniences are composed, are used. It is

a part of wisdom to employ well the short portion of time which is allotted to us in this sublumary state, and to use the things of this world so as not to abuse them. No one is ex-culpated from the guilt of an immoral action, by suffering himself to be *employed* as an instrument to serve the purposes of another : we ought to use our utmost endeavours to abstain from all connexion with such as wish to implicate us in their guilty practices.

Thou, Godlike Hector ! all thy force employ ; Assemble all th' united bands of Troy.-POPE.

Straight the broad belt, with gay embroid'ry grac'd He loos'd, the corslet from his breast unbrac'd; Then suck'd the blood, and sov'reign balm infus'd. Which Chiron gave, and Æsculapius us'd.-POPE.

Employment, v. Business.

Empower, v. Commission.

Empty, Vacant, Void, Devoid.

Empty, in Saxon empti, not improbably derived from the Latin inopis poor or wanting.

Vacant, in Latin vacans or vaco, Hebrew

Void and Devoid, in Latin *viduus*, and Greek ιδιος, signifies solitary or bereft.

Employ is the term in most general use; *vacant*, *void*, and *devoid*, are employed in particular cases: *employ* and *vacant* have either a proper or an improper application; void or devoid only a moral acceptation. Empty, in the natural sense, marks an

absence of that which is substantial, or adapted for filling; vacant designates or marks the absence of that which should occupy or make use of a thing. That which is hollow may be empty: that which respects an even space may be vacant. A house is empty which has no in-habitants; a seat is vacant which is without an occupant: a room is empty which is without furniture; a space on paper is vacant which is free from writing.

In their figurative application empty and vacant have a similar analogy : a dream is said to be empty, or a title empty: a stare is said to be encedy, or a title empty: a stare is said to be vacant or an hour vacant. Void or devoid are used in the same sense as vacant, as qualifying epithets, but not prefixed as adjectives, and always followed by some object; thus we speak of a creature as void of reason, and of an individual as devoid of common sense.

To honor Thetis' son he bends his care, And plunge the Greeks in all the woes of war; Then bids an *empty* phanton rise to sight. And thus commands the vision of the night. POPE.

An inquisitive man is a creature naturally very vacant of thought in itself, and therefore forced to apply itself to foreign assistance.—STEELE.

My next desire is, *void* of care and strife, To lead a soft, secure, inglorious life.—DRYDEN.

We Tyrians are not so *devoid* of sense,' Nor so remote from Phœbus' influence,-DRYDEN.

Empty, v. Hollow.

Emulation. v. Competition.

To Enchant, v. To charm.

To Encircle, v. To surround.

To Enclose, v. To circumscribe.

ENCOMIUM.

Encomium, Eulogy, Panegyric.

Encomium, in Greek εγκωμιον, signified a set or form of verses, used for the purposes of praise.

Eulogy, in Greek ευλογια from ευ and λογοs, signifies literally speaking well of any one.

Panegyric, in Greek πανηγυρικον, from πas the whole, and ayopa an assembly, signifies that which is spoken before an as embly, a solemn oration.

The idea of praise is common to all these terms; but the first seems more properly applied to the thing, or the unconscious obj ct ; the second to persons in general, their characters and actions ; the third to the person of some particular individual : thus we bestow enconiums upon any work of art, or production of genius, without reference to the performer ; we bestow eulogies on the exploits of a hero, who is of another age or country ; but we write panemprics either in a direct address, or in direct reference to the person who is panegyrized : the encomium is produced by merit, real or supposed; the eulogy may spring from admiration of the person eulogized ; the panegyric may be mere flattery, resulting from servile dependance ; great encomiums have been paid by all persons to the constitution of England : our naval and military heroes have received the *eulogies* of many besides their own countrymen; authors of no mean reputation have condescended to deal out their panegurics pretty freely, in dedications to their patrons.

Our lawyers are, with justice, copious in their encomiums on the common law.-BLACKSTONE.

Sallust would say of Cato, "That he had rather be than appear good:" but indeed this *eulogium* rose no higher than to an inoffensiveness.—STEELE.

On me, when dunces are satiric, I take it for a *panegyric*.—SWIFT.

I CARE IS IN A participation. South I.

To Encompass, v. To surround.

To Encounter, v. To attack.

To Encourage, v. To cheer.

To Encourage, Animate, Incite, Impel, Urge, Stimulate, Instigate.

Encourage, v. To cheer.

Animate, v. To animate.

Incite, from the Latin *cito*, and the Hebrew *sat*, to stir up, signifies to put into motion towards an object.

Impel, v. To actuate.

Urge, in Latin *urgeo*, comes from the Greek ουργεω to set to work.

Stimulate, from the Latin simulus a spur or goad, and Instigate, from the Latin stiga, and Greek origo, signify literally to goad. The idea of actuating, or calling into action,

The idea of actuating, or calling into action, is common to these terms, which vary in the circumstances of the action.

Encouragement acts as a persuasive : animate as an impelling or enlivening cause : those who are weak require to be encouraged; those who are strong become stronger by being animated : the former require to have their difficulties removed, their powers removated, their dcubts and fears dispelled; the latter may

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have their hopes increased, their prospects brightened, and their powers invigorated; we are encouraged not to give up or slacken in our exertions; we are animated to increase our efforts: the sinner is encouraged by offers of pardon, through the merits of a Redeemer, to turn from his sinful ways; the Christian is animated by the prospect of a blissful eternity, to go on from perfection to perfection.

What encourages and animales acts by the finer feelings of our nature; what incites acts through the medium of our desires: we are encouraged by kindness; we are animated by the hope of reward; we are incited by the desire of distinction: what impels, urges, stimulates, and instigates, acts forcibly, be the cause internal or external: we are impelled and stimulated mostly by what is internal; we are urged and unstigated by both the internal and external, but particularly the latter: we are impelled by motives; we are stimulated by passions; we are urged and instigated by the representations of others : a benevolent man is impelled by motives of humanity to relieve the wretched; an aident mind is stimulated by ambition to great those who are in our power; one is insignated by malicious representations to take revenge on a supposed enemy.

We may be impelled and urged though not properly stimulated or instigated by circumstances; in this case the two former differ only in the degree of force in the impelling cause; less constraint is lid on the will when we are impelled, than when we are urged, which leaves no alternative or choice: a monarch is sometimes impelled by the state of the nation to make a peace less advantageous than he would otherwise do; he is urged by his desperate condition to throw himself uron the mercy of the energy; a man is impelled by the mere necessity of choosing to take one road in preference to another; he is urged by his pecuniary embarrassments to raise money at a great loss.

We may be impelled, urged, and stimulated to that which is bad; we are never instigated to that which is good: we may be impelled by curiosity to pry into that which does not concern us; we may be urged by the entreaties of those we are connected with to take steps of which we afterwards repent; we may be stimulated by a desire of revenge to many foul deeds; but those who are not hard ned in vice require the *natigation* of persons more adandoned than themselves, before they will commit any desperate act of wickedness.

Encouragement and incitement are the abstract nouns either for the act of encouraging or inciting, or the thing that encourages or incites: the encouragement of laudable undertakings is itself laudable; a single word or look may be an encouragement: the uncitement of passion is at all times dangerous, but particularly in youth: money is said to be an incitement to evil. Incentive, which is another derivative from incite, has a higher application for things that incite than the word incitement; the latter being mostly applied to sensible, and the former to spiritual objects: savoary food is an incitement to sensulists to indulge in gross acts of intemperance; a religious man

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wants no incentives to virtues : his own breast furnishes him with those of the noblest kind. Impulse is the derivative from impel, which denotes the act of *impelling*; stimulus, which is the root of the word stimulate, naturally designates the instrument, namely, the spur or goad with which one is stimulated ; hence we speak of acting by a blind impulse, or wanting a stimulus to exertion.

Every man *encourages* the practice of that vice which he commits in appearance, though he avoids it in fact.— HAWKESWORTH.

He that prosecutes a lawful purpose, by lawful means, acts always with the approbation of his own reason; he is animated through the course of his endeavours by an expectation which he knows to be just.—JOHNSON.

While a rightful claim to pleasure or to affluence must be procured either by slow industry or uncertain hazard, there will always be multitudes whom cowardice or im-patience *incite* to more safe and speedy methods of getting wealth .- JOHNSON.

Thus, while around the wave-subjected soil Impels the natives to repeated toil, Industrious habits in each bosom reign.

GOLDSMITH.

The magistrate cannot *urge* obedience upon such potent grounds as the minister.—SOUTH.

For every want that stimulates the breast Becomes a source of pleasure when redrest

GOLDSMITH

There are few *instigations* in this country to a breach of confidence.—HAWKESWORTH.

To Encourage, Advance, Promote, Prefer, Forward.

To Encourage, v. To encourage, animate. Advance, v. To advance.

Promote, from the Latin promoveo, signifies to move forward.

Prefer, from the Latin præfero or jero and præ to set before, signifies to set up before others.

To Forward is to put forward.

The idea of exerting one's influence to the advantage of an object is included in the signification of all these terms, which differ in the circumstances and mode of the action : to encourage, advance, and promote, are applicable to both persons and things ; prefer to persons only; forward to things only.

First as to persons, encourage is partial as to the end, and indefinite as to the means : we may encourage a person in any thing however trivial, and by any means : thus we may encourage a child in his rudeness, by not check-ing him; or we may encourage an artist or man of letters in some great national work ; but to advance, promote, and prefer, are more general in their end, and specific in the means : person may advance himself, or may be advanced by others ; he is promoted and preferred only by others : a person's advancement may be the fruit of his industry, or result from the efforts of his friends; promotion and pre-ferment are the work of one's friends: the former in regard to offices in general, the latter mostly in regard to ecclesiastical situations : it is the duty of every one to encourage, to the utmost of his power, those among the poor who strive to obtain an honest livelihood ; it is every man's duty to advance himself in life by every legitimate means ; it is the duty and the pleasure of ever good man in the state to promote those who show themselves

deserving of *promotion*: it is the duty of a minister to accept of *preferment* when it offers, but it is not his duty to be solicitous for it.

When taken in regard to things encourage is used in an improper or figurative acceptation ; the rest are applied properly : if we encourage an undertaking, we give courage to the undertaker; but when we speak of advancing a cause, or promoting an interest, or forwarding a purpose, these terms properly convey the idea of keeping things alive, or in a motion towards some desired end : to advance is however generally used in relation to whatever admits of extension and aggrandizement : promote is applied to whatever admits of being brought to a point of maturity or perfection ; forward is but a partial term, employed in the sense of promote in regard to particular objects : thus we advance religion or learning ; we promote an art or an invention ; we forward a plan.

Religion depends upon the encouragement of those that are to dispense and assert it.-SOUTH.

No man's lot is so unalterably fixed in this life, but that a thousand accidents may either forward or disappoint his advancement.—HUGHES.

Your zeal in *promoting* my interest deserves my warmest acknowledgements.-BEATTIE.

If I were now to accept *preferment* in the church, I should be apprehensive that I might strengthen the hands of the gainsayers,—BEATTIE.

The great encouragement which has been given to learning for some years last past, has made our own nation as glorious upon this account as for its late trumphs and conquests,-ADDISON.

I love to see a man zealous in a good matter, and espe-cially when his zeal shows itself for *advancing* morality, and *promoting* the happiness of mankind.—ADDISON.

It behoves us not to be wanting to ourselves in *forward-*ing the intention of nature by the culture of our minds. —BERKELEY.

To Encourage, Embolden.

To Encourage is to give courage, and to Embolden to make bold ; the former impelling to action in general, the latter to that which is more difficult or dangerous: we are encouraged to persevere; the resolution is thereby confirmed : we are emboldened to begin : Success the spirit of enterprise is roused. encourages; the chance of escaping danger em-

Outward circumstances, however trivial, serve to encourage; the urgency of the occasion, or the importance of subject, serves to embolden . a kind word or a gentle look encourages the suppliant to tender his petition ; where the cause of truth and religion is at stake, the firm believer is *emboldened* to speak out with freedom : timid dispositions are not to be encouraged always by trivial circumstances, but sanguine dispositions are easily emboldened : the most flattering representations of friends are frequently necessary to encourage the display of talent; the confidence natural to youth is often sufficient of itself to embolden men to great undertakings.

> Intrepid through the midst of danger go Intrepid through the initiat of the foe. Their friends encourage and amaze the foe. DEYDEN.

> Embolden'd then, nor hesitating more, Fast, fast, they plunge amid the flashing wave. THOMSON.

To Encroach, Intrench, Intrude, Invade, Infringe.

Encroach, in French *encrocher*, is compounded of *en* or *in* and *crouch* cringe or creep, signifying to creep into any thing.

Intrench, compounded of *in* and *trench*, signifies to *trench* or dig beyond one's own ground into another's ground.

Intrude, from the Latin *intrudo*, signifies literally to thrust upon; and **Invade**, from *invado*, signifies to march in upon.

Infringe, from the Latin *infringo* compounded of *in* and *frango*, signifies to break in upon.

All these terms denote an unauthorised procedure; but the two former designate gentle or silent actions, the latter violent if not noisy actions.

Encroach is often an imperceptible action, performed with such art as to elude observation; it is according to its derivation, an insensible creeping into : *intrench* is in fact a species of *encroachment*, namely, that perceptible species which consists in exceeding the boundaries in marking out the ground or space: it should be one of the first objects of a parent to check the first indications of an *encroaching* disposition in their children; according to the building laws, it is made actionable for any one to *intrench* upon the street or public road with their houses or gardens.

<u>Bucroach</u> and intrench respect property only; intrude, invade, and infringe, are used with regard to other objects: intrude and invade designate an unauthorised entry; the former in violation of right equity or good manners; the latter in violation of public law : the former is more commonly applied to individuals; the latter to nations or large communities : unbidden guests intrude themselves sometimes into families to their no small annoyance : an army never invades a country without doing some mischief : nothing evinces greater ignorance and impertinence than to intrude one'sself into any company where we may of course expect to be unwelcome; in the feudal times, when civil power was invested in the hands of the nobility and petty princes, they were

Invade has likewise an improper as well as a proper acceptation; in the former case it bears a close analogy to infringing rights; but the former is an act of greater violence than the latter: by a tyrannical and arbitrary exercise of power the rights of the subject are invaded. by gradual steps and imperceptible means their liberties may be infringed : invade is used only for public privileges; infringe is applied also to private and individual.

King John of England *invaded* the rights of the Barons in so senseless and arbitrary a manner as to provoke their resistance, and thus promote the cause of civil liberty; it is of importance to the peace and well-being of society that men should, in their different relations, stations, and duties, guard against any *infringement* on the sphere or department of such as come into the closest connexion with them,

It is observed by one of the fathers that he who restrains himself in the use of things lawful will never *encroach* upon things forbidden.—JOHNSON.

Religion entrenches upon none of our privileges, invades none of our pleasures.—SOUTH.

One of the chief characteristics of the golden age, of the age in which neither care nor danger had *intruded* on mankind, is the community of possessions.-JOHN-SON.

No sooner were his eyes in slumber bound, When from above a more than mortal sound *Invades* his ears.—DRYDEN.

The King's partisans maintained that, while the prince commands no military force, he will in vain by violence attempt an *infringement* of laws so clearly defined by means of late disputes,-HUME.

To Encumber, v. To clog.

Encyclopædia, v. Dictionary.

End, v. Aim.

To End, Close, Terminate.

To bring any thing to its last point is the common idea in the signification of these terms,

To End is the simple action of putting an end to, without any collateral idea; it is therefore the generic term. To Close is to end gradually. To Terminate is to end in a specific manner. There are persons even in civilized countries so ignorant as, like the brutes, to end their lives as they began them, without one rational reflection: the Christian closes his career of active duty only with the failure of his bodily powers. A person ends a dispute, or puts an end to it, by yielding the subject of contest; he terminates the dispute by entering into a compromise.

Greece in her single heroes strove in vain, Now hosts oppose thee, and thou must be slain ; So shall my days in one sad tenor run, And end with sorrows as they first begun,—POPE.

Orestes, Acamas, in front appear, And Œnomaus and Thoon close the rear,-POPE.

As I had a mind to know how each of these roads terminated, I joined myself with the assembly that were in the flower and vigour of their age, and called themselves the band of lovers.—ADDISON.

End, Extremity.

Both these words imply the last of those parts which constitute a thing ; but the End designates that part generally ; the Extremity marks the particular point. The extremity is from the Latin extremus the very last end, that which is outermost. Hence end may be said of that which bounds any thing ; but extremity of that which bounds any thing ; but extremity of that which the ends of that which is circular in its form, or of that which has no specific form ; but we speak of the extremities of that only which is supposed to project lengthwise.

The end is opposed to the beginning ; the extremity to the centre or point from which we reckon. When a man is said to go to the end of a journey or the end of the world, the expression is in both cases indefinite and general; but when he is said to go to the extremities of the earth or the extremities of a kingdom, the idea of relative distance is manifestly implied.

He who goes to the end of a path may possibly have a little farther to go in order te reach the *extremity*. In the figurative application *end* and *extremity* differ so widely as not to admit of any just comparision.

Now with full force the yielding horn he bends, Drawn to an arch, and joins the doubling ends. FORE,

Our founde projectors were all the last summer so taken up with the improvement of their petitions, that they had bot time to attend to anythin were i but having at length sufficiently adorned their fower i but having at begins to turn their thoughts upon the other corresting.-ADDISON.

End, v. Sake.

To Endeavour, v. To attempt.

To Endeavour, Aim, Strive, Struggle.

Endeavour, v. Attempt.

Aim, v. Aim.

Strive, v. Discord, strife.

Struggle is a frequ ntative from strive.

To endeavour is general in its object; aim is particular; we endeavour to do whatever we set about; we aim at doing something which we have set before ourselves as a desirable object. To strive is to endeavour earnestly; to struggle is to strive earnestly.

An endeavour springs from a sense of duty; we endeavour to do that which is right, and avoid that which is wrong. a ming is the fruit of an aspiring temper; the object aimed at is always something superior either in reality or imagination, and calls for particular exertion : striving is the consequence of an ardent desire; the thing striven for is always conceived to be of importance: struggling is the effect of necessity; it is proportioned to the difficulty of attainment, and the resistance which is opposed to it; the thing struggled for is indispensally necessary.

Those only who endeavour to discharge their duty to God and their fellow creatures can expectreal tranquillity of mind. Whoever aims at the acquirement of great wealth or much power opens the door for much misery to himself. As our passions are acknowledged to be our greatest enemies when they obtain the ascendancy, we should always strize to kcop them under our control. There are some men who struggle through life to obtain a mere competence; and yet die without succeeding in their object.

We ought to endeavour to correct faults, to aim at attaining Christian perfection, to strive to conquer bad habits: these are the surest means of saving us from the necessity of struggling to repair an injured reputation.

'Tis no uncommon thing, my good Sancho, for one half of the world to use the other half like brutes, and then endeavour to make 'em so.-STERNE.

However men may aim at elevation, The properly a female passion.—SHENSTONE, All understand their great Creator's will, Strike to be happy, and in that fulfil, Mankind excepted, lord of all beside, But only sleve to folly, vice, and pride.

So the boat's brawny crew the current stem, And slow advancing *struggle* with the stream DRYDEN.

Endeavour, Effort, Exertion. Endeavour, v. Attempt and To endeavour. Effort, is changed from the Latin effert from effero to bring forth, that is, to bring out power.

Exertion, in Latin exertio from exero, signifies the putting forth power.

The idea of calling our powers into action is common to these terms: endeavour expresses little more than this common idea, being a term of general import: effort and exertion are particular modes of endeavour: the former being a special strong endeavour, the latter a continued strong endeavour, the addarour is called forth by criticary circumstances: effort and exertion by those which are extraordinary. An endeavour flows out of the condition of our being and constitution; as rational and responsible agents we must make daily endearours to fit ourselves for an hereafter; as willing and necessitous agents, we use our endeavours to obtain such things as are agreeable or needful for us; when a particular emergency arises we make a great effort; and when a serious object is to be obtained we make suitable exertions.

An endeavour is indefinite both as to the end and the means : the end may be immediate or remote ; the means may be either direct or indirect : but in an *effort* the end is immediate; the means are direct and personal : we may either make an endeavour to get into a room, or we may make an endeavour to obtain a situation in life; but we make efforts a subtation in life; but we make *efforts* to speak, or we make *efforts* to get through a crowd. An *endeavour* may call forth one or many powers; an *effort* calls forth but one power: the *endeavour* to please in society is laudable, if it do not lead to vicious compli-ances; it is a laudable *effort* of fortitude to suppress our complaints in the moment of suffering. The *experime* is a comprehensive in The exertion is as comprehensive in suffering. its meaning as the endeavour, and as posi-tive as the effort; but the endeavour is most involutional and the effort always, applied to individuals only; whereas the exercise is ap-plicable to nations as well as individuals. A tradesman uses his best endeavours to please his customers : a combatant makes desperate efforts to overcome his antagonist : a candidate for literary or parliamentary honours uses great exertions to surpass his rival; a nation uses great exertions to raise a navy or extend

To walk with circumspection and steadiness in the right path ought to be the constant *endeavour* of every rational being.-JOHNSON.

The influence of custom is such, that to conquer it will require the utmost *efforts* of fortitude and virtue.-JOHN-SON.

The discomfitures which the republic of assassins has suffered have uniformly called forth new exertions.-BURKE.

Endless, v. Eternal.

To Endow, v. To invest:

Endowment, v. Gift.

Endurance, v. Patience.

To Endure, v. To suffer.

Enemy, Foe, Adversary, Opponent, Antagonist.

Enemy, in Latin inimicus, compounded of

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in privative and amicus a friend signifies one that is unfriendly.

Foe, in Saxon fah most probably from the old Teutonic fian to hate, signifies one that

Adversary, in Latin adversarius from adversus against, signifies one that takes part against another ; adversarius in Latin was par-ticularly applied to those who contested a point in law with another.

Opponent, in Latin opponens participle of oppono or obpono to place in the way, signifies one pitted against another.

Antagonist, in Greek avraywviotos compounded of avti against, and aywrighat to con-tend, signifies one struggling with another.

An enemy is not so formidable as a foe; the former may be reconciled, but the latter remains always deadly. An enemy may be so in spirit, in action, or in relation; a foe is al-ways so in spirit, if not in action likewise: a man may be an enemy to himself, though not a foe. Those who are national or political ene-mies are often private friends, but a foe is never any thing but a foe. A single act may create an enemy, but continued warfare creates a foe. Enemies are either public or private, colloc-

tive or personal ; in the latter sense the word enemy is most analogous in signification to that of adversary, opponent, antagonist. * Enemies seek to injure each other commonly from a sentiment of hatred; the heart is always more or less implicated; adversaries set up their claims, and frequently urge their pretensions with angry strife; but interest more than sentiment stimulates to action ; opponents set up different parties, and treat each other somethe interest with actino, y; but their differences do not necessarily include any thing personal: *antagonists* are a species of *opponents* who are in actual engagement : emulation and direct exertion, but not anger, is concerned in making the *antagonist*. Enemies make war, aim at destruction, and commit acts of personal violence : adversaries are contented with appropriating to themselves some object of desire, or depriving their rival of it; cupidity being the moving principle, and gain the object; opponents oppose each other systematically and perpetually; each aims at being thought right in ther disputes: tastes and opinions are commonly the subjects of debate, self-love oftener than a love of truth is the moving principle : antagonists engage in a trial of strength; victory is the end; the love of distinction or superiority the moving principle; the contest may lie either in mental or physical exertion; may aim at superiority in a verbal dispute or in a manual combat. There are nations whose subjects are born *enemies* to those of a neighbouring nation : nothing evinces the radical corruption of any country more than when the poor man dares not show himself as an *adver*sary to his rich neighbour without fearing to lose more than he might gain: the ambition of some men does not rise higher than that of being the opponent to ministers : Scaliger and Petavius among the French were great antagonists in their day, as were Boyle and Bentley

* Vide Abbé Girard ; "Ennemi, adversaire, antago-niste."

among the English; the Horatii and Curiatii were equally famous antagonists in their way.

Enemy and foe are likewise employed in a figurative sense for moral objects : our passions are our enemies when indulged ; envy is a foe to happiness.

Plutarch says very finely, that a man should not allow himself to hate even his enemies.—ADDISON.

So frown'd the mighty combatants, that hell Grew darker at their frown; so match'd they stood; For never but once more was either like To meet so great a for.—MILTON.

Those disputants (the persecutors) convince their adver-saries with a sorites commonly called a pile of fagots .--

The name of Boyle is indeed revered, but his works are neglected; we are contented to know that he conquered his opponents, without inquiring what cavils were pro-duced against him.-JOINSON.

Sir Francis Bacon observes that a well written book, compared with its rivals and *antagonists*, is like Moses's serpent that immediately swallowed up those of the Egyptians.-ADDISON.

Energy, Force, Vigour.

Energy, in French energie, Latin energia, Greek evenyua from evenyew to operate inwardly, signifies the power of producing positive effects.

Force, v. To compel.

Vigor, from the Latin vigeo to flourish, signifies unimpaired power, or that which belongs to a subject in a sound or flourishing

With energy is connected the idea of activity; with force that of capability; with vigour that of health. Energy lies only in the mind; force and vigour are the property of either body or mind. Knowledge and freedom combine to produce *energy* of character; *force* is a gift of nature that may be increased by exercise vigour, both bodily and mental, is an ordinary accompaniment of youth, but is not always denied to old age.

Our powers owe much of their energy to our hopes: "possunt quia posse videntur." When success seems attainable, diligence is enforced.—JOHNSON.

No man at the age and vigour of thirty is fond of sugar-plums and rattles.—SOUTH.

To Enervate, v. To weaken. To Enfeeble, v. To weaken. To Engage, v. To attract. To Engage, v. To bind. Engagement, v. Battle. Engagement, v. Business. Engagement, v. Promise. To Engender, v. To breed. To Engrave, v. To imprint. Engraving, v. Picture. To Engross, v. To absorb.

Enjoyment, Fruition, Gratification.

Enjoyment, from enjoy to have the joy or pleasure, signifies either the act of enjoying, or the pleasure itself derived from that act.

Fruition, from fruor to enjoy, is employed only for the act of enjoying, we speak either of the enjoyment of any pleasure, or of the enjoyment as a pleasure: we speak of those pleasures which are received from the fraition, in distinction from those which are had in expectation. Enjoyment is either corporeal or spiritual, as the enjoyment of music, or the enjoyment of study. but the fraition of eating, or any other sensible, or at least external object; hope intervenes between the desire and the fraition.

Gratification, from the verb to gratify, to make grateful or pleasant, signifies either the act of giving pleasure, or the pleasure received. Enjoyment springs from every object which is capable of yielding pleasure; by distinction however, and in the latter sense, 'rom moral and rational objects: but gratification, which is a species of enjoyment, is obtained through the medium of the senses. Enjoyment is not so vivid as gratification: gratification is not so vivid as gratification: gratification is not so permanent as enjoyment. Domestic life has its peculiar enjoyments; or Unit 'pectacles afford gratification. Our capacity for enjoyment depends upon our intellectual endowments; our gratification depends upon the tone of our feelings, and the nature of our desires.

The *enjoyment* of fame brings but very little pleasure, though the loss or want of it be very sensible and afflicting.—ADDISON.

The man of pleasure little knows the perfect joy he loses for the disappointing gratifications which he pursues.—ADDISON.

Fame is a good so wholly foreign to our natures that we have no faculty in the soul adapted to it, nor any organ in the body to relish it; an object of desire placed out of the possibility of *fruition*.—ADDISON.

To Enlarge, Increase, Extend.

Enlarge, signifies literally to make large or wide, and is applied to dimension and extent.

Increase, from the Latin *incresco* to grow to a thing, is applicable to quantity, signifying to become greater in size by the junction of other matter.

Extend, in Latin extendo, or ex and tendo, signifies to stretch out, that is, to make greater in space. We speak of enlarging a house, a room, premises, or boundaries; of increasing an army, or property, capital, expense, &c.; of extending the boundaries of an empire. We say the hole or cavity enlarges, the head or bulk enlarges, the number increases, the swelling, inflammation, and the like, increase: so likewise in the figurative sense, the views, the prospects, the powers, the ideas, and the mind, are enlarged; pain, pleasure, hope, fear, anger, or kindness, is increased; views, prospects, connexions, and the like, are excluded.

Great objects make Great minds, enlarging as their views enlarge, Those still more godlike, as these more divine.

Good sense alone is a sedate and quiescent quality which manages its possessions well, but does not *increase* them. --JOHNSON.

The wise extending their inquiries wide, See how both states are by connexion ty'd; Fools view but part, and not the whole survey, Se crowd existence all into a day.—JENYNS. To Enlighten, v. To illuminate.

To Enlist, v. To enrol.

To Enliven, v. To animate.

Enmity, Animosity, Hostility.

Enmity lies in the heart; it is deep and malignant: Animosity, from animus a spirit, lies in the passions; it is fierce and vindictive: Hostility, from hostis a political enemy, lies in the action; it is mischievous and destructive.

Ensity is something permanent; animosity is partial and transitory; in the feudal ages, when the darkness and ignorance of the times prevented the mild influence of Christlanity, ensities between particular families were handed down as an inheritance from father to son; in free states, party spirit engenders greater animosities than private disputes.

disputes. Enmity is altogether personal; hostility mostly respects public measures; animosity respects either one or many individuals. Enmity often lies concealed in the heart; animosity mostly betrays itself by some open act of hostility. He who cherishes enmity towards another is his own greatest enemy; he who is guided by a spirit of animosity is unfit to have any command over others; he who proceeds to wanton hostility often provokes an enemy where he might have a friend.

In some instances, indeed, the *enmity* of others cannot be avoided without a participation in their guilt; but then it is the *enmity* of those with whom neither wisdom nor virtue can desire to associate.—JOINSON.

I will never let up heart report where the source of the s

Erasmus himself had, it seems, the misfortune to fall into the hands of a party of Trojans who laid on him with so many blows and buffets, that he never forgot their hostilities to his dying day.—ADDISON.

Enmity, v. Hatred.

Enormous, Huge, Immense, Vast.

Enormous,' from *e* and *norma* a rule, signifies out of rule or order.

Huge, is in all probability connected with high, which is *hoogh* in Dutch.

Immense, in Latin *immensus*, compounded of *in* privative and *mensus* measured, signifies not to be measured.

Vast, in French vaste, Latin vastus, from vaco, to be vacant, open, or wide, signifies extended in space.

tended in space. Enormous and huge are peculiarly applicable to magnitude; immense and vast to extent. quantity, and number. Enormous expresses more than huge, as immense expresses more than vast. what is enormous exceeds in a very great degree all ordinary bounds; what is huge is great only in the superlative degree. The enormous is always out of proportion; the huge is relatively extraordinary in its dimensions. Some animals may be made enormously fat by a particular mode of feeding; to one who has seen nothing but level ground common hills will appear to be huge mountains.

ENORMOUS.

The *immense* is that which exceeds all calculation: the *asst* comprehends only a very great or unusual excess. The distance between the earth and sun may be said to be *immense*: the distance between the poles is *rast*.

Of all these terms huge is the only one confined to the proper application, and in the proper sense of size: the rest are employed with regard to moral objects. We speak only of a huge animal, a huge monster, a huge mass, a huge size, a huge bulk, and the like; but we speak of an enormous waste, an immense difference, and a vast number.

The epithets enormous, immense, and vast, are applicable to the same objects, but with the same distinction in their sense. A sum is enormous which exceeds in magnitude not only everything known, but everything thought of or expected : a sum is immense that scarcely admits of calculation: a sum is east which rises very high in calculation. The national debt of England has risen to an enormous amount: the revolutionary war has been attended with an immense loss of blood and treasure to the different nations of Europe: there are individuals who, while they are expending vast sums on their own gratifitions, refuse to contribute anything to the relief of the necessitous.

The Thracian Acamus his falchion found, And hew'd the *enormous* giant to the ground.-POPE.

Great Areithous, known from shore to shore, By the *huge*, knotted iron made he bore, No lance he shook, nor bent the twanging bow, But broke with this the battle of the foe.—POPE.

Well was the crime, and well the vengeance sparr'd, E'n power immense had found such battle hard.

Just on the brink they neigh and paw the ground, And the turf trembles, and the skies resonud; Eager they viewd the prospect dark and deep, *Vast* was the leap, and headlong hung the steep. POPE.

Enormous, Prodigious, Monstrous.

Enormous (vide Enormous).

Prodigious comes from *prodigy*, in Latin *prodigium*, which in all probability comes from *prodigo* to lavish forth, signifying literally breaking out in excess or extravagance.

Monstrous from monster, in Latin monstrum, and monstro to show or make visible, signifies remarkable, or exciting notice.

The enormous contradicts our rules of estimating and calculating: the prodigious raises our minds beyond their ordinary standard of thinking: the monstrous contradicts nature and the course of things. What is enormous excites our surprise or amazement: what is *prodigious* excites our astonishment: what is *monstrous* does violence to our senses and understanding. There is something enormous in the present scale upon which property, whether public or private, is amassed and expended: the works of the ancients in general, but the Egyptian pyramids in particular, are objects of admiration, on account of the *prodigious*! bour which was bestowed on them : ignorance and superstition have always been active in producing *monstrous* images for the worship of its blind votarics. Jove's bird on sounding pinions beat the skies,

A bleeding serpent of *enormous* size, His talons truss'd, alive and curling round, He stung the bird whose throat receiv'd the wound. POPE.

I dreamed that I was in a wood of so prodigious an extent, and cut into such a variety of walks and alleys, that all mankind were lost and bewildered in it.— ADDISON.

Nothing so monstrous can be said or feign'd But with belief and joy is entertain'd, -DRYDEN,

Enough, Sufficient.

Enough, in German genug, comes from genugen, to satisfy.

Sufficient, in Latin sufficiens, participle of sufficio, compounded of sub and facio, signifies made or suited to the purpose.

He has enough whose desires are satisfied; he has sufficient whose wants are supplied. We may therefore frequently have sufficiency when we have not enough. A greedy man is commonly in this case who has never enough, although he has more than a sufficiency. Enough is said only of physical objects of desire : sufficient is employed in a moral application, for that which serves the purpose. Children and animals never have enough food, nor the miser enough money : it is requisite to allow sufficient time for everything that is to be done, if we wish it to be done well.

> My loss of honour's great enough, Thou need'st not brand it with a scoff.-BUTLER.

The time present seldom affords sufficient employment for the mind of man.—ADDISON.

Enrapture, v. Charm.

To Enrol, Inlist, Register, Record.

Enrol, compounded of *en* or *in* and *roll*, signifies to place in a roll, that is, in a roll of paper or a book.

Inlist, compounded of *in* and *list*, signifies to put down in a list.

Register, in Latin *registrum*, comes from *regestum* participle of *regero*, signifying to put down in writing.

Record, in Latin *recordor*, compounded of re back or again, and *cors* the heart, signifies to bring back to the heart, or call to mind by a memorandum.

Earol and inlist respect persons only; register respects persons and things; record respects things only. Enrol is generally applied to the act of inserting names in an orderly manner into any book; inlist is a species of enrolling applicable only to the military. The enrolment is an act of authority; the inlisting is the voluntary act of an individual. Among the Romans it was the office of the censor to enrol the names of all the ditizens in order to ascertain their number, and estimate their property in modern times soldiers are mostly raised by means of inlisting.

In the moral application of the terms, to enrol is to assign a certain place or rank; to inlist is to put one's self under a leader, or attach one's self to a party. Hercules was enrolled among the Gods; the common people are always ready to inlist on the side of anarchy and rebellion. To enrol and register, both imply writing down in a book; but the former

is a less formal act than the latter. The insertion of the bare name or designation in a certain order is enough to constitute an enrolment ; but registering comprehends the birth, family, and other collateral circumstances of the individual. The object of *registering* likewise differs from that of enrolling : what is registered serves for future purposes, and is of permanent utility to society in general; but what is enrolled often serves only a particular or temporary end. Thus in numbering the people it is necessary simply to *enrol* their names; but when in addition to this it was necessary, as among the Romans, to ascertain their rank in the state, everything connected with their property, their family, and their connexion, required to be *registered*, so in like manner, in more modern times, it has been found necessary for the good government of the state to register the births, marriages, and deaths of every citizen ; it is manifest, therefore, that what is registered, as far as respects persons, may be said to be enrolled; but what is enrolled is not always registered.

Register, in regard to *record*, has a no less obvious distinction: the former is used for domestic and civil transactions, the latter for public and political events. What is *registered* serves for the daily purposes of the community collectively and individually; what is *recorded* is treasured up in a special manner for particular reference and remembrance at a distance. The number or names of streets, houses, carriages, and the like, are *registered* in different offices; deeds and documents which regard grants, charters, privileges, and the like, either of individuals or particular towns, are *recorded* in the archives of nations. To *record* is, therefore, a formal species of *registering*: we *register* when we *record*; but we do not always *record* when we *record*; but

In an extended and figurative application things may be said to be *registered* in the memory; or events *recorded* in history. We have a right to believe that the actions of good men are *registered* in heaven, and that their names are *enrolled* among the saints and angels; the particular sayings and actions of princes are *recorded* in history, and handed down to the latest posterity.

Anciently no man was suffered to abide in England above forty days, unless he were *enrolled* in some tithing or decennary.—BLACKSTONE.

The time never was when I would have *inlisted* under the banners of any faction, though I might have carried a pair of colours, if I had not spurned them, in either legion.—SIR WM. JONES.

I hope you take care to keep an exact journal, and to register all occurrences and observations, for your friends here expect such a book of travels as has not often been seen.—JOHNSON.

The medals of the Romans were their current money; when an action deserved to be *recorded* in coin, it was stamped perhaps upon an hundred thousand pieces of money, like our shillings or half-pence.—ADDISON.

Ensample, v. Example.

To Enslave, Captivate.

To Enslave is to bring into a state of

To Captivate is to make a captive.

There is as much difference between these terms as between *slavery* and *captivity*: he

ENTHUSIAST.

who is a slave is fettered both body and mind; he who is a captive is only constrained as to his body: hence to enslave is always taken in the bad sense; captivate mostly in the good sense; enslave is employed literally or figuratively; captivate only figuratively; we may be enslaved by persons, or by our gross passions; we are captivated by the charms or beauty of an object.

The will was then (before the fall) subordinate, but not enslaved to the understanding.—SOUTH.

Men should beware of being captivated by a kind of savage philosophy, women by a thoughtless gallantry.--ADDISON.

To Ensue, v. To follow.

To Entangle, v. To embarrass.

To Entangle, v. To ensnare.

Enterprize, v. Attempt.

Enterprizing, Adventurous.

These terms mark a disposition to engage in that which is extraordinary and hazardous; but Enterprizing, from enterprize (v. At-tempt), is connected with the understanding; and Adventurous, from adventure, venture or trial, is a characteristic of the passions. The enterprizing character conceives great projects, and pursues objects that are difficult to be obtained; the *adventurous* character is con-tented with seeking that which is new, and placing himself in dangerous and unusual situations. An enterprizing spirit belongs to the commander of an army, or the ruler of a nation; an *adventurous* disposition is suitable to men of low degree. Peter the Great possessed, in a peculiar manner, an enterprizing genius; Robinson Crusoe was a man of an adventurous turn. Enterprizing characterizes persons only; but adventurous is also applied to things, to signify containing adventures, hence a journey, or a voyage, or a history, may be denominated adventurous.

One Wood, a man *enterprising* and rapacions, had obtained a patent, empowering him to coin one hundred and eighty thousand pounds of half-pence and farthings for the kingdom of Ireland,--JOHNSON.

In this late age, *advent* rous to have touchd Light on the numbers of the Samian sage; High heaven forbids the bold presumptuous strain. THOMSON,

To Enter Upon, v. To begin.

To Entertain, v. To amuse.

Entertainment, v. Amusement.

Entertainment, v. Feast.

Enthusiast, Fanatic, Visionary.

The Enthusiast, Fanatic, and Visionary, have disordered imaginations; but the enthusiast is only affected inwardly with an extraordinary fervor, the fanatic and visionary betray that fervor by some outward mark; the former by singularities of conduct, the latter by singularities of doctrine. Fanatics and visionaries are therefore always more or less enthusicasts; but enthusiasts are not always fanatics or visionaries. Evoucaoria among the Greeks, from er in and deos God, signified those supposed to have, or pretending to have

ENTHUSIAST.

Divine inspiration, *Rematics* were so called among the Latins, from *fama* (temples) in which they spent an extraordinary portion of their time; they, like the *evburacrai* of the Greeks, pretended to revelations and inspirations, during the influence of which they indulged themselves in many extrawagant tricks, cutting themselves with knives, and distorting themselves with every species of antic gesture and grimace.

Although we are professors of a pure religion, yet we cannot boast an exemption from the extravagancies which are related of the poor heathens; we have many who indulge themselves in similar practices, under the idea of honouring their Maker and Redeemer. There are *fanatics* who profess to be under extraordinary influences of the spirit; and there are *enthasisets* whose intemperate zeal disqualifies them for taking a beneficial part in the sober and solemn services of the church. *Visionary* signifies properly one who deals in *visions*, that is, in the pretended appearance of supernatural objects; a species of *enthasiast* who have spiring up in more modern times. The leaders of sects are commonly *visionaries*, having adopted this artifice to establish their reputation and doctrines among their deluded followers; Mahomet was one of the most successful *visionaries* that ever pretended to divine inspiration; and since his time there have been *visionaries*, particularly in England, who have raised religious parties, by having recourse to the same expedient: of this description were Swedenborg, Huntington, Brothers, and the like. *Fanatic* was originally confined to those who

Fanatic was originally confined to those who were under religious frenzy, but the present age has presented us with the monstrosity of fanatics in irreligion and anarchy. Enthusiast is applied in general to every one who is filled with an extraordinary degree of fervor: visionary to one who deals in fanciful speculation. The former may sometimes be innocent, if not laudable, according to the nature of the object; the latter is always censurable: the enthusiast has always a warm heart; the visionary has only a fanciful head. The enthusiast will mostly be on the side of virtue even though in an error; the visionary pleads no cause but his own. The enthusiast suffers his imagination to follow his heart; the visionary makes his understanding bend to his innagination. Although in matters of religion, enthusiasan hould be cautiously guarded against, yet we admire to see it roused in behalf of one's country and one's friends: visionaries, whether in religion, politics, or science, are dangerous as members

Cherish true religion as preciously as you will fly with abhorrence and contempt, superstition and enthusiasm.— CHATHAM.

They who will not believe that the philosophical fanatics who guide in these matters have long entertained the design (of abolishing religion), are utterly ignorant of their character.—BURKE.

The sons of infamy ridicule every thing as romantic that comes in competition with their present interest, and trust these persons as *visionarise* who dare stand up in a strain tage, for what has not its immediate reward found to it.-ADDISON.

To Entice, v. To allure.

To Entice, v. To prevail upon.

Entire, v. Whole. To Entitle, v. To name. To Entrap, v. To Insnare. To Entreat, v. To beg. Entreaty, v. Prayer. To Entrust, v. To consign. To Enveigle, v. To Insnare. Envious, v. Invidious. To Environ, v. To surround. Envoy, v. Ambassador. Epicure, v. Sensualist. Epidemical, v. Contagious.

EOUAL.

Epistle, v. Letter.

Epithet, Adjective.

Epithet is the technical term of the rhetorician. Adjective that of the grammarian. The same word is an epithet as it qualifies the sense; it is an adjetive as it is a part of speech: thus in the phrase "Alexander the Great" great is an epithet inasmuch as it designates Alexander in distinction from all other persons: it is an adjective, as it expresses a quality in distinction from the noun Alexander, which denotes a thing. The epithet endynow is the word added by way of ornament to the diction; the adjective, from adjective, is the word added to the noun as its appendage, and made subservient to it in all its inflections. When we are estimating the merits of any one's style or composition, we should speak of the epithet heir dependencies, and relations, we should speak of adjectives: an epithet is either gentle or harsh, an adjective is either a noun or a pronou adjective.

All adjectives are epithets, but all epithets are not adjectives; thus in Virgil's Pater Æneas, the pater is an epithet, but not an adjective.

Epitome, v. Abridgement.

Epocha, v. Time.

Equable, v. Equal.

Equal, Even, Equable, Like or Alike, Uniform.

Equal, in Latin *aqualis*, comes from *aquus*, and probably the Greek eucos, similis, like.

Even is in Saxon efen, German eben, Swedish efwen, jafn, or aem, Greek ous like.

Equable, in Latin equabilis, signifies susceptible of equality.

Like, is in Dutch lik, Saxon gelig, German gleich, Gothic tholick, Latin talis, Greek τηλικος such as.

Uniform, compounded of *unus* one, and *forma* form, bespeaks its own meaning.

All these epithets are opposed to difference. Equal is said of degree, quantity, number, and dimensions, as equal in years; of an equal age; an equal height; even is said of the surface and position of bodies; a board is made even with another board; the floor or the ground is even:

ERADICATE.

like is said of accidental qualities in things, as all the in colour or in feature: uniform is said of things only as to their fitness to correspond; those which are unlike in color, shape, or make, or not uniform, cannot be made to match as pairs: equable is used only in the moral acceptation, in which all the others are likewise employed.

As moral qualities admit of degree, they admit of equality : justice is dealt out in equal portions to the rich and the poor; God looks with an equal eye on all mankind. As the natural path is rendered uneven by high and low ground, so the evenness of the temper, in the figurative sense, is destroyed by changes of humour, by elevations and depressions of the spirits; and the equability of the mind is hurt by the vicissitudes of life, from prosperous to adverse : even and equable are applied to the same mind in relation to itself: like or alike is applied to the minds of two or more: hence we say they are alike in disposition, in sentiment, in wishes, &c. : uniform is applied to the temper, habits, character, or conduct: hence a man is said to preserve a uniformity of behaviour towards those whom he com-mands; friendship requires that the parties te equal in station, alike in mind, and uniform in their conduct; wisdom points out to us an even tenor of life, from which we cannot de-part either to the right or to the left without disturbing our peace; it is one of her maxims that we should not lose the *equability* of our temper under the most trying circumstances.

Equality is the life of conversation; and he is as much out who assumes to himself any part above another, as he who considers himself below the rest of society.--STEELE.

Good nature is insufficient (in the marriage state) unless it be steady and *uniform*, and accompanied with an *even* ness of temper,—SPECTATOR.

In Swift's works is found an equable tenour of easy language, which rather trickles than flows.-JOHNSON.

E'en now familiar as in life he came; Alas! how diff"rent, yet how *like* the same.-POPE.

To Equip, v. To fit.

Equitable, v. Fair.

Equity, v. Justice.

Equivocal, v. Ambiguous.

To Equivocate, v. To evade.

Era. v. Time.

To Eradicate, Extirpate, Exterminate.

To Eradicate, from radia, the root, is to get out by the root: Extirpate, from ex and stirps the stem, is to get out the stock, to destroy it thoroughly. In the natural sense we may eradicate noxious weeds whenever we pull them from the ground; but we can never extirpate all noxious weeds, as they always disseminate their seeds and spring up afresh. These words are seldomer used in the physical than in the moral sense; where the former is applied to such objects as are conceived to be plucked up by the roots, as habits, vices, abuses, evils; and the latter to whatever is united or supposed to be united into a race or family, and is destroyed root and branch. Youth is the season when vicious habits may

be thoroughly *eradicated*; by the universal deluge the whole human race was *extirpated*, with the exception of Noah and his family.

Exterminate, in L-tin exterminatus, participle of extermino, from ex or extra and terminus, signifies to expel beyond a boundary (of life), that is, out of existence. It is used only in regard to such things as have life, and designates a violent and immediate action; extirpate, on the other hand, may designate a progressive action : the former may be said of individuals, but the latter is employed in the collective sense only. Plague, pestilence, famine, extirpate: the sword exterminates.

It must be every man's care to begin by *eradicating* those corruptions which, at different times, have tempted him to violate conscience.—BLAR.

Go thou, inglorious, from th'embattled plain; Ships thou hast store, and nearest to the main, A nobler care the Grecians shall employ, To combat, conquer, and *extipate* Troy.—POPE.

So violent and black were Haman's passions, that he resolved to *exterminate* the whole nation to which Mordecai belonged.-BLAIR.

To Erase, v. To blot out. To Erect, v. To build. To Erect, v. To institute. To Erect, v. To lift. Errand, v. Message.

Error, Mistake, Blunder.

Error, in French erreur, Latin error, from erro to wander, marks the act of wandering, as applied to the rational faculty. A Mistake is a taking amiss or wrong.

Blunder is not improbably changed from blind, and signifies anything done blindly.

Error in its universal sense is the general term, since every deviation from what is right in rational agents is termed error which is strictly opposed to truth; error is the lot of humanity; into whatever we attempt to do or think error will be sure to creep; the term therefore is of unlimited use; the very mention of it reminds us of our condition : we have errors of judgment; errors of calculation; errors of the head; and errors of the heat. The other terms designate modes of error, which mostly refer to the common concerns of life : mistake is an error of choice ; blunder an error of action : children and careless people are most apt to make mistakes; ignorant, conceited, and stupid people com-monly commit blunders: a mistake must be rectified; in commercial transactions it may be of serious consequence : a blunder must be set right; but *blunderers* are not always to be set right; and *blunders* are frequently so ridiculous as only to excite laughter.

Idolatry may be looked upon as an error arising from mistaken devotion.—ADDISON.

It happened that the king himself passed through the gallery during this debate, and smiling at the *mistake* of the dervise, asked him how he could possibly be so dull as not to distinguish a palace from a caravansary,— ADDISON.

Pope allows that Dennis had detected one of those blunders which are called bulls,-JOHNSON.

Error, Fault.

Error (v. Error) respects the act; Fault, from fail, respects the agent : an error may lay in the judgment, or in the conduct; but a fault lies in the will or intention: the errors of youth must be treated with indulgence ; but their faults must on all accounts be corrected . error is said of that which is individual and partial; jault is said likewise of that which is habitual: it is an *error* to use intemperate language at any time; it is a *fault* in the temper of some persons that they cannot re-

Bold is the task when subjects, grown too wise, Instruct a monarch where his error lies.-L'OPE. Other *faults* are not under the wife's jurisdiction, and should if possible escape her observation, but jealousy calls upon her particularly for its cure.—ADDISON.

Erudition, v, Knowledge.

Eruption, Explosion.

The Eruption, from e and rumpo, signifies the breaking forth, that is, the coming into view by a sudden bursting; Explosion, from ex and plaudo, signifies bursting out with a noise : hence of flames there will be pro-perly an *eruption*, but of gunpowder an *explo-sion* : volcances have their *eruptions* at certain intervals, which are sometimes attended with explosions: on this account eruptions are applied to the human body for whatever comes out as the effects of humour, and may be applied in the same manner to any indica-tions of humour in the mind; *explosions* are a'so applied to the agitations of the mind which burst out.

Sin may truly reign, where it does not actually rage and pour itself forth in continual *eruptions.*—SOUTH.

A burst of fury, an exclamation seconded by a blow, is the first natural *explosion* of a soul so stung by scorpions as Macbeth's,-CUMBERLAND.

To Escape, Elude, Evade.

Escape, in French echapper, comes in all probability from the Latin excipio to take out of, to get off.

Elude, v. To avoid.

Evade, from the Latin evado, compounded of e and vado, signifies to go or get out of a

The idea of being disengaged from that which is not agreeable is comprehended in the sense of all these terms ; but escape designates no means by which this is effected; *etude* and *evade* define the means, namely, the efforts which are used by one's self: we are simply disengaged when we escape ; but we disengage ourselves when we elude and evade ; we escape from danger; we elude search : our escapes are often providential, and often narrow; our success in *eluding* depends on our skill: there are many bad men who escape hanging by the mistake of a word; there are many who escape detection by the art with which they elude observation and inquiry.

Elude and evade both imply the practice of art ; but the former consists mostly of actions, the latter of words as well as actions : a thief eludes those who are in pursuit of him by dexterous modes of concealment; he evades

the interrogatories of the judge by equivocating replies.

One is said to elude a punishment, and to evade a law.

We it haw. Vice oft is hid in virtue's fair disguise, And in her borrow'd form *escapes* inquiring eyes. SPECTATOR,

It is a vain attempt To bind the ambitious and unjust by treaties; These they *elude* a thousand specious ways. THOMSON.

The Earl Rivers had frequently inquired for his son (Savage), and had always been amused with evasive answers.-JOHNSON.

To Eschew, v. To avoid.

To Escort, v. To accompany.

Especially, Particularly, Principally, Chiefly.

Especially and Particularly are exclusive or superlative in their import; they refer to one object out of many that is superior to all; Principally and Chiefly are comparative in their import; they designate in general the superiority of some objects over Especially is a term of stronger imothers. port than particularly, and principally ex-presses something less general than chiefly: we ought to have God before our eyes at all times, but *especially* in those moments when we present ourselves before him in prayer; the heat is very oppressive in all countries under the torrid zone, but *particularly* in the deserts of Arabia, where there is a want of shade and moisture; it is principally among the higher and lower orders of society that we find vices of every description to be prevalent ; patriots who declaim so loudly against the measures of government do it *chiefly* (may I not say solely?) with a view to their own interest.

All love has something of blindness in it, but the love of money *especially*.-SOUTH.

Particularly let a man dread every gross act of sin.-

Neither Pythagoras nor any of his disciples were, pro-perly speaking, practitioners of physic, since they applied themselves *principally* to the theory.—JAMES.

The reformers gained credit *chiefly* among persons in the lower and middle classes,-ROBERTSON.

To Espy, v. To find.

Essay, v. To attempt.

Essay, Treatise, Tract, Dissertation.

All these words are employed by authors to characterize compositions varying in their form and contents. Essay, which signifies a trial or attempt (v. Attempt), is here used to designate in a specific manner an author's attempt to illustrate any point; it is most commonly applied to small detached pieces, which activity only the concept theoretic of a which contain only the general thoughts of a writer on any given subject, and afford room writer on any given subject, and allord room for amplification into details also; though by Locke in his "Essay on the Understand-ing," Beattie in his "Essay on Truth," and other authors, it is modestly used for their connected and finished endeavours to elucidate a doctrine. A Treatise is more systematic than an essay; it treats on the subject in a methodical form, and conveys the idea of something laboured, scientific, and instructive. A Tract is only a species of small treatise, crawn up upon particular occasions, and published in a separate form: they are both derived from the Latin tractus, participle of trahe to draw, manage, or handle. Dissertation, from diszoro to argue, is with propriety applied to performances of an argumentative nature.

Essays are either moral, political, philosophical, or literary: they are the crude attempts of the youth to digest his own thoughts, or they are the more mature attempts of the man to communicate his thoughts to others: of the former description are the prize essays in schools; and of the latter are the innumerable essays which have been published on every subject, since the time of Bacon to the present day: tradiess are mostly written on ethical, political, or speculative subjects, such as Fenelon's, Milton's, or Lock's treatise on education; De Lolme's treatise on the constitution of England; Colquitour's treatise on the police : dissertations are employed on disputed points of literature, as Bentley's dissertations on the Egyptians and Chinese: tracts her ephemeral productions, mostly or political and religious subjects, which seldom survive the oceasion which gave them birth; of this description are the pamphlets which daily issue from the press, for or against the measures of government, or the public measures of any particular party.

The essay is the most popular mode of writing; it suits the writer who has not either talent or inclination to pursue his inquiries farther, and it suits the generality of readers who are amused with variety and superficiality: the *treatise* is adapted for the student; he will not be contented with the superficial essay, when more ample materials are writhin his reach: the *tract* is formed for the political partisan; it receives its interest from the occurrence of the motive: the *dissertation* interests the *disputant*.

It is my frequent practice to visit places of resort in this town, to observe what reception my works meet with in the world; it being a privilege assorted by Monsieur Montagne and others, of vain-glorious memory, that we writers of essays may talk of ourselves.-STEELE.

The very title of a moral *treatise* has something in it austere and shocking to the careless and inconsiderate.— ADDISON.

A modern philosopher, quoted by Monsieur Bayle in his learned dissertation on the souls of brutes, says, Deus est anima brutorum, God himself is the soul of brutes.— ADDISON.

I desire my reader to consider every particular paper or discourse as a distinct tract by itself.-ADDISON.

Essential, v. Necessary.

- To Establish, v. To confirm.
- To Establish, v. To fix.
- To Establish, v. To institute.

To Esteem, v. To appraise.

Esteem, Respect, Regard.

Esteem v. To appraise.

Respect, from the Latin *respicio*, signifies to look back upon, to look upon with attention.

Regard, v. To attend to.

A favourable sentiment towards particular objects is included in the meaning of all these terms.

Estem and respect flow from the understanding; regard springs from the heart, as well as the head: estem is produced by intrinsic worth; respect by extrinsic qualities; regard is affection blended with esteem: it is in the power of every man, independently of all collateral circumstances, to acquire the esteem of others; but respect and regard are within the reach of a limited number only: the high and the low, the rich and the poor, the equal and the unequal, are each, in their turn, the objects of esteem; those only are objects of respect who have some mark of distinction, or superiority either of birth, talent, acquirements, or the like; regard subsists only between friends, or those who stand in close connection with each other: industry and sobriety excite our esteem for one man, charity and benevolence our esteem for another; superior learning or abilities excite our respect for another; a long acquaintance, or a reciprocity.

How great honour and *esteem* will men declare for sne whom perhaps they never saw before.—TILLOTSON.

Then what for common good my thoughts inspire, Attend, and in the son *respect* the sire.—POPE.

Cheerfulness bears the same friendly regard to the mind as to the body,-ADDISON.

To Esteem, v. To value.

To Estimate, v. To appraise.

To Estimate, Compute, Rate.

Estimate, v. To appraise.

Compute, v. To calculate.

Rate, in Latin ratus, participle of reor to think, signifies to weigh in the mind.

All these terms mark the mental operation by which the sum, amount, or value of things is obtained: to estimate is to obtain the aggregate sum in one's mind, either by an immediate or a progressive act; to compute is to obtain the sum by the gradual process of putting together items; to rate is to fix the relative value in one's mind by deduction and comparison: a builder estimates the expense of building a house on a given plan; a proprietor of houses computes the probable diminution in the value of his property in consequence of wear and tear; the surveyor rates the present value of lands or houses.

In the moral acceptation they bear the same analogy to each other: some men are apt to estimate the adventitious privileges of birth or rank too high; it would be a useful occupation for men to compute the loss they sustain by the idle waste of time on the one hand, and its necessarily unprofitable consumption on the other; he who rates his abilities too high is in danger of despising the means which are essential to secure success; and he who rates them too low is apt to neglect the means, from despair of success.

To those who have skill to *estimate* the excellence and difficulty of this great work (Pope's translation of Homer) it must be very desirable to know how it was performed. -JOHNSON. From the age of sixteen the life of Pope, as an author, may be *computed.*—ADDISON. be computed. And seldomer forget Sooner we learn and seldomer forget What critics scorn, than what they highly *rate*. HUGHES.

Eternal, Endless, Everlasting.

The Eternal is set above time, the Endless lies within time; it is therefore by a strong figure that we apply eternal to any thing sublunary ; although endless may with propriety be applied to that which is heavenly : that is properly *eternal* which has neither be-ginning nor end; that is *endless* which has a beginning, but no end; God is, therefore, an eternal, but not an endless being : there is an *dernal* state of happiness or misery, which awaits all men, according to their deeds in this life; but their joys or sprrows may be endless as regards the present life.

That which is endless has no cessation ; that which is Everlasting has neither interruption nor cessation : the endless may be said of existing things; the *everlasting* naturally ex-tends itself into futurity: hence we speak of endless disputes, an endless warfare ; an everlasting memorial, an everlasting crown of

Distance immense between the powers that shine Above, *eternal*, deathless, and divine, And mortal man !—POPE. The faithful Mydon, as he turn'd from fight. His flying coursers, sunk to endless night.--POPE.

Back from the car he tumbles to the ground, And everlasting shades his eyes surround.—POPE.

Eucharist, v. Lord's Supper. Eulogy, v. Encomium.

To Evade, v. To escape.

To Evade, Equivocate, Prevaricate.

Evade, v. To escape.

Equivocate, v. Ambiguity.

Prevaricate, in Latin prævaricatus par-ticiple of præ and varicor to go loosely, signifies to shift from side to side.

These words designate an artful mode of escaping the scrutiny of an inquirer : we evade by artfully turning the subject or calling off the attention of the inquirer; we equivocate by the use of equivocal expressions; we pre-caricate by the use of loose and indefinite expressions : we avoid giving satisfaction by evading; we give a false satisfaction by equivoca-ting; we give dissatisfaction by prevaricating. Evading is not so mean a practice as equivocating : it may be sometimes prudent to erade a question which we do not wish to answer; but *equivocations* are employed for the pur-poses of falsehood and interest: *prevarications* are still meaner; and are resorted to mostly by criminals in order to escape detection.

Whenever a trader has endeavoured to *erade* the just demands of his creditors, this hath been declared by the legislature to be an act of bankruptey.—BLACKSTONE.

When Satan told Eve "Thou shalt not surely die," it was in his equivocation "Thou shalt not incur present death."-BROWN'S VULGAR ERRORS.

There is no prevaricating with God when we are on the very threshold of his presence.-CUMBERLAND.

To Evaporate, v. To emit.

Evasion, Shift, Subterfuge.

Evasion (v. To evade) is here taken only in the bad sense; **Shift** and **Subterfuge** are modes of evasion: the former signifies that gross kind of evasion by which one attempts to shift off an obligation from one's self; the subterfuge, from subter under and fugio to fly, is a mode of evasion in which one has recourse to some screen or shelter.

The evasion, in distinction from the others, is resorted to for the gratification of pride or obstinacy: whoever wishes to maintain a bad cause must have recourse to evasions; candid minds despise all evasions; the shift is the trick of a knave; it always serves a paltry low thick of a knowe; it always serves a party low purpose; he who has not courage to turn open thief will use any *shifts* rather than not get money dishonestly: the *sublerfuge* is the refuge of one's fears; it is not resorted to from the hope of gain, but from the fear of a loss; not for purposes of interest, but for the uof character ; he who wants to justify himself in a bad cause has recourse to subterfuge.

The question of a future state was hung up in doubt or banded between conflicting disputants through all the quirks and *evasions* of sophistry and logic.—CUMBER-LAND.

When such little $s\hbar i/ts$ come once to be laid open, how poorly and wretchedly nust that man needs sneak, who finds himself both guilty and baffled too.—SOUTH.

What farther subterfuge can Turnus find ?- DRYDEN.

Even, v. Equal.

Even, Smooth, Level, Plain.

Even, v. Equal.

Smooth, is in all probability connected with smear.

Level, in Saxon læfel, signifies a carpenter's instrument.

Plain, v. Apparent.

Even and smooth are both opposed to roughness : but that which is *even* is free only from great roughness or irregularities ; that which is smooth is free from every degree of roughness, however small : a board is even which has no knots or holes : it is not smooth unless its surface be an entire plane : the ground is said to be even, but not smooth : the sky is smooth, but not even.

Even is to level, when applied to the ground what smooth is to even : the even is free from protuberances and depressions on its exterior surface ; the level is free from rises or falls : a path is said to be even ; a meadow is level : ice may be *level*, though it is not *even*: a walk up the side of a hill may be *even*, although the hill itself is the reverse of a *level*: the *even* is said of that which unites and forms one uninterrupted service; but the *level* is said of things which are at a distance from each other, and are discovered by the eye to be in a parallel line : hence the floor of a room is even with regard to itself; it is level with that of another room.

Evenness respects the surface of bodies; plainness respects their direction and freedom from external obstructions: a path is even which has no indentures or footmarks; a path is plain which is not stopped up or interrupted.

EVENT.

by wood, water, or any other thing intervening.

When we look at a naked wall, from the evenness of the object the eye runs along its whole space, and arrives quickly at its termination.—BURKF.

The effects of a rugged and broken surface seem stronger than where it is *smooth* and polished.—BURKE.

The top is *level*, an offensive seat Of war.-DRYDEN.

A blind man would never be able to imagine how the several prominences and depressions of a human body could be shown on a *plain* piece of canvas that has on it no *uncerness.* -ADDISON.

When applied figuratively, these words preserve their analogy , an even temper is secured from all violent changes of humour ; a smooth speech is divested of everything which can ruffle the temper of others; but the former is always taken in a good sense ; and the latter mostly in a bad sense, as evincing an illicit design or a purpose to deceive : a plain speech, on the other hand, is divested of everything obscure or figurative, and is consequently a speech free from disguise and easy to be un-derstood. Even and level are applied to conduct or condition ; the former as regards our-selves; the latter as regards others ; he who adopts an even course of conduct is in no danger of putting himself upon a level with those who are otherwise his inferiors.

A man who lives in a state of vice and impenitence can have no title to that *evenness* and tranquillity of mind which is the health of the soul.—ADDISON.

Falsehood turns all above us into tyranuy and bar-barity; and all of the same *level* with us into discord.— SOUTH.

Event, Incident, Accident, Adventure, Occurrence.

Event, in Latin eventus, participle of evenio to come out, signifies that which falls out or

Incident, in Latin incidens, from incido, signifies that which falls in or forms a collateral part of any thing.

Accident, v. Accident.

Adventure. from the Latin advenio to come to, signifies what comes to or befalls one.

Occurrence, from the Latin occurro, signifies that which runs or comes in the way.

These terms are expressive of what passes in the world, which is the sole signification of the term event; whilst to that of the other terms are annexed some accessory ideas: an incident is a personal event; an accident an unpleasant event; an adventure an extraordinary event ; an occurrence an ordinary or domestic event ; event in its ordinary and limited acceptation excludes the idea of chance; accident excludes that of design ; incident, adventure, and occurrence, are applicable in both

Events affect nations and communities as well as individuals ; incidents and adventures affect particular individuals, accidents and occurrences affect persons or things particularly or generally, individually or collectively : the making of peace, the loss of a battle, or the death of a prince, are national events; the forming a new acquaintance and the revival of an old one are incidents that have an interest for the parties concerned; an escape from shipwreck, an encounter with wild beasts or savages, are *adventures* which individuals are pleased to relate, and others to hear ; a fire, the fall of a house, the breaking of a limb, are accidents or occurrences ; a robbery or the death of individuals are properly occurrences which afford subjects for a newspaper, and excite an

Event, when used for individuals, is always of greater importance than an incident. The settlement of a young person in life, the adoption of an employment, or the taking a wife, are events but not incidents; whilst on the other hand the setting out on a journey or the return, the purchase of a house or the despatch of a vessel, are characterized as incidents and not events.

It is farther to be observed that accident, event, and occurrence are said only of that which is supposed really to happen : incidents and adventures are often fictitious : in this case the *incident* cannot be too important, nor the *adventure* too marvellous. History records the events of nations ; plays require to be full of incident in order to render them interesting; romances and novels derive most of their charms from the extravagance of the adventures which they describe; periodical works supply the public with information respecting daily occurrences.

These events, the permission of which seems to accuse his goodness now, may in the consummation of things both magnify his goodness and exalt his wisdom.— ADDISON.

I have laid before you only small *incidents* seemingly frivolous, but they are principally evils of this nature which make marriages unhappy.—STEELE.

To make an episode, "take any remaining adventure of your former collection," in which you could no way in-volve your hero, or any unfortunate accident that was too good to be thrown away.—POPE.

1 think there is somewhere in Montaigne mention made of a family book, wherein all the occurrences that happened from one generation of that house to another were recorded.—STEELE.

Event, Issue, Consequence.

The Event (v. Event) terminates; the Is-sue (v. To arise) flows out; the Consequence (v. Consequence) follows.

The term event respects great undertakings; issue particular efforts; consequence respects everything which can produce a consequence. Hence we speak of the event of a war; the issue of a negociation ; and the consequences of The measures of government are often either. unjustly praised or blamed according to the event; the fate of a nation sometimes hangs on the issue of a battle ; its conquest is one of the consequences which follows the defeat of its armies. We must be prepared for events, which are frequently above our control : we must exert ourselves to bring about a favourable issue: address and activity will go far towards ensuring success : but if after all our efforts we still fail, it is our duty to submit with patient resignation to the consequences.

It has always been the practice of mankind to judge of actions by the *event.*—JOHNSON.

A mild, unruffled, self-possessing mind is a blessing more important to real folicity than all that can be gained by the triumphant *issue* of some violent contest, -BLAR.

Henley in one of his advertisements had mentioned Pope's treatment of Savage; this was supposed by Pope

EVIDENCE.

to be the consequence of a complaint made by Savage to Henley, and was therefore mentioned by him with much resentment, -JOHNSON.

Ever, v. Always.

Everlasting, v. Eternal.

Every, v. All.

Evidence, v. Deposition.

Evidence, Testimony, Proof.

Evidence is whatever makes evident; Testimony is that which is derived from an individual, namely, testis the witness.

Where the evidence of our own senses concurs with the testimony of others, we can have no grounds for withholding our assent to the truth of an assertion; but when these are at variance, it may be prudent to pause. Evi-dence may comprehend the testimony of many; testimony is confined to the evidence of one. Where a body of respectable evidence tends to convict a criminal of guilt, the jury cannot attach much weight to the partial testimony of one or two individuals. The evidence serves to inform and illustrate; the *testimony* serves to confirm and corroborate: we may give evidence exclusively with regard to things ; but we bear testimony with regard to persons. In all law-suits respecting property, rights, and privileges, evidence must be heard in order to substantiate or invalidate a case : in personal and criminal indictments the testimony of wit-nesses is required either for or against the accused party. The evidence and proof are both signs of something existing : the evidence is an evident sign ; the proof is positive : the evidence appeals to the understanding; the proof to the senses : the endeace produces con-viction or a moral certainty ; the proof pro-duces satisfaction or a physical certainty.

The term evidence is applied to that which is moral or intellectual; proof is employed mostly for facts or physical objects. All that our Saviour did and said were evidences of his divine character, which might have produced faith in the minds of many, even if they had not such numerous and miraculous proofs of his power. Evidences may be internal, or lie in the thing itself; proof is always external. The internal evidences of the truth of Divine Revelation are even more numerous than those which are external; our Saviour's reappearance among his disciples did not satisfy the unbelieving Thomas of his identity until he had the farther proofs of feeling the holes in his hands and his side.

Of Swlft's general habits of thinking, if his letters can be supposed to afford any *evidence*, he was not a man to be either loved or envied,—JOHNSON.

Ye Trojan flames, your *testimony* bear What I perform'd, and what I suffer'd there. DRYDEN.

Of the fallaciousness of hope, and the uncertainty of schemes, every day gives somes new proof.-JOHNSON.

Evident, v. Apparent.

Evil or Ill, Misfortune, Harm, Mischief.

Evil, in its full sense, comprehends every quality which is not good, and consequently the other terms express only modifications of evil.

The word is however more limited in its application than its meaning, and admits there-fore of a just comparison with the other words here mentioned. They are all taken in the here mentioned. They are all taken in the sense of evils produced by some external cause, or evils inherent in the object and arising out of it. The evil, or, in its contracted form, the III, befalls a person; the **Misfortune** comes upon him; the **Harm** is taken, or he re-ceives the harm; the **Mischief** is done him. Evil in its limited application is taken for evils of the greatest magnitude; it is that which is evil without any mitigation or qualification of circumstances The misfortune is a neation of circumstances The mayor and is a minor evil, it depends upon the opinion and circumstances of the individual; what is a *misfortune* in one respect may be the contrary in another respect. An untimely death, the fracture or loss of a limb, are denominated evils ; the loss of a vessel, the overturning of a carriage, and the like, are misjortunes, inasmuch as they tend to the diminution of property; but as all the casualties of life may produce various consequences, it may sometimes happen that that which seems to have come upon us by our ull fortune turns out ultimately of the greatest benefit; in this respect, therefore, misfortune is but a partial evil : of evil it is likewise observable, that it has no respect to the sufferer as a moral agent; but *misfortune* is used in re-gard to such things as are controllable or otherwise by human foresight. The *evit* which befalls a man is opposed only to the good which he in general experiences; but the misfortune is opposed to the good fortune or the prudence of the individual. Sickness is an evil, let it be endured or caused by whatever circumstances it may ; it is a misfortune for an individual to come in the way of having this evil brought on himself : his own relative con-dition in the scale of being is here referred to.

Harm and mischief are species of minor cuits; the former of which is much less specific than the latter both in the nature and cause of the cuit. A person takes harm from circumstances that are not known; the mischief is done to him from some positive and immediate circumstance. He who takes cold takes harm; the cause of which, however, may not be known or suspected; a fall from a horse is attended with mischief, if it occasion a fracture or any evil to the body. Evil and misjortune respect persons only as the objects; harm and mischief are said of inanimate things as the object. A tender plant takes harm from being exposed to the cold ar: misichief is done to it when its branches are violently broken off or its roots are laid bare.

Migjortune is the incidental property of persons who are its involuntary subjects; but evil, harm, and miselier, are the inherent and active properties of things that flow out of them as effects from their causes: evil is said either to lie in a thing or attend it as a companion or follower; harm properly lies in the thing; miselier properly attends the thing as a consequence. In political revolutions there is evil in the thing and evil from the thing; evil when it begins, evil when it ends, and evil long after it has ceased: it is a dangerous question for any young person to put to hime

EXAMINATION.

self-what harm is there in this or that indulgence? He who is disposed to put this question to himself will not hesitate to answer it according to his own wishes : the mischie/s which arise from the unskilfulness of those who undertake to be their own coachmen are of so serious a nature that in course of time they will probably deter men from performing such unsuitable offices

Yet think not thus, when freedom's *ills* I state, I mean to flatter kings or court the great. GOLDSMITH.

A misery is not to be measured from the nature of the evil, but from the temper of the sufferer.—ADDISON.

Wisfortune stands with her how ever bent Over the world ; and he who wounds another Directs the goddess, by that part where he wounds, There to strike deep her errors in himself.—YOUNG.

To me the labours of the field resign, Me Paris injured; all the war be mine, Fall he that must, beneath his rival's arms, And leave the rest secure of future harms.—POPE.

To mourn a mischief that is past and gone, Is the next way to draw new mischief on. SHAKSPEARE.

Evil. v. Bad.

To Evince, v. To argue.

To Evince, v. To prove.

Exact. v. Accurate.

Exact, Extort.

Exact, in Latin exactus, participle of exigo to drive out, signifies the exercise of simple force; but Extort, from *extortus*, participle of extorqueo to wring out, marks the exercise of unusual force. In the application, there-fore, to exact is to demand with force, it is commonly an act of injustice : to extort is to get with violence, it is an act of tyranny. The collector of the revenue exacts when he gets from the people more than he is authorized to take : an arbitary prince extorts from his conquered subjects whatever he can grasp at. In the figurative sense, deference, obedience, applause, and admiration, are exacted : a confession, an acknowledgment, a discovery, and the like, are extorted.

While to the established church is given that protection and support which the interests of religion render proper and due, yet no rigid conformity is *exacted*.—BLAIR.

If I err in believing that the souls of men are immortal, ot while I live would I wish to have this delightful

Exact, Nice, Particular, Punctual.

Exact, v. Accurate.

Nice, in Saxon nise, comes in all probability from the German geniessen, &c., to enjoy, signifying a quick and discriminating taste.

Particular signifies here directed to a particular point.

Punctual, from the Latin *punctum* a point, signifies keeping to a point.

Bract and nice are to be compared in their application, either to persons or things ; particular and punctual only in application to persons. To be exact, is to arrive at perfection ; to be nice, is to be free from faults ; to be particular, is to be nice in certain particulars; to be *punctual*, is to be *exact* in certain points. We are *exact* in our conduct or in what we do: nice and particular in our mode of doing it; gunctual as to the time and season for doing

It is necessary to be exact in our accounts ; to be nice as an artist in the choice and distribution of colours ; to be particular, as a man of business, in the number and the de-tails of merchandizes that are to be delivered out; to be punctual in observing the hour or the day that has been fixed upon.

Exactness and punctuality are always taken in a good sense; they designate an attention to that which cannot be dispensed with : they form a part of one's duty: niceness and par-ticularity are not always taken in the best sense; they designate an excessive attention to things of inferior importance ; to matters of taste and choice. Early habits of method and regularity will make man very exact in the performance of all his duties, and particularly punctual in his payments: an over-niceness in the observance of mechanical rules often supplies the want of genius : it is the mark of a contracted mind to amuse itself with par-ticularities about dress, personal appearance, furniture, and the like.

When exact and nice are applied to things, the former expresses more than the latter; we speak of an *exact* resemblance, and a *nice* distinction. The exact point is that which we wish to reach ; the nice point is that which it

We know not so much as the true names of either Homer or Virgil, with any exactness.-WALSH.

Every age a man passes through, and way of life he en-gages in, has some particular vice or imperfection naturally cleaving to it, which it will require his *nicest* care to avoid.—BUBGELL,

I have been the more *particular* in this inquiry, because I hear there is scarce a village in England that has not a Moll White in it.—ADDISON.

The trading part of mankind suffer by the want of *punctuality* in the dealings of persons above them.-

To Exalt, v. To lift.

Examination, Search, Inquiry,

Research, Investigation, Scrutiny.

Examination. v. To discuss.

Search, in French chercher, is a variation of seek and see.

Inquiry, v. To ask.

Research is an intensive of search.

Investigation, from the Latin vestigium a track, signifies seeking by the tracks or foot-

Scrutiny, from the Latin scrutor to search, and scrutum lumber, signifies looking for amongst lumber and rubbish, to ransack

Examination is the most general of these terms, which all agree in expressing an active effort to find out that which is unknown. An examination is made either by the aid of the senses or the understanding, the body or the mind; a search is principally a physical action; the inquiry is mostly intellectual; we examine a face or we examine a subject ; we search a house or a dictionary; we inquire into a matter. An examination is made for the purpose of forming a judgment; a search is made for ascertaining a fact: an *inquiry* is made in order to arrive at truth. To examine a person, is either by means of questions to get at his mind, or by means of looks to be-

come acquainted with his person ; to search a person is by corporeal conduct to learn what he has about him. We examine the features of those who interest us; officers of justice search those who are suspected. Examinations and inquiries are both made by means of questions ; but the former is an official act for a specific end, the latter is a private act for purposes of convenience or pleasure. Students undergo examinations from their teachers; they pursue their inquiries for themselves.

An examination or an inquiry may be set on foot on any subject : but the examination is direct; it is the setting of things before the view, corporeal or mental, in order to obtain a conclusion: the *inquiry* is indirect; it is a circuitous method of coming to the knowledge of what was not known before. The student examines the evidences of Christianity, that he may strengthen his own belief ; the government institute an inquiry into the conduct of subjects. A research is a remote inquiry : an investigation is a minute inquiry ; a scrutiny is a strict examination. Learned men of inquisitive tempers make their researches into antiquity: magistrates investigate doubtful and mysterious affairs ; physicians investigate the causes of diseases ; men scrutinize the actions of those whom they hold in suspicion. Acuteness and penetration are peculiarly requisite in making researches ; patience and perseverance are the necessary qualifications of the investigator; a quick discernment will essentially aid the scrutinizer.

The body of man is such a subject as stands the utmost test of *examination*.—ADDISON.

If you search purely for truth, it will be indifferent to you where you find it.-BUDGELL.

Inquiries after happiness are not so necessary and use-ful to mankind as the arts of consolation,-ADDISON.

To all inferior animals 'tis giv'n T' enjoy the state allotted them by heav'n ; No vain *researches* e'er disturb their rest.—JENYNS. We have divided natural philosophy into the *investiga-*tion of causes, and the production of effects.--BACON.

Before I go to bed, I make a scruting what peccant humours have reigned in me that day.-HOWELL.

To Examine, v. To discuss.

To Examine, Search, Explore.

Examine, v. Examination.

Search, v. Examination.

Explore, in Latin explore, compounded of ex and ploro, signifies properly to burst out.

These words are here considered as they designate the looking upon places or objects. in order to get acquainted with them. To ex amine expresses a less effort than to search, and this expresses less than to explore.

We examine objects that are noar ; we search those that are hidden or removed at a certain distance; we explore those that are unknown or very distant. The painter examines a land-scape in order to take a sketch of it; the botanist searches after curious plants; the inquisitive traveller explores unknown regions.

An author examines the books from which he intends to draw his authorities ; the antiquarian searches every corner in which he hopes to find a monument of antiquity; the classic scholar explores the learning and wisdom of the ancients.

EXAMPLE.

Men will look into our lives, and *examine* our actions, and inquire into our conversations: by these they will judge the truth and reality of our profession.-THLOT-

Not thou, nor they shall *search* the thoughts, that roll Up in the close recesses of my soul.—POPE.

Hector, he said, my courage bids me meet This high atchievement, and *explore* the fleet.-POPE.

Example, Pattern, Ensample.

Example, in Latin exemplum, very pro-bably changed from exsimulum and exsimulo or simulo, signifies the thing framed according to a likeness.

Pattern, v. Copy.

Ensample, signifies that which is done according to a sample or example.

All these words are taken for that which ought to be followed : but the *example* must be followed generally; the *pattern* must be followed particularly, not only as to what, but how a thing is to be done: the former serves as a guide to the judgment; the latter to guide the actions. The *example* comprehends what is either to be followed or avoided; the pattern only that which is to be followed or copied : the ensample is a species of example, the word being employed only in the solemn style. The example may be presented either in the object itself or the description of it; the pattern displays itself most completely in the object itself; the *ensample* exists only in the description. Those who know what is right should set the example of practising it ; and those who persist in doing wrong, must be made an *example* to deter others from doing the same : every one, let his age and station be what it may, may afford a *pattern* of Chris-ian virtue; the child may be a *pattern* to his playmates of diligence and dutifulness; the citizen may be a pattern to his fellow-citizens of sobriety, and conformity to the laws; the soldier may be a *pattern* of obedience to his comrades: our Saviour has left us an *ex*ample of Christian perfection, which we ought to imitate, although we cannot copy it: the Scripture characters are drawn as ensamples for our learning.

The king of men his hardy host inspires With loud command, with great *examples* fires. POPE.

The fairy way of writing, as Mr. Dryden calls it, is more difficult than any other that depends upon the poet's fancy, because he has no *pattern* to follow in it.--ADDISON.

Sir Knight, that doest that voyage rashly take, By this forbidden way in my despight, Doest by other's death *ensample* take.—SPENSER.

Example, Precedent.

Example, v. Example.

Precedent, from the Latin precedens preceding, signifies by distinction that preceding which is entitled to notice

Both these terms apply to that which may be followed or made a rule; but the *example* is commonly present or before our eyes; the precedent is properly something past; the example may derive its authority from the individual; the *precedent* acquires its sanction from time and common consent: we are led by the example, or we copy the example; we are guided or governed by the precedent. The former is a private and often a partial affair ; the latter is a public and often a national concern: we quote examples in literature, and precedents in law.

Thames ! the most lov'd of all the ocean's sons, O could I flow like thee ! and make thy stream My great *example*, as it is my theme.—DENHAM,

At the revolution they threw a politic veil over every circumstance which might furnish a *precedent* for any future departure from what they had then settled for

Example, Instance.

Example (v. Example, pattern) refers in this case to the thing.

Instance, from the Latin insto, signifies that which stands or serves as a resting point.

The example is set forth by way of illustration or instruction ; the instance is adduced by way of evidence or proof. Every *instance* may serve as an *example*, but every *example* is not an *instance*. The *example* consists of moral or intellectual objects ; the instance consists of actions only. Rules are illustrated by examples: characters are illustrated by instances: the best mode of instructing children is by furnishing them with examples for every rule that is laid down; the Roman history furnishes us with many extraordinary instances of self-devotion for their country.

Let me (my son) an ancient fact unfold. A great example drawn from times of old.—POPE.

Many instances may be produced from good authorities, that children actually suck in the several passions and depraved inclinations of their nurses.—STEELE.

To Exasperate, v. To aggravate.

To Exceed, Surpass, Excel, Transcend, Outdo.

Exceed, from the Latin excedo, compounded of ex and cedo to pass out of, or beyond the line, is the general term. Surpass, com-pounded of *sur* over, and *pass*, is one species of exceeding. **Excel**, compounded of *ex* and cello to lift or move over, is another species.

Exceed, in its limited acceptation, conveys no idea of moral desert; surpass and excel are always taken in a good sense. It is not so much persons as things which exceed ; both persons and things surpass; persons only excel. One thing exceeds another, as the success of an undertaking exceeds the expectations of the undertaker, or a man's exertions exceed his strength : one person surpasses another, as the English have surpassed all other nations in the extent of their naval power; or one thing surpasses another, as poetry surpasses painting in its effects on the imagination : one person *excels* another; thus formerly the Dutch and Italians *excelled* the English in painting.

We may surpass without any direct or immediate effort; we cannot excel without effort. Nations as well as individuals will surpass each other in particular arts and sciences, as much from local and adventitious circumstances as from natural genius and steady application ; no one can expect to excel in learning whose indolence gets the better of his ambition. The derivatives excessive and excellent have this obvious distinction between

them, that the former always signifies exceeding in that which ought not to be exceeded; and the latter exceeding in that where it is honourable to exceed : he who is habitually excessive in any of his indulgencies must be insensible to the excellence of a temperate life.

Transcend, from trans beyond and scendo or scando to climb, signifies climbing beyond; and **Outdo** signifies doing out of the ordinary course : the former, like surpass, refers rather to the state of things ; and outdo, like excel, to the exertions of persons: the former rises in sense above surpass ; but the latter is only employed in particular cases, that is, to excel in action : excel is, however, confined to that which is good; outdo to that which is good or bad. The genius of Homer transcends that of almost every other poet : Heliogabalus outdid every other emperor in extravagance.

Man's boundless avarice exceeds, And on his neighbours round about him feeds. WALLER:

Dryden often surpasses expectation, and Pope never falls below it .-- JOHNSON.

To him the king: How much thy years excel In arts of counsel, and in speaking well.-POPE. Auspicious prince, in arms a mighty name. But yet whose actions far transcend your fame

The last and crowning instance of our love to our enemies is to pray for them. For by this a man would fain to *outdo* himself.—SOUTH.

To Excel, v. To exceed.

Excellence, Superiority.

Excellence is an absolute term; Superiority is a relative term : many may have excellence in the same degree, but they must have superiority in different degrees; superior-ity is often superior excellence, but in many cases they are applied to different objects.

There is a moral excellence attainable by all who have the will to strive after it; but there is an intellectual and physical superiority which is above the reach of our wishes, and is granted to a few only.

Base envy withers at another's joy, And hates that *excellence* it cannot reach. THOMSON.

To be able to benefit others is a condition of freedom and superiority.-THLOTSON.

Except, v. Besides.

Except, v. Unless.

Exception, v. Objection.

Excess, Superfluity, Redundancy.

Excess is that which exceeds any measure ; Superfluity from super and fluo to flow over; and **Redundancy**, from *redundo* to stream back or over, signifies an *excess* of a good measure. We may have an *excess* of heat or cold, wet or dry, when we have more than the ordinary quantity; but we have a super-fluity of provisions when we have more than we want. Excess is applicable to any object ; but superfluity and redundancy are species of excess; the former applicable in a particular manner to that which is an object of our desire ; and redundancy to matters of expression or feeling. We may have an excess of prosperity or adversity; a superfluity of good things; and a redundancy of speech or words.

It is wisely ordered in our present state that joy and fear, hope and grief should act alternately as checks and balances upon each other, in order to prevent an *excess* in any of them.-BLAIR.

When by force or policy, by wisdom, or by fortune, property and *superiority* were introduced and established, then they whose possessions swelled above their wants naturally laid out their *superfluities* on pleasure.—JOHN-SON.

The defeat or *redundance* of a syllable might be easily covered in the recitation.—TYRRWHIT.

Excessive, Immoderate, Intemperate.

The Excessive is beyond measure; the Immoderate, from modus a mode or measure, is without measure; the Intemperate from tempus a time or term, is that which is not kept within bounds.

Excessive designates excess in general; immoderate and intemperate designate excess in moral agents. The excessive lies simply in the thing which exceeds any given point: the immoderate lies in the passions which range to a boundless extent; the intemperate lies in the will which is under no control. Hence we speak of an excessive thirst physically considered; an immoderate ambiti in or lust of power; an intemperate indulgence, an intemperate warnth. Excessive admits of degrees; what is excessive and is a greater or less degree; immoderate and intemperate mark a positively great degree of excess; the former still higher than the latter : numoderate is in fact the highest conceivable degree of excess.

The excessive use of anything will always be attended with some evil consequence: the *immoderate* use of wine will rapidly tend to the ruin of him who is guilty of the excess; the *intemperate* use of wine will proceed by a more gradual but not less sure process to his ruin.

Excessive designates what is partial; inmoderate is used oftener for what is partial than what is habitual; intemperate oftener for what is habitual than what is partial. A person is excessively displeased on particular occasions; he is an immoderate eater at all times, or only immoderate in that which he likes: he is intemperate in his language when his anger is intemperate; or he leads an intemperate life. The excesses of youth do but too often settle into confirmed habits of intemperance.

Who knows not the languor that attends every excessive indulgence in pleasure ?-BLAIR.

One of the first objects of wish to every one is to maintain a proper place and rank in society; this among the vain and ambifuon is always the favourite aim. With them it arises to immoderate expectations founded on their supposed balents and imagined movits.—BLAIR.

Let no wantonness of youthful spirits, no compliance with the *intemperate* mirth of others, ever betray you into profane sallies.—BLAIR.

To Exchange, v. To change.

To Exchange, Barter, Truck, Commute.

To **Exchange** (v. To change) is the general term signifying to take one for another, or put one thing in the place of another; the rest are but modes of exchanging. To **Barter** (v. To change) is to exchange one article of trade for another. To **Truck**, from the Greek $\tau \rho \alpha \alpha \sigma$ to wheel, signifying to bandy about, is a familar term to express a familar action for exchanging one article of private property for another. **Commute**, from the Latin syllable com or contra and muto to change, signifies an exchanging one mode of punishment for another we may exchange one book for another we deter trinkets for gold dust; coachmen or stablemen truck a whip for a handkerchief; government commutes the punishment of death for that of banishment.

Pleasure can be exchanged only for pleasure. HAWKESWORTH.

Shows all her secrets of house-keeping, For candles how she trucks her dripping .-- SWIFT.

Henry levied upon his vassals in Normandy a sum of money in lieu of their service, and this commutation, by reason of the great distance, was still more advantageous to his English vassals.-HUME.

Exchange, v. Interchange.

To Excite, v. To awaken.

To Excite, Incite, Provoke.

Excite, v. To awaken.

Incite. v. To encourage.

Provoke, v. To aggravate.

To *excite* is said more particularly of the inward feelings : *incite* is said of the external actions ; *provoke* is said of both.

A person's passions are excited; he is incited by any particular passion to a course of conduct; a particular feeling is provoked, or he is provoked by some feeling to a particular step. Wit and conversation excite mirth; men are incited by a lust for gain to fraudulent practices; they are provoked by the opposition of others to intemperate language and intemperate measures. To excite is very frequently used in a physical acceptation; incite always, and provoke mostly, in a moral application. We speak of exciting hunger, thirst, or perspiration; of inciting to noble actions: of provoking impertinence, provoking scorn or resentment.

When excite and provoke are applied to similar objects, the former designates a much stronger action than the latter. A thing may excite a smile, but it provokes langhter; it may excite displeasure, but it provokes anger; it may excite displeasure, but it provokes andness.

> Can then the sons of Greece (the sage rejoin'd) Excite compassion in Achilles' mind ?-POPE.

To her the God: Great Hector's soul *incite* To dare the boldest Greek to single fight. Till Greece *provok'd* from all her numbers show A warrior worthy to be Hector's foe.—POFE.

Among the other torments which this passion produces, we may usually observe, that none are greater mourners than jealons men, when the person who provoked their jealousy is taken from them.—ADDISON.

To Exclaim, v. To cry.

To Exculpate, v. To apologize.

To Exculpate, v. To exonerate,

EXCURSION.

Excursion, Ramble, Tour, Trip, Jaunt.

Excursion signifies going out of one's course, from the Latin ex and cursus the course or prescribed path : a Ramble is a going without any course or regular path, from roam, of which it is a frequentative : a Tour, from the word turn or return, is a circuitous room the word turn or return, is a circuitous course : a **Trip**, from the Lath *tripudio* to go on the toes like a dancer, is properly a pedestrian *excursion* or *tour*, or any short journey that might be made on foot : Jaunt, is from the French *jante* the felly of a wheel, and janter to put the felly in motion. To go abroad in a carriage is an idle excursion, or one taken for mere pleasure : travellers who are not contented with what is not to be seen from a high road make frequent excursions into the interior of the country. Those who are fond of rural scenery, and pleased to follow the bent of their inclinations, make frequent rambles. Those who set out upon a sober scheme of enjoyment from travelling, are satisfied with making the tour of some one country or more. Those who have not much time for pleasure take trips. Those who have no better means of spending their time make jaunts.

I am now so rus-in-urbeish, I believe I shall stay here, except little *excursions* and vagaries, for a year to come, GRAY.

I am going on a short ramble to my Lord Oxford's .- POPE.

My last summer's tour was through Worcestershire, Gloucestershire, Monmouthshire, and Shropshire.---GRAY.

I hold the resolution I told you in my last of seeing you if you cannot take a *trip* hither before I go.-POPE.

To Excuse, v. To apologize.

To Excuse, Pardon.

We Excuse (v. To apologize) a person or thing by exempting him from blame.

We Pardon (from the prepositive par or per and dono to give) by giving up to another the offence he has committed.

We excuse a small fault, we pardon a great fault: we excuse that which personally affects ourselves; we pardon that which offends against morals: we may *excuse* as equals; we can *pardon* only as superiors. We exercise good nature in *excusing*: we exercise generosity or mercy in *pardoning*. Friends *excuse* each other for the unintentional omission of formalities; it is the privilege of the supreme magistrate to pardon criminals whose offences will admit of pardon: the violation of good manners is inexcusable in those who are cultivated; falsehood is unpardonable even in a child.

I will not quarrel with a slight mistake, Such as our nature's frailty may excuse. ROSCOMMON.

Those who know how many volumes have been written on the poems of Homer and Virgil, will easily *pardon* the length of my discourse upon Milton,-ADDISON.

Excuse, v. Pretence.

Execrable, v. Abominable.

Execration, v. Malediction.

To Execute, v. To accomplish.

EXERCISE.

To Execute, Fulfil, Perform.

Execute (v. To accomplish), in Latin executus participle of exequor, compounded of ex and sequor, is to follow up to the end.

To Fulfil is to fill up to the full of what is

To Perform is to form thoroughly or make complete.

To execute is more than to fulfil, and to fulfil than to perform. To execute is to bring about an end; it involves active measures, and is peculiarly applicable to that which is extraordinary, or that which requires particular spirit and talents; schemes of ambition are executed: to fulfil is to satisfy a moral obligation ; it is applicable to those duties in which rectitude and equity are involved; we *fulfil* the duties of citizens; to *perform* is to carry through by simple action or labour ; it is more particularly applicable to the ordinary and regular business of life ; we perform a work or a task. One executes according to the intentions of others; the soldier *executes* the orders of his general; the merchant *executes* the commissions of his correspondent : one fulfils according to the wishes and expectations of others; it is the part of an honest man to enter into no engagements which he cannot fulfil; it is the part of a dutiful son, by diligence and assiduity, to endeavour to *fulfil* the expectations of an anxious parent: one performs according to circumstances, what suits one's own convenience and purposes ; every good man is anxious to perform his part in life with credit and advantage to himself and others.

Why delays His hand to execute what his decree Fix'd on this day ?-MILTON.

To whom the white-arm'd goddess thus replies: Enough thou know'st the tyrant of the skies, Severely bent his purpose to *fulfil*. Unmov'd his mind, and unrestrain'd his will.—POFE. When those who round the wasted fires remain, Perform the last sad office to the slam, -DKYDEN,

Exempt, v. Free.

Exemption, v. Privilege.

To Exercise, Practise.

Exercise, in Latin *exerceo*, from *ex* and *arceo*, signifies to drive or impel forth.

Practise, from the Greek mpasow to do, signifies to perform a part.

These terms are equally applied to the actions and habits of men; but we exercise in that where the powers are called forth ; we practise in that where frequency and habitude of action is requisite ; we exercise an art ; we practise a profession : we may both exercise or practise a virtue ; but the former is that which the particular occurrence calls forth, and which seems to demand a peculiar effort of the mind; the latter is that which is done daily and ordinarily: thus we in a peculiar manner are said to exercise patience, fortitude, or forbearance; to practise charity, kindness, benevolence, and the like.

Every virtue requires time and place, a proper object, and a fit conjuncture of circumstances for the due exercise of it .- ADDISON.

All men are not equally qualified for getting money; but it is in the power of every one alike to *practise* this virtue (of thrift).—BUDGELL,

EXERT.

A similar distinction characterizes these words as nouns: the former applying solely to the powers of the body or mind ; the latter solely to the mechanical operations : the health of the body and the vigour of the mind are alike impaired by the want of exercise ; in every art practice is an indispensable requisite for acquiring perfection : the exercise of the memory is of the first importance in the education of children; constant *practice* in writing is almost the only means by which the art of penmanship is acquired.

Reading is to the mind what exercise is to the body.-

Long practice has a sure improvement found. With kindled fires to burn the barren ground. DRYDEN.

Exercise, v. Exert.

To Exert, Exercise.

The employment of some power or qualification that belongs to one's self is the common idea conveyed by these terms; but Exert (v. Endeavour) may be used for what is in-ternal or external of one's self; Exercise (v. Exercise) only for that which forms an express part of one's self: hence we speak of exerting one's strength, or exerting one's voice, or exerting one's influence : of exercising one's limbs, exercising one's understanding, or exercising one's tongue.

Exert is often used only for an individual act of calling forth into action; exercise always conveys the idea of repeated or continued exercion; thus a person who calls to another exerts his voice; he who speaks aloud for any length of time exercises his lungs.

How has Millon represented the whole Godhead, exert-ing itself towards man in its full benevolence, under the threefold distinction of a Creator, a Redeemer, and Com-

God made no faculty, but he also provided it with a proper object upon which it might exercise itself,-SOUTH.

Exertion, v. Endeavour.

To Exhale, v. To emit.

To Exhaust, v. To spend.

To Exhibit, v. To give.

To Exhibit, v. To show.

Exhibition, v. Show.

To Exhilarate, v. To animate.

To Exhort, Persuade.

Exhort, in Latin exhortor, compounded of ex and hortor, from the Greek wprai perfect passive of opw to excite or impel.

Persuade, v. Conviction.

Exhortation has more of impelling in it; persuasion more of drawing: a superior exhorts; his words carry authority with them, and rouse to action : a friend and an equal persuades ; he wins and draws by the agreeableness or kindness of his expressions. Ex-hortations are employed only in matters of duty or necessity; persuasions are employed in matters of pleasure or convenience.

EXIST.

Their pinions still In loose libratious stretch'd, to trust the void Trembling refuse, till down before them fly The parent guides, and chide, *exhort*, command, THOMSON,

Gay's friends *persuaded* him to sell his share in the South Sea stock, but he dreamed of dignity and splendor. -JOHNSON.

Exigency, Emergency.

Necessity is the idea which is common to the signification of these terms: the former, from the Latin *exigo* to demand, expresses what the case demands; and the latter, from emergo, to arise out of, denotes what vises out of the case.

The exigency is more common, but less pressing; the emergency is imperious when it comes, but comes less frequently : a prudent traveller will never carry more money with him than what will supply the *exigencies* of his journey; and in case of an emergency will rather borrow of his friends than risk his property.

Savage was again confined to Bristol, where he was every day hunted by bailiffs. In this *exigence* he once more found a friend who sheltered him in his house.—

When it was formerly the fashion to husband a lie and to trump it up in some extraordinary *emergency*, it generally did execution; but at present every man is on his guard.-ADDISON.

To Exile, v. To banish.

To Exist, v. To be.

To Exist, Live.

Exist, v. To be.

Live, through the medium of the Saxon libban, and the other northern dialects, comes in all probability from the Hebrew leb the heart, which is the seat of animal life.

Existence is the property of all things in the universe ; life, which is the inherent power of motion, is the particular property communicated by the Divine Being to some parts only of his creation : exist, therefore, is the general, and *live* the specific, term : whatever *lives*, exists according to a certain mode; but many things exist without living : when we wish to speak of things in their most abstract rela-tion, we say they *exist*; when we wish to characterize the form of existence, we say they

Existence, in its proper sense, is the attribute which we commonly ascribe to the Divine Being, and it is that which is immediately communicable by himself ; life is that mode of existence which he has made to be communicable by other objects besides himself: ex-istence is taken only in its strict and proper sense, independent of all its attributes and appendages ; but life is regarded in connection with the means by which it is supported, as animal life, or vegetable life. In like manner, when speaking of spiritual objects, exist retains its abstract sense, and live is employed to denote an active principle: animosities should never exist in the mind; and everything which is calculated to keep them alive should be kept at a distance.

Can any now remember or relate How he *existed* in an embryo state?-JENYNS.

Death to such a man is rather to be looked upon as the period of his mortality, than the end of his *life.*—MEL. MOTH'S LETTERS OF PLINY.

Exit, Departure.

Both these words are metaphorically em-ployed for death, or a passage out of this life : the former is borrowed from the act of going off the stage ; the latter from the act of setting off on a journey. *Exit* seems to convey the idea of volition; for we speak of making our exit: departure designates simply the event; the hour of a man's departure is not made known to him. When we speak of an *exit*, we think only of the place left; when we speak of a departure, we think of the place gone to : the unbeliever may talk of his exit ; the Christian most commonly speaks of his departure.

There are no ideas strike more forcibly upon our imaginations than those which are raised from reflections upon the *exits* of great and excellent men.—STEELE.

Our Saviour prescribes faith in himself as a special re-medy against that trouble which possessed the minds of his disciples upon the apprehension of his *departure* from them,-TILLOTSON.

To Exonerate, Exculpate.

Exonerate, from onus a burthen, signifies to take off the burthen of a charge or of guilt ; to **Exculpate**, from *culpa* a fault or blame, is to throw off the blame: the first is the act of another the second is one's own act: we exonerate him upon whom a charge has lain, or who has the load of guilt; we exculpate ourselves when there is any danger of being blamed : circumstances may sometimes tend to exonerate; the explanation of some person is requisite to exculpate : in a case of dishonesty the absence of an individual at the moment when the act was committed will altogether exonerate him from suspicion; it is fruitless for any one to attempt to exculpate himself from the charge of faithlessness who is detected in conniving at the dishonesty of others.

This tyrant God, the belly ! Take that from us With all its bestial appetites, and man, *Exonerated* man, shall be all soul.—CUMBERLAND.

By this fond and easy acceptance of *exculpatory* com-ment, Pope testified that he had not intentionally attacked religion.—JOHNSON.

To Expand, v. To dilate.

To Expand, v. To spread.

To Expect, v. To await.

Expectation, v. Hope.

Expedient, Resource.

The Expedient is an artificial means; the Resource is a natural means; a cunning man is fruitful in expedients · a fortunate man abounds in resources : Robinson Crusoe adopted every expedient in order to prolong his existence, at a time when his resources were at the lowest ebb.

When there happens to be anything ridiculous in a visage, the best *expedient* is for the owner to be pleasant upon himself.—STEELE.

Since the accomplishment of the revolution, France has destroyed every *resource* of the state which depends upon opinion,-BURKE,

Expedient, Fit.

Expedient, from the Latin expedio to get in readiness for a given occasion, supposes a

certain degree of necessity from circumstances; Fit (v. Fit) for the purpose, signifies simply an agreement with, or suitability to, the circumstances : what is expedient must be fit, because it is called for; what is *fit* need not be *expedient*, for it may not be required. The expediency of a thing depends altogether upon the outward circumstances ; the fitness is determined by a moral rule : it is imprudent not to do that which is *expedient*: it is disgraceful to do that which is unfit: it is *expedient* for him who wishes to prepare for death, occasionally to take an account of his life ; it is not fit for him who is about to die to dwell with anxiety on the things of this life.

To far the greater number it is highly *expedient* that they should by some settled scheme of duties be rescued from the tyranny of caprice.—JOHNSON.

Salt earth and bitter are not fit to sow, Nor will be tam'd and mended by the plough.

Expedient, v. Necessary.

To Expedite, v. To hasten.

Expeditious, v. Diligent.

To Expel, v. To banish.

To Expend. v. To spend.

Expense, v. Cost.

Experience, Experiment, Trial, Proof.

Experience, Experiment, from the Latin experior, compounded of e or ex and perio or pario, signifies to bring forth, that is, the thing brought to light, or the act of bringing to light.

Trial signifies the act of trying, from try, in Latin tento, Hebrew tur, to explore, examine, search.

Proof signifies either the act of proving, from the Latin probe to make good, or the thing made good, proved to be good.

By all the actions implied in these terms, we endeavour to arrive at a certainty respecting some unknown particular : experience is that which has been tried; an *experiment* is the thing to be tried: *experience* is certain, as it is a deduction from the past for the service of the present; the experiment is uncertain, and serves a future purpose : experience is an uncerring guide, which no man can desert without falling into error; experiments may fail, or be superseded by others more perfect.

Experience serves to lead us to moral truth ; experiments aid us in ascertaining speculative truth: we profit by experience to rectify practice; we make experiments in theoretical inquiries : he, therefore, who makes experiments in matters of experience rejects a steady and definite mode of coming at the truth for one that is variable and uncertain, and that too in matters of the first moment : the consequences of such a mistake are obvious, and have been too fatally realized in the present age, in which *experience* has been set at nought by every wild speculator, who has recommended experiments to be made with all the forms of moral duty and civil society.

The experiment, trial, and proof have equally the character of uncertainty; but the experi-

ment is employed only in matters of an in-tellectual nature; the *trial* is employed in matters of a personal nature, on physical as well as mental objects; the *proof* is employed in moral subjects : we make an *experiment* in order to know whether a thing be true or false; we make a trial in order to know whether it be capable or incapable, convenient tr inconvenient, useful or the contrary ; we put a thing to the proof in order to determine whether it be good or bad, real or unreal; *experiments* tend to confirm our opinions; they are the handmaids of science : the philosopher doubts every position which cannot be demon-strated by repeated experiments: trials are of absolute necessity in directing our conduct, our taste, and our choice; we judge of our strength or skill by *trials*; we judge of the effect of colours by *trials*, and the like: the proof determines the judgment, as in common life, according to the vulgar proverb, "The proof of the pudding is in the eating ; the knowle ge of men and things, the proof of men's characters and merits is best made by observing their conduct.

A man may, by *experience*, be persuaded that his will is free: that he can do this, or not do it.—TILLOTSON.

Any one may easily make this *experiment* and even plainly see that there is no bud in the corn which ants lay up -ADDISON.

DEADDISON. But he himself betook another way, To make more *trial* of his hardiment, And seek adventures, as he with prince Arthur went. SPENSER.

O goodly usage of those ancient tymes! In which the sword was servant unto right: When not for malice and contentious orymes. But all for praise and *proof* of manly might. SPENSER.

Experiment, v. Experience.

Expert, v. Clever.

To Explate, v. To atone.

To Expire, v. To die.

To Explain, Expound, Interpret.

Explain signifies to make plain, v. Ap-

Expound, from the Latin expono, compounded of ex and pono, signifies to set forth

Interpret, in Latin interpreto and interpretes, compounded of inter and partes, that is, linguas tongues, signifying to get the sense of one language by means of another.

To explain is the generic, the rest are specific : to expound and interpret are each modes of explaining. Single words or sentences are explained ; a whole work, or considerable parts of it, are *expounded* : the sense of any writing or symbolical sign is *interpreted*. It is the business of the philologist to explain the meaning of words by a suitable definition ; it is the business of the divine to expound Scripture; it is the business of the antiquarian to interpret the meaning of old inscriptions, or of hieroglyphics.

An explanation serves to assist the understanding, to supply a deficiency, and remove obscurity; an exposition is an ample explanation, in which minute particulars are detailed, and the connection of events in the narrative is kept up; it serves to assist the memory and

awaken the attention: both the explanation and exposition are employed in clearing up the and approximate employed in clearing up the sense of things as they are, but the *interpreta-tion* is more arbitrary; it often consists of affixing or giving a sense to things which they have not previously had : hence it is that the same passages in authors admit of different interpretations, according to the character or views of the commentator.

There are many practical truths in the Bible which are so plain and positive that they need no literal *explanation*; but its doctrines, when faithfully *expounded*, may be brought home to the hearts and consciences of men : although the partial *interpretations* of illiterate and enthusiastic men are more apt to disgrace than to advance the cause of religion.

To explain and interpret are not confined to what is written or said, they are employed likewise with regard to the actions of men; exposition is, however, used only with regard to writings. The major part of the misunderstandings and animosities which arise among men might easily be obviated by a timely ex-planation; it is the characteristic of good-nature to interpret the looks and actions of men as favourably as possible. The explanation may sometimes flow out of circumstances ; the interpretation is always the act of a voluntary and rational agent. The discovery of a plot or secret scheme will serve to *explain* the mys-terious and strange conduct of such as were previously acquainted with it. According to an old proverb, "Silence gives consent; for thus at least they are pleased to *interpret* it, who are interested in the decision.

It is a serious thing to have connection with a people who live only under positive, arbitrary, and changeable institutions: and these not perfected, nor supplied, nor explained, by any common acknowledged rule of moral

One, meets now and then with persons who are ex-tremely learned and knotty in *expounding* clear cases.— STEELE.

It does not appear that among the Romans any man grew eminent by *interpreting* another; and perhaps it was more frequent to translate for exercise or anusement than for fame.-JOHNSON.

To Explain, Illustrate, Elucidate.

Explain, v. To explain, expound.

Illustrate, in Latin, *illustratus* participle of *illustro*, compounded of the intensive syllable in and lustro, signifies to make a thing bright, or easy to be surveyed and examined.

Elucidate, in Latin elucidatus participle of *elucido*, from *lux* light, signifies to bring forth into the light.

To explain is simply to render intelligible; to illustrate and elucidate are to give additional clearness: everything requires to be explained to one who is ignorant of it; but the best in-formed will require to have abstruse subjects illustrated, and obscure objects elucidated. We always explain when we illustrate or elucidate, and we always elucidate when we illustrate, but not vice versâ.

We explain by reducing compounds to simples, and generals to particulars ; we illustrate by means of examples, similes, and allegorical figures; we elucidate by commentaries, or the statement of facts. Words are the common subject of explanation ; moral truths require

EXPLANATORY.

illustration ; poetical allusions and dark passiges in writers require elucidation. All explanations given to children should consist of as few words as possible, so long as they are sufficiently explicit.

I know I meant just what you explain ; but I did not explain my own meaning so well as you.-POPE.

It is indeed the same system as mine, but *illustrated* with a ray of your own.-POPE.

If our religious tenets should ever want a farther *eluci-*dation, we shall not call on atheism to *explain* them.— BURKE,

Explanation, v. Definition.

Explanatory, Explicit, Express.

Explanatory signifies containing or belonging to explanation (v. To explain).

Explicit, in Latin explicatus from explico to unfold, signifies unfolded or laid open.

Express, in Latin expressus, signifies the same as expressed or delivered in specific terms.

The explanatory is that which is superadded to clear up difficulties or obscurities. A letter s explanatory which contains an explanation of something preceding, in lieu of any thing new. The explicit is that which of itself obviates every difficulty; an explicit letter, therefore, will leave nothing that requires ex-planation; the explicit admits of a free use of number that evaluate requires that the use words; the express requires them to be un-ambiguous. A person ought to be explicit when he enters into an engagement ; he ought to be express when he gives commands.

An *explanatory* law stops the current of a precedent statute, nor does either of them admit extension after-wards.-BACON,

Since the revolution the bounds of prerogative and liberty have been better defined, the principles of gov-ernment more thoroughly examined and understood, and the rights of the subject more *explicitly* guarded by legal provisions, than in any other period of the English history.—BLACKSTONE.

I have destroyed the letter I received from you by the hauds of Lucius Aruntius, though it was much too innocent to deserve so severe a trantment; however, it was your *express* desire I should destroy it, and I have compiled accordingly.—NELMORTS LETTERS OF CICERD.

Explicit, v. Explanatory.

Exploit, v. Deed.

To Explore, v. To examine.

Explosion, v. Eruption.

Exposed, v. Subject.

To Expostulate, Remonstrate.

Expostulate, from postulo to demand, signifies to demand reasons for a thing.

Remonstrate, from monstro to show, signifies to show reasons against a thing. We expostulate in a tone of authority ; we

remonstrate in a tone of complaint. He who expostulates passes a censure, and claims to be exposituates passes a censure, and claims to be heard; he who remonstrates presents his case and requests to be heard. Expostulation may often be the precursor of violence; remon-strance mostly rests on the force of reason and representation: he who admits of expostulation here on inferior underwinge bit our on from an inferior undermines his own au-thority; he who is deaf to the remonstrances of his friends is far gone in folly : the expostu-

lation is mostly on matters of personal in-terest; the *remonstrance* may as often be made on matters of propriety. The Scythian am-bassadors *expostulated* with Alexander against his invasion of their country; King Richard expostulated with Wat Tyler on the subject of his insurrection; Artabanes remonstrated with Xerxes on the folly of his projected invasion.

With the hypocrite it is not my business at present to expostulate.-JOHNSON.

I have been but a little time conversant with the world, yet I have had already frequent opportunities of observ-ing the little efficacy of *remonstrance* and complaint.— JOHNSON.

To Expound, v. To explain.

Express, v. Explanatory.

To Express, Declare, Signify, Testify, Utter.

To **Express**, from the Latin *exprimo* to press out, is said of whatever passes in the mind; to **Declare** (v. To declare) is said only of sentiments and opinions. A man expresses anger, joy, sorrow, and all the affections in their turn; he declares his opinion for or against any particular measure. To express is the simple act of communica-

tion, resulting from our circumstances as social agents; to *declare* is a specific and positive act that is called for by the occasion: the former may be done in private, the latter is always more or less public. An *expression* of one's feelings and sentiments to those whom we esteem is the supreme delight of social beings; the declaration of our opinions may be pruchent or imprudent, according to circum-stances. Words, looks, gestures, or move-ments, serve to *cepress*; a citions, as well as words, may sometimes *deelare*; sometimes we cannot express our contempt in so strong a manner as by preserving a perfect silence when we are required to speak; an act of hostility, on the part of a nation, is as much a declaration of war as if it were expressed in positive terms.

Thus Roman youth deriv'd from ruin'd Troy, In rude Saturnian rhymes express their joy. DRYDEN.

Th' unerring sun by certain signs *declares*, What the late ev'n or early morn prepares. DRYDEN.

To express and Signify are both said of words; but express has always regard to the agent, and the use which he makes of the words. Signify, from signum a sign, and facio to make, has respect to the things of which the words are made the usual signs : hence it is that a word may be made to *express* one thing, while it *signifies* another : and hence it is that many words, according to their ordinary *signification*, will not *express* what the speaker has in his mind, and wishes to communicate : the monosyllable no signifies simple negation; but according to the temper of the speaker, and the circumstances under which it is spoken, it may *express* ill-nature, anger, or any

other bad passion. To signify and **Testify**, like the word ex-press, are employed in general for any art of communication otherwise than by words; but express is used in a stronger sense than either of the former. The passions and strongest

movements of the soul are expressed; the simple intentions or transitory feelings of the mind are signified or testified. A person ex-presses his joy by the sparkling of his eye, and the vizativ of his countenance; he signifies his wishes by a nod; he *testifies* his approba-tion by a smile. People of vivid sensibility must take care not to express all their feelings; those who expect a ready obedience from their inferiors must not adopt a haughty mode of signifying their will; nothing is more gratify-ing to an ingenuous mind than to testify its regard for merit, wherever it may discover

Express may be said of all sentient beings, by a figure of speech, even of those which have no sense; *signify* is said of rational agents only. The dog has the most *expressive* mode of showing his attachment and fidelity to his master ; a significant look or smile may sometimes give rise to suspicion, and lead to the detection of guilt. To signify and testify, though closely allied in sense and application, have this difference, that to signify is simply to give a sign of what passes inwardly, to to give a sign of what passes inwardly, to testify is to give that sign in the presence of others. A person signifies by letter his inten-tion of being at a certain place at a given time; he testifies his sense of favours conferred, by every mark of gratitude and respect.

Utter, from the preposition out, signifying to bring out, differs from express in this, that the latter respects the thing which is commu-nicated, and the former the means of communication. We express from the heart ; we utter with the lips: to express an uncharitable sentiment is a violation of Christian duty ; to utter an unseemly word is a violation of good manners : those who say what they do not mean, utter but not express; those who show by their looks what is passing in their hearts, express but do not utter.

As the Supreme Being has *expressed*, and as it were printed his ideas in the creation, men *express* their ideas in books.—ADDISON.

On him confer the Poet's sacred name, Whose lofty voice declarcs the heavenly flame ADDISON.

If there be no esume expressed the gasher is not bound to defaul the prisoner. For the law indexs in this respect, with Sir Edward Coke, like Festus the Roman governor; that it is unreasonable to send a prisoner, and not to signify withal the crimes alleged against him.—BLACK-STONE.

What consolation can be had, Dryden has afforded, by living to repent, and to *testify* his repentance (for his immoral writings),-JOHNSON.

The multitude of angels, with a shout Loud as from numbers without number, sweet As from blessed voices, *uttering* joy.—MILTON.

Expression, v. Word.

Expressive, v. Significant.

To Expunge, v. To blot out.

To Extend, v. To enlarge.

To Extend, v. To reach.

Extensive, v. Comprehensive.

Extent, v. Limit.

To Extenuate, Palliate.

Extenuate, from the Latin tenuis thin, small, signifies literally to make small.

Palliate, in Latin palliatus, participle of pallio, from pallium a cloak, signifies to throw a cloak over a thing so that it may not be

These terms are both applicable to the moral conduct, and express the act of lessening the guilt of any impropriety. To extendet is simply to lessen guilt without reference to the means : to palliate is to lessen it by means of art. To extenuate is rather the effect of of art. To extensist is rather the effect of circumstances: to palliate is the direct effort of an individual. Ignorance in the offender may serve as an extension of his guilt, although not of his offence: it is but a poor palliation of a man's guilt to say that h s crimes have not been attended with the mischief which they were calculated to produce.

Savage endeavoured to *extenuate* the fact (of having killed Sinclair), by urging the suddenness of the whole action.-JOHNSON.

Mons. St. Evremond has endeavoured to palliate the superstitions of the Roman Catholic religion,-ADDISON.

Exterior, v. Outside. Exterior. v. Outward. To Exterminate. v. To eradicate. External. v. Outward.

To Extirpate, v. To eradicate.

To Extol, v. To praise.

To Extort, v. To exact.

Extraneous, Extrinsic, Foreign.

Extraneous, compounded of externaneus, or ex and terra, signifies out of the land, not belonging to it.

Extrinsic, in Latin extrinsecus, com-pounded of extra and secus, signifies outward, external.

Foreign, from the Latin foris out of doors.

The extraneous is that which forms no necessary or natural part of anything: the extraneous is that which forms no necessary or natural part of anything: the extraneous is that which forms a part or has a connexion, but only in an indirect form; it is not an inherent or component part: the foreign is that which forms no part whatever, and has no kind of connexion. A work is said to contain extraneous matter, which contains much matter not necessarily belonging to, or illustrative of the subject: a work is said to have extrinsic merit when it borrows its value from local circumstances, in distinc-tion from the intrinsic merit, or that which lies in the contents.

Extraneous and extrinsic have a general and abstract sense; but foreign has a particular signification ; they always pass over to some object either expressed or understood : hence we say extraneous ideas, or extrinsic worth; but that a particular mode of acting is foreign to the general plan pursued. Anecdotes of private individuals would be *extraneous* matter in a general history: the respect and credit which men gain from their fellow citizens by an adherence to rectitude is the extrinsic advantage of virtue; the peace of a good conscience and the favour of God, are its *intrinsic* advantages: it is *foreign* to the purpose of one who is making an abridgement of a work, to enter into details in any particular part.

That which makes me believe is something *extraneous* to the thing that I believe.—LOCKE.

Affluence and power are advantages extrinsic and adventitious.-JOHNSON.

For loveliness Needs not the aid of *foreign* ornaments; But is when unadorn'd adorn'd the most,—THOMSON.

Extraordinary, Remarkable,

Are epithets both opposed to the ordinary; and in that sense the Extraordinary is that which in its own nature is Remarkable : but things, however, may be extraordinary which are not remarkable, and the contrary. The extraordinary is that which is out of the ordinary course, but it does not always excite remark, and is not therefore remarkable, as when we speak of an extraordinary loan, an extraordinary measure of government : on the other hand, when the *extraordinary* conveys the idea of what deserves notice, it expresses much more than remarkable. There are but few extraordinary things, many things are remarkable : the remarkable is eminent; the extraordinary is supereminent : the extraordinary excites our astonishment; the remarkable only awakens our interest and attention. The *extraordinary* is unexpected; the *remarkable* is sometimes looked for : every instance of sagacity and fidelity in a dog is remarkable, and some extraordinary instances have been related which would almost stagger our belief.

The love of praise is a passion deep in the mind of every extraordinary person.-HUGHES.

The heroes of literary history have been no less *remarkable* for what they have suffered than for what they have achieved.—JOHNSON.

Extravagant, Prodigal, Lavish, Profuse.

Extravagant, from *extra* and *vagans*, signifies in general wandering from the line; and Prodigal, from the Latin prodigus, and prodigo to launch forth, signifies in general to send forth, or give out in great quantities.

Lavish comes probably from the Latin lavo to wash, signifying to wash away in waste.

Profuse, from the Latin profusus participle of profundo to pour forth, signifies pouring

The idea of using immoderately is implied in all these terms, but extravagant is the most general in its meaning and application. The extravagant man spends his money without reason; the prodigal man spends it in ex-cesses; the former errs against plain sense, the latter violates the moral law : the extravagant man will ruin himself by his follies; the prodigal by his vices. One may be *extravagant* with a small sum where it exceeds ones means; one cannot be *prodigal* without great property. Extravagance is practised by both sexes; prodigality is peculiarly the vice of the male sex. Extravagance is opposed to meanness; prodigality to avarice. Those who know the true value of money as contributing to their own enjoyments, or those of others, will guard against extravagance. Those who lay a restraint on their passions can never fall into prodigality.

Extravagant and prodigal serve to designate habitual as well as particular actions ; lavish and profuse are employed only for that which is particular: hence we say to be *laxish* of one's money, one's presents, and the like; to be profuse in one's entertainments, both of which may be modes of *extravagance*. An *extravagant* man, however, in the restricted sense, mostly spends upon himself to indulge his whims and idle fancies; but a man may be *lavish* and *profuse* upon others from a misguided generosity.

In a moral use of these terms, a man is extravagant in his praises who exceeds either in measure or application : he is prodigal of his strength who consumes it by an excessive use: he is *lavish* of his compliments who deals them out so largely and promiscuously as to render them of no service : he is profuse in his acknowledgments who repeats them oftener, or delivers them in more words, than are necessary.

Extravagant and profuse are said only of individuals; prodigal and lavish may be said of many in a general sense. A nation may be prodigal of its resources; a government may be lavish of the public money, as an individual is extravagant with his own, and profuse in what he gives another,

No one is to admit into his petitions to his Maker, things superfluous and extravagant.-SOUTH.

Here patriots live, who for their country's good. In fighting fields, were *prodigal* of blood.—DRYDEN. See where the winding vale its *lavish* stores Irriguous spreads.—THOMSON.

Cicero was most liberally profuse in commending the ncients and his contemporaries.-ADDISON after PLU-TARCH

Extreme, v. Extremity.

Extremity, v. End.

Extremity, Extreme.

Extremity is used in the proper or the improper sense; **Extreme** in the improper sense : we speak of the *extremity* of a line or an avenue, the *extremity* of distress, but the *extreme* of the fashion.

In the moral sense, *extremity* is applicable to the outward circumstances; extreme to the opinions and conduct of men: in matters of dispute between individuals it is a happy thing to guard against coming to extremities ; it is the characteristic of volatile tempers to be always in *extremes*, either the *extreme* of joy or the extreme of sorrow.

Savage suffered the utmost *extremities* of poverty, and often fasted so long that he was seized with faintness.—JOHNSON.

The two extremes to be guarded against are despotism, where all are slaves, and anarchy, where all would rule and none obey.—BLAIR.

To Extricate, v. Disengage.

Extrinsic, v. Extraneous.

Exuberant, Luxuriant.

Exuberant, from the Latin exuberans or ex and ubero, signifies very fruitful or superabundant : Luxuriant, in Latin luxurians

EXUBERANT.

FABLE.

from laxus, signifies expanding with unrestrained freedom. These terms are both applied to vegetation in a flourishing state; but exuberance expresses the excess, and luxuriance the perfection; in a fertile soil where plants are left unrestrainedly to themselves there will be an *exuberance*; plants are to be seen in their *luxuriance* only in seasons that are favourable to them: in the moral application, *exuberance* of intellect is often attended with a restless ambition that is incompatible both with the happiness and advance-

Fable, Tale, Novel, Romance.

Fable, in Latin *fabula* from *for* to speak or tell, and Tale, from to *tell*, both designate a species of narration; Novel, from the Italian *mocella*, is an extended *tale*; Romance, from the Italian *romance*, is a wonderful *tale*, or a *tale* of wonders, such as was most in vogue in the dark ages of European literature.

Different species of composition are expressed by the above words: the *fable* is allegorical; its actions are natural, but its agents are imaginary: the *tale* is fictitious, but not imaginary; both the agents and actions are arown from the passing scenes of life. Gods and goddesses, animals and men, trees, vegetables, and inanimate objects in general may be made the agents of a *fable*; but of a *tale*, properly speaking, only men or supernatural spirits can be the agents : of the former description are the celebrated *fables* of *Esop*; and of the latter the *tales* of Marmontel, the *tales* of the Genii, the Chinese *tales*, be. : *fables* are written for instruction; *tales* principally for amusement: *fables* consist mostly of only one incident or action, from which a *novel* may be the agent of an another action.

The tale when compared with the novel is a simple kind of fation, it consists of but few persons in the drama; whilst the novel, on the contrary, admits of every possible variety in characters : the tale is told without much art or contrivance to keep the reader in suspense, without any depth of plot or importance in the catastrophe; the novel affords the greatest scope for exciting an interest by the rapid succession of events, the involvements of interests, and the unravelling of its plot. If the novel awakens the attention, the romance rivets the whole mind and engages the affections; it presents nothing but what is extraordinary and calculated to fill the imagination: of the former description, Cervantes, La Sage, and Fielding, have given us the best specimens; and of the latter we have the best modern specimens from the pen of Mrs. Radcliffe.

When I travelled, I took a particular delight in hearing the songs and *fables* that are come from father to son, and are most in vogue among the common people.— ADDISON.

Of Jason, Theseus, and such worthies old, Light seem the tales antiquity has told,-WALLER, ment of its possessor; *luxuriance* of imagination is one of the greatest gifts which a poet can boast of.

Another Flora there of bolder hues And richer sweets, beyond our garden's pride Plays o'er the fields, and showers with sudden hand *Exuberant* spring.—THOMSON.

On whose *luxurious* herbage, half conceal'd, Like a fall'n cedar, far diffus'd his train, Cas'd in green scales, the crocodile extends. THOMSON.

To Eye, v. To look.

F.

A novel conducted upon one uniform plan, containing a series of events in familiar life, is in effect a protracted comedy not divided into acts.—CUMBERLAND.

In the romances formerly written, every transaction and sentiment was so remote from all that passes among men, that the reader was in little danger of making any application to himself.—JOHNSON.

Fabric, v. Edifice.

To Fabricate, v. To invent.

Fabrication, v. Fiction.

To Face, v. To confront.

Face, Front.

Figuratively designate the particular parts of bodies which bear some sort of resemblance to the human *face* or forehead.

Face is applied to that part of bodies which serves as an index or rule, and contains certain marks to direct the observer; Front is employed for that part which is most prominent or foremost; hence we speak of the face of a wheel or clock, the face of a painting or the face of nature; but the front of a house or building, and the front of a stage; hence, likewise, the propriety of the expressions, to put a good face on a thing, to show a bold front.

A common soldier, a child, a girl, the door of an inn, have changed the *face* of fortune, and almost of nature, BUBKE

Where the deep trench in length extended lay, Compacted troops stand wedg'd in firm array, A dreadful front,-POPE.

Face, Countenance, Visage.

Face, in Latin *facies*, from *facio* to make, signifies the whole form or make.

Countenance, in French contenance, from the Latin contineo, signifies the contents, or what is contained in the face. **Visage**, from viso and video to see, signifies the particular form of the face as it presents itself to view; properly speaking a kind of countenance.

The face consists of a certain set of features; the countenance consists of the general aggregate of looks produced by these features; the visage consists of such looks in particular cases; the face is the work of nature; the countenance and visage are the work of the mind: the face remains the same, but the

FACETIOUS.

countenance and visage are changeable. The face belongs to brutes as well as men; the The countenance is the peculiar property of man: the visage is peculiarly applicable to superior beings: the last term is employed only in the grave or lofty style.

No part of the body besides the *face* is capable of as many changes as there are different emotions in the mind, and of expressing them all by those changes.—HOGHES. As the *countenance* admits of so great variety, it re-quires also great judgement to govern it.—HUGHES,

A sudden trembling seized on all his limbs; His eyes distorted grew, his *visage* pale; His speech forsook him.—OTWAY,

Facetious, Conversible, Pleasant, Jocular, Jocose.

All these epithets designate that companionable quality which consists in loveliness of

Facetious, in Latin facetus, may probably come from for to speak, denoting the versatility with which a person makes use of his words.

Conversible is literally able to hold a

Pleasant (v. Agreeable) signifies making ourselves pleasant with others, or them pleased with us.

Jocular signifies after the manner of a joke.

Jocose signifies using or having jokes.

Facetious may be employed either for writing or conversation; the rest only in conversation: the *facetious* man deals in that kind of discourse which may excite laughter : a conversible man may instruct as well as amuse; the pleasant man says everything in a pleasant manner; his pleasantry even on the most delicate subject is without offence : the person speaking is jocose; the thing said, or the manner of saying it, is jocular; it is not for any one to be always jocose, although sometimes one may assume a jocular air when we are not at liberty to be serious. A man is facetious from humour; he is conversible by means of information ; he indulges himself in occasional pleasantry, or allows himself to be *jocose*, in order to enliven conversation; a useful hint is sometimes conveyed in jocular terms.

I have written nothing since I published, except a cer-tain *facetious* history of John Gilpin.-COWPER.

But here my lady will object, Your intervals of time to spend, With so conversible a friend, It would not signify a pin Whatever climate you were in.—SWIFT.

Aristophanes wrote to please the multitude; his plea-santries are coarse and unpolite.-WARTON.

Thus Venus sports, When, cruelly *jocose*, She ties the fatal noose, And binds unequals to the brazen yokes.—CREECH. Pope sometimes condescended to be jocular with servants or inferiors.-JOHNSON.

Facility, v. Ease.

Fact, v. Circumstance.

Faction, Party.

* These two words equally suppose the union of many persons, and their opposition

* Vide Beauzée : "Faction, parti."

to certain views different from their own : but Faction, from factio making, denotes an activity and secret machination against those whose views are opposed; and **Party**, from the verb to part or split, expresses only a division of opinion.

The term party has of itself nothing odious, that of faction is always so : any man, without distinction of rank, may have a *party* either at court or in the army, in the city or in literature, without being himself immediately implicated in raising it; but *factions* are always the result of active efforts: one may always the result of active efforts: one may have a party for one's merit, from the number and ardour of one's friends; but a *faction* is raised by busy and turbulent spirits for their own purposes: Rome was torn by the intestine *factions* of Casear and Pompey; France, during the Revolution, was successively governed by some ruling *faction* which raised itself upon the rulins of that which it had destroyed. *Factions* are not so prevalent in England as *factions* of the peculiar excellence of the parties, owing to the peculiar excellence of the constitution; but there are not wanting factious spirits who, if they could overturn the present balance of power which has been so happily obtained, would have an opportunity of practising their arts alternately on the high and low, and carrying on their schemes by the aid of both. *Faction* is the demon of discord, armed with the power to do endless mischief, and intent alone on destroying whatever opposes its progress; were to that state into which it has found an entrance; party spirit may show itself in noisy debate; but while it keeps within the legitimate bounds of opposition, it is an evil that must be endured.

It is the restless ambition of a few artful men that thus breaks a people into *factions*, and draws several well-meaning persons to their interest by a specious concern for their country.—ADDISON.

As men formerly became eminent in learned societies by their parts and acquisitions, they now distinguish themselves by the warmth and violence with which they espouse their respective parties .- ADDISON.

Factious, Seditious.

Factious, in Latin factiosus from facio to do, signifies the same as busy or inter-meddling; ready to take an active part in matters not of one's own immediate concern.

Seditious, in Latin seditiosus, signifies prone to sedition (v. Insurrection).

Factious is an epithet to characterize the tempers of men ; seditious characterizes their conduct: the factious man attempts to raise himself into importance, he aims at authority, and seeks to interfere in the measures of government; the selicitous man attempts to excite others, and to provoke their resistance to established authority; the first wants to be a law-giver; the second does not hesitate to be a law-breaker: the first wants to direct the state; the second to overturn it : the factious man is mostly in possession of either power, rank, or fortune; the *seditious* man is seldom elevated in station or circumstances above the mass of the people. The Roman tribunes were in general little better than factious demagogues; such, in fact, as abound in all republics: Wat Tyler was a seditious disturber of the peace. Factious is mostly applied to

individuals; seditious is employed for bodies of men : hence we speak of a factious nobleman, a seditious multitude.

Pope lived at this time (in 1739) among the great with that reception and respect to which his works entitled him, and which he had not impaired by any private misconduct or *factious* partiality.—JOHNSON.

France is considered (by the ministry) as merely a foreign power, and the seditious English only as a domestic faction .- BURKE.

Factor, Agent.

Though both these terms, according to their origin, imply a maker or doer, yet, at present, they have a distinct signification : the word factor is used in a limited. and the word agent in a general sense; the *factor* only buys and sells on the account of others; the *agent* transacts every sort of business in general; mercharts and manufacturers employed as agents in abroad to dispose of goods transmitted; lawyers are frequently employed as agents in the receipt and payment of money, the transfer of estates, and various other pecuniary

Their devotion (that is of the puritanical rebels) served all along but as an instrument to their avarice, as a factor or under agent to their extortion.—SOUTH.

No expectations, indeed, were then formed from re-newing a direct application to the French regicides, through the *dgent* General, for the humiliation of sovereigns.-BURKE.

Faculty, Ability, Talent.

Faculty, in Latin facultas, changed from facilitas facility, which (v. Ease) signifies doableness, or the property of being able to do or bring about effects.

Ability, v. Ability.

Talent, from the Latin *talentum*, a Greek coin exceeding one hundred pounds sterling in value, derives its figurative signification of a gift, possession, or power, from the use our Saviour has made of it in more than one

The common idea of power is what renders these words synonymous : faculty is a power derived from nature ; ability may be derived cither from circumstances or otherwise : the faculty is a permanent possession, it is held by a certain tenure ; the *ability* is an incidental possession; it is whatever we have while we have it at our disposal, but it may vary in degree and quality with times and seasons. The powers of seeing and hearing are *faculties*; health, strength and fortune, are *abilities*. A *faculty* is some specific power which is directed to one single object; it is the power of acting according to a given form : ability is in general the power of doing; faculty therefore might, in the strict sense, be considered as a species of ability.

A man uses the faculties with which he is endowed; he gives according to his ability: faculties and talents both owe their being to nature; but a faculty may be either physical or mental; a *talent* is altogether mental: the *faculty* of speech, and the rational *faculty*, are the grand marks of distinction between man and the brute ; the talent of mimickry, of dramatic acting, and of imitation in general, is what distinguishes one man from the other,

These terms are all used in the plural, agreeably to the above explanation : faculties include all the endowments of body or mind, which are the inherent properties of body of mini-as when we speak of a man's retaining his *faculties* or having his *faculties* impaired : *abilities* include, in the aggregate, whatever a man is able to do; hence we speak of a man's *abilities* in speaking, writing, learning, and the like ; *talents* are the particular endowments of the mind, which belong to the individual; hence we say, the talents which are requisite for a minister of state are different from those which qualify a man for being a judge.

No fruit our palate courts, or flow'r our smell, But on its fragrant bosom nations dwell ; All forn'd with proper *faculties* to share The daily bounties of their Maker's care.—JENYNS,

Human *ability* is an unequal match for the violent and unforeseen vicissitudes of the world.-BLAIR.

"Tis not, indeed, my *talent* to engage In lofty trifles, or to swell my page With wind and noise,-DRYDEN.

To Fail, Fall Short, Be Deficient.

Fail, in French faillir, German, &c. fehlen, like the word fall, comes from the Latin fallo to deceive, and the Hebrew repal to fall or decay.

To *fail* marks the result of actions or efforts; person *fails* in his undertaking: Fall Short designates either the result of actions, or the state of things; a person *fulls short* in his calculation, or in his account; the issue falls short of the expectation: to Be Deficient marks only the state or quality of objects; a person is deficient in good manners. People frequently fail in their best endeavours for want of knowing how to apply their abilities; when our expectations are im-moderate, it is not surprising if our success *falls short* of our hopes and wishes : there is nothing in which people discover themselves to be more deficient than in keeping ordinary engagements.

To fail and be deficient are both applicable to the characters of men; but the former is mostly employed for the moral conduct, the latter for the outward behaviour : hence a man is said to fail in his duty, in the discharge of his obligations, in the performance of a promise, and the like : but to be deficient in politeness, in attention to his friends, in his address in his manner of entering a room, and the like.

I would not willingly laugh but instruct; or if I sometimes *fail* in this point, when my mirth ceases to be instructive, it shall never cease to be innocent.—ADDI-

There is not in my opinion any thing more mysterious in nature than this instinct in animals, which thus rises above reason, and *falls* infinitely *short* of it.—ADDI-

While all creation speaks the pow'r divine, Is it *deficient* in the main design ?-JENYNS,

Failing, v. Failure.

Failing, v. Imperfection.

Failure, Failing.

Failure (v. To fail) bespeaks the action, or the result of the action ; a Failing is the habit, or the habitual *failure*: the former is

FAILURE.

said of our undertakings, the latter of our moral character. Failure is opposed to success; a failing to a perfection. The merchant must be prepared for failures in his speculations; the statesman for failures in his projects; the result of which depends upon contingencies that are above human control. With our failings, however, it is somewhat different; we must never rest satisfied that we are without them, nor contented with the mere consciousness that we have them.

Though some violations of the petition of rights may perhaps be imputed to him (Charles I.), these are more to be ascribed to the necessity of his situation, than to any failure in the integrity of his principles.-HUME.

There is scarcely any *fuiling* of mind or body, which instead of producing shame and discontent, its natural effects, has not one time or other gladdened varity with the hope of praise,-JOHNSON.

Failure, Miscarriage, Abortion.

Failure (v. To fail) has always a reference to the agent and his design; Miscarriage, that is, the carrying or going wrong, is applicable to all sublunary concerns, without reference to any particular agent; Abortion, from the Latin aborior to deviate from the rise, or to pass away before it be come to maturity, is in the proper sense applied to the process of animal nature, and in the figurative sense, to the thoughts and designs which are

Failure is more definite in its signification, and limited in its application ; we speak of the *failures* of individuals, but of the *miscarriages* of nations or things : a failure reflects on the person so as to excite towards him some sentiment, either of compassion, displeasure, or the like; a miscarriage is considered mostly in relation to the course of human events ; hence the *failure* of Xerxes' expedition reflected dis-grace upon himself; but the *miscarriage* of mulitary enterprizes in general are attributable to the elements, or some such untoward circumstance. The abortion in its proper sense, is a species of miscarriage; and in application a species of failure as it applies only to the designs of conscious agents; but it does not carry the mind back to the agent, for we speak of the abortion of a scheme with as little reference to the schemer as when we speak of the miscarriage of an expedition.

He that attempts to show, however modestly, the failures of a celebrated writer, shall surely irritate his admirers.-JOHNSON.

The *miscarriages* of the great designs of princes are re-corded in the histories of the world.—JOHNSON.

All abortion is from infirmity and defect .- SOUTH.

Failure, v. Insolvency.

· Faint, Languid.

Faint, from the French faner to fade, signifies that which is faded or withered, which

Languid, in Latin languidus, from langueo to languish, signifies languished.

Faint is less than languid ; faintness is in fact in the physical application the commencement of languor ; we may be faint for a short time, and if continued and extended through the limbs it becomes languor; thus we say to

speak with a faint tone, and have a languid frame. In the figurative application to make a faint resistance, to move with a languid air : to form a faint idea, to make a languid effort.

Low the woods Bow their hoar head ; and here the *languid* sun, *Faint* from the west, emits his evening ray. THOMBON.

Fair, Clear.

Fair, in Saxon *fagar*, comes probably from the Latin *pulcher* beautiful.

Clear, v. Clear, bright.

Fair is used in a positive sense; clear in a negative sense : there must be some brightness in what is *fair*, there must be no spots in what is *clear*. The weather is said to be *fair*, which is not only free from what is disagreeable, but somewhat enlivened by the sun; it is *clear* when it is free from clouds or A fair skin approaches to white; a clear skin is without spots or irregularities.

In the moral application, a fair fame speaks much in praise of a man; a clear reputation is free from faults. A *fair* statement contains every thing that can be said *pro* and *con*; a clear statement is free from ambiguity or obscurity. Fairness is something desirable and inviting; clearness is an absolute requisite, it cannot be dispensed with.

His fair large front, and eyes sublime, declar'd Absolute rule.-MILTON.

I thither went With unexperienced thought, and laid me down On the green bank, to look into the *clear* Smooth lake,—MILTON.

Fair, Honest, Equitable, Reasonable.

Fair, v. Fair, clear.

Honest, in Latin honestus, comes from honos honour.

Equitable, signifies having equity, or according to equity.

Reasonable signifies having reason, or according to reason.

Fair is said of persons or things; honest mostly characterizes the person, either, as to his conduct or his principle. When fair and honest are both applied to the external conduct the former expresses more than the latter: a man may be *honest* without being *jair*; he cannot be *jair* without being *honest*. Fairness enters into every minute circumstance conweighs them alike for both; *honesty* is con-tented with a literal conformity to the law, it consults the interest of one party: the fair dealer looks to his neighbour as well as himself, he wishes only for an equal share of advantage; a man may be an honest dealer while he looks to no one's advantage but his own: the fair man always acts from a principle of right; the honest man may be so from a motive of fear.

When these epithets are employed to characterize the man generally, *fairness* expresses less than honesty; the former is employed only in regard to commercial transactions or minor personal concerns; the latter ranks among the first moral virtues, and elevates a man high above his fellow creatures. A man is fair who is ready to allow his competitor the same advantages as he enjoys himself in every matter however trivial : or he is honest in all his looks, words, and actions: neither his tongue nor his countenance ever belie his heart. A fair man makes himself acceptable.

"An honest man's the noblest work of God."

When fair is employed as an epithet to qualify things, or to designate their nature, it approaches very near in signification to equitable and reasonable; they are all opposed to what is unjust: fair and equitable suppose two objects put in collision; reasonable is employed abstractedly; what is fair and equitable is so in relation to all circumstances; what is reasonable is so of itself. An estimate is fair in which profit and loss, merit and demerit, with every collateral circumstance is duly weighed : a judgement is *equitable* which decides suitably and advantageously for both parties; a price is *reasonable* which does not exceed the limits of reason or propriety. A decision may be either *fair* or *equilable*; but the former is said mostly in regard to trifling matters, even in our games and amusements, and the latter in regard to the important rights of mankind. It is the business of the umpire to decide fairly between the combatants or the competitors for a prize; it is the business of the judge to decide equitably between men whose property is at issue.

A demand, a charge, a proposition, or an offer, may be said to be either *fair* or *reason-able*: but the former term always bears a relation to what is right between man and man; the latter to what is right in itself according to circumstances.

If the worldling prefer those means which are the fairest, it is not because they are fair, but because they seem to him most likely to prove successful.—BLAIF.

Should he at length, so truly good and great, Prevail, and rule with *honest* views the state, Then must he toil for an ungrateful race, Submit to clamour, libels, and disgrace.—JENYNS.

A man is very unlikely to judge equitably when his passions are agitated by a sense of wrong.-JOHNSON.

Faith, v. Belief.

Faith, Creed.

Faith (v. Belief) denotes either the principle of trusting, or the thing trusted.

Creed, from the Latin credo to believe. denotes the thing believed.

These words are synonymous when taken for the thing trusted in or believed; but they differ in this, that faith has always a reference to the principle in the mind ; creed only respects the thing which is the object of faith: the former is likewise taken generally and in-definitely; the latter particularly and definitely, signifying a set form: hence we say to be of the same *faith*, or to adopt the same creed. The holy martyrs died for the *faith*, as it is in Christ Jesus; every established form of religion will have its peculiar creed. The Church of England has adopted that creed a breach of faith; and Unfaithful to mark

which it considers as containing the purest principles of Christian faith.

St. Paul affirms, that a sinner is at first justified and received into the favour of God, by sincere profession of the Christian *faith.*—TILLOTSON.

Supposing all the great points of atheism were formed into a kind of creed, I would fain ask whether it would not require an infinitely greater measure of *faith* than any set of articles which they so violently oppose?—ADDI-SON.

Faith, Fidelity.

Though derived from the same source (v. Behere denotes a mode of action, namely, an acting true to the *faith* which others repose in us; **Fidelity**, a disposition of the mind to adhere to that *faith* which others repose in us. We heave our *faith* which others repose in us. We keep our faith, we show our fidelity.

Faith is a public concern, it depends on promises; *fidelity* is a private or personal concern, it depends upon relationships and connexions. A breach of faith is a crime that brings a stain on a nation, for faith ought to be kept even with an enemy. A breach of *fidelity* attaches disgrace to the individual; for *fidelity* is due from a subject to a prince, or from a servant to his master, or from married people one to another. No treaty can be made with him who will keep no *faith*; no confidence can be placed in him who discovers no fidelity. The Danes kept no faith with the English; fashionable husbands and wives in the present day seem to think there is no fidelity due to each other.

The pit resounds with shrieks, a war succeeds For breach of public *faith*, and unexampled deeds.

When one hears of negroes who upon the death of their masters hang themselves upon the next tree, who can for-bear admiring their *fidelity*, though it expresses itself in so dreadful a manner ?—ADDISON.

Faithful. Trusty.

Faithful signifies full of faith or fidelity (v. Faith, fidelity).

Trusty signifies fit or worthy to be trusted (v. Belief)

Faithful respects the principle altogether : Faithful respects the principle altogether; it is suited to all relations and stations, public and private: trusty includes not only the principle, but the mental qualifications in general; it applies to those in whom particu-lar trust is to be placed. It is the part of a Christian to be faithful to all his engagements; it is a particular excellence in a servant to be trusty. Faithful is applied in the improper sense to an unconscious agent ; trusty may be applied with equal propriety to things as to persons. We may speak of a *faithful* saying, or a *faithful* picture; a *trusty* sword, or a trusty weapon.

What we hear With weaker passion will affect the heart, Than when the faithful eye beholds the part. PRANCIS,

He took the quiver and the trusty bow Achates used to bear.-DRYDEN. The steeds they left their trusty servants hold.

FAITHLESS.

the want of fidelity (v. Faith, fidelity). The former is positive; the latter is rather nega-tive, implying a deficiency. A prince, a government, a people, or an individual, is said to be *faithless*; a husband, a wife, a servant, or any individual, *unfaithful*. Mettus Suffetius, the Alban Dictator, was *faithless* to the Roman people when he withheld his assistance in the battle, and strove to go over to the enemy : a man is unfaithful to his employer, who sees him injured by others without doing his utmost to prevent it. A woman is *faith*-less to her husband who breaks the marriage vow; she is unfaithful to him when she does not discharge the duties of a wife to the best of her abilities.

The size of men and monarch of the sky Th' advice approv'd, and bade Minerva fly, Dissolve the league, and all her arts employ To make the breach the *faithless* act of Troy. POPE.

At length ripe vengeance o'er their head impends, But Jove himself the *faithless* race defends.—POPE.

If e'er with life I quit the Trojan plain, If e'er I see my sire and spouse again, This bow, unfaithful to my glorious aims, Broke by my hand shall feed the blazing flames.

Faithless. Perfidious, Treacherous.

Faithless (v. Faithless) is the generic term, the rest are specific terms; a breach of good faith is expressed by them all, but faith-less expresses no more: the others include accessory ideas in their signification.

Perfidious, in Latin *perfidiosus*, signifies literally breaking through faith in a great degree, and now implies the addition of hostility to the breach of faith.

Treacherous, most probably changed from traitorous, comes from the Latin trado to betray, and signifies one species of active hostile breach of faith.

A fullhess man is fullhless only for his own interest; a perfidious man is expressly so to the injury of another. A friend is fullhless who consults his own safety in time of need; he is perfidious if he profits by the confidence reposed in him to plot mischief against the one to whom he has made vows of friendship. Faithlessness does not suppose any particular efforts to deceive ; it consists of merely violat-ing that *faith* which the relation produces ; perfidy is never so complete as when it has most effectually assumed the mask of sin-cerity. Whoever deserts his friend in need is guilty of faithlessness : but he is guilty of perfidy who draws from him every secret in order

Iukle was not only a faithless but a perfidious lover. Faithlessness, though a serious offence, is unhappily not unfrequent; there are too many men who are unmindful of their are too many men who are unminimited their most important engagements; but we may hope for the honour of humanity, that there are not many instances of *perfidu*, a vice which exceeds every other in atrocity, as it makes virtue itself subservient to its own base purposes.

Perfidy may lie in the will to do; treachery lies altogether in the thing done ; one may therefore be perfidious without being treachcrous. A friend is perfidious whenever he

evinces his perfidy; but he is said to be treacherous only in the particular instance in which he betrays the confidence and interests of another. I detect a man's perfidy, or his perfidious aims, by the manner in which he attempts to draw my secrets from me; I am made acquainted with his treachery not before I discover that my confidence is betrayed and my secrets are divulged. On the other hand we may be *treacherous* without being *perfl*-We may be treached as while the being projection of the second se public faith. A servant may be both perfi-dious and treacherous to his master : a citizen may be treacherous, but not perfidious towards his country

It is said that in the South Sea Islands, when a chief wants a human victim, their officers will sometimes invite their friends or relations to come to them, when they take the opportunity of suddenly falling upon them and dispatching them : here is perfidy in the individual who acts this false part; and treachery in the act of betraying him who is murdered. When the schoolmaster of Falerii delivered his scholars to Camillus, he was guilty of *treachery* in the act, and of *perfidy* to-wards those who had reposed confidence in him. When Romulus ordered the Sabine women to be seized, it was an act of treachery, but not of perfidy; so in like manner, when the daughter of Tarpeius opened the gates of the Roman citadel to the enemy.

Old Priam, fearful of the war's event, This hapless Polydore to Thracia sent, From noise and tumults, and destructive war, Committed to the *faithiess* tyrant's care,—DRYDEN.

When a friend is turned into an enemy, the world is just enough to accuse the *perfidiousness* of the friend, rather than the indiscretion of the person who confided in him.-ADDISON.

Shall then the Grecians fly, oh dire disgrace ! And leave unpunish'd this *perfidious* race ?-POPE.

And had not Heav'n the fall of Troy design'd, Enough was said and done t' inspire a better mind ; Then had our lances piere'd the *trackbrous* wood, And Ilian towers, and Priam's empire, stood.

Fall, Downfall, Ruin.

Fall and Downfall, from the German fallen, has the same derivation as fail (v. To

Ruin, v. Destruction.

Whether applied to physical objects or the condition of persons, fall expresses less than downfall, and this less than ruin. Fall applies to that which is erect : downfall to that which is elevated : everything which is set up, although as triffing as a stick, may have a fall; but we speak of the downfall of the loftiest trees or the tallest spires. A *fall* may be attended with more or less mischief, or even with none at a.; but downfall and run are accompanied with the dissolution of the bodies that rall. The higher a body is raised, and the greater the art that is employed in the structure, the completer the downfall; the greater the structure the more extended the *ruin*. In the figurative application we may speak of the fall of man from a state of

The rage of nations, and the crush of states, Move not the nan, who, from the world escap'd, To nature's voice attends.—ADDISON.

Histories of the *downfall* of empires are read with tran-quillity,-JOHNSON.

Old age seizes upon an ill spent youth like fire upon a rotten house; it was rotten before, and must have *fallen* of itself; so that is no more than one *rain* preventing another.—SOUTH.

To Fall, Drop, Droop, Sink, Tumble. Fall, v. Fall.

Drop and Droop, in Gerr a tropfen, low German, &c. druppen, is an onomatopeia of the falling of a drop.

Sink, in German sinken, is an intensive of siegen to incline downward

Tumble, in German tummeln, is an intensive of taumeln to reel backwards and forwards.

Fall is the generic, the rest specific terms: to drop is to fall suddenly, and mostly in the form of a drop; to droop is to drop in part; to sink is to fall gradually; to tumble is to fall awkwardly or contrary to the usual mode. In cataracts the water *falls* perpetually and in a mass; in rain it *drops* partially; in ponds the water *sinks* low. The head *droops*, but the body may fall or drop from a height, it may sink down to the earth, it may tumble by accident.

Fall, drop, and sink, are employed in a moral sense; droop in the physical sense. A person fulls from a state of prosperity; words drop from the lips, and sink into the heart. Corn, or the price of corn, falls; a subject drops; a person sinks into poverty or in the estimation of the world.

Yet come it will, the day decreed by fates, (How my heart trembles, while my tongue relates!) The day when thou, imperial Troy! must bend, And see thy warriors *fall* and glories end.—POPE, And see thy warriors just and gones end. - for The wounded bird, ere yet she breathed her last, With flagging wings alighted on the mast, A moment hung, and spread her pinions there, Then sudden *dropt* and left her life in air.-POPE, Then sudden arope and the net drooping head, Thrice Dido tried to raise her drooping head, And fainting, thrice fell grov'ling on the bed. DRYDEN,

Down sunk the priest; the purple hand of death Clos'd his dim eye, and fate suppress'd his breath

Full on his ancle *dropt* the pond'rous stone, Burst the strong nerves, and crush'd the solid bone, Supine he *tumbles* on the crimson'd sands.—POPE,

To Fall Short, v. To fail.

Fallacious, Deceitful, Fraudulent.

Fallacious comes from the Latin fallax and jallo to deceive, signifying the property of misleading.

Deceitful, v. To deceive.

Fraudulent signifies after the manner of a fraud.

The fallacious has respect to falsehood in opinion : deceitful to that which is externally false : our hopes are often fallacious ; the appearances of things are often deceitful. Fallacious, as characteristic of the mind, excludes the idea of design; deceitful excludes the idea of mistake; *fraudulent* is a gross species of the *decilful*. It is a *fallacious* idea for any one to imagine that the faults of others can serve as any extenuation of his own ; it is a deceitful mode of acting for any one to advise another to do that which he would not do himself; it is *fraudulent* to attempt to get money by means of a falsehood.

But when Ulysses, with *fallacious* arts, Had made impression on the people's hearts, And forg'd a treason in my patron's name, My kinsman fell.—DRYDEN.

Such is the power which the sophistry of self-love exer-cises over us, that almost every one may be assured he measures himself by a *deceitful* scale.—BLAIR.

Ill-fated Paris ! slave to woman-kind, As smooth of face as fraudulent of mind.-POPE.

Fallacy, Delusion, Illusion.

A Fallacy (v. Fallacious) is commonly the act of some conscious agent, and includes an intention to deceive ; a Delusion (v. To deceive) and Illusion may be the work of in-animate objects. We endeavour to detect the fallacy which lies concealed in a proposition : we endeavour to remove the delusion to which the judgement has been exposed ; and to dissipate the illusion to which the senses or fancy are liable.

In all the reasonings of freethinkers there are fallacies against which a man cannot always be on his guard. The ignorant are perpetually exposed to *delusions* when they attempt to speculate on matters of opinion ; amongst the most serious of these delusions we may reckon that of substituting their own feelings for the operations of Divine grace. The ideas of shosts and apparitions are mostly attributable to the *illusions* of the senses and the imagination.

There is indeed no transaction which offers stronger temptations to *fallacy* and sophistication than epistolary intercourse.—JOHNSON.

tercourse.—JOHNSON As when a wandering fire, Hovering and blazing with *debusive* light, Misleads th' amaz'd night-wanderer from his way. MHITON.

Fame, glory, wealth, honour, have in the prospect pleas-ing illusions.-STEELE,

Falsehood. v. Fiction.

Falsehood, v. Untruth.

Falsity, v. Untruth.

To Falter, v. To hesitate.

Fame, Reputation, Renown.

Fame (from the Greek $\phi \eta \mu \iota$ to say) is the most noisy and uncertain; it rests upon report: Reputation (v. Character, reputation) is silent and solid ; it lies more in the thoughts, and is derived from observation.

Renown, in French renommée, from nom a name, signifies the reverberation of a name : it is as loud as *fame*, but more substantial and better founded; hence we say that a person's

fame is gone abroad; his reputation is established; and he has got renown.

Fame may be applied to any object, good, bad, or indifferent; *reputation* is applied only to real eminence in some department ; renown is employed only for extraordinary men and be induced only for extraordinary men and brilliant exploits. The fame of a quack may be spread among the ignorant multitude by means of a lucky cure; the *reputation* of a physician rests upon his tried skill and known experience; the *renown* of a general is pro-portioned to the magnitude of his achievements.

Europe with Afric in his *fame* shall join. But neither shore his conquests shall confine. DRYDEN.

Pope doubtless approached Addison, when the *reputation* of their with first brought them together, with the respect due to a man whose abilities were acknowledged, \rightarrow JOINSON.

Well-constituted governments have always made the profession of a physician both honourable and advan-tageous. Homer's Machaon and Virgil's Iapis were men of *renown*, herces in war.-JOHNSON.

The artist finds greater returns in profit, as the author in *fame.*—ADDISON.

How doth it please and fill the memory With deeds of brave *renorm*, while on each hand Historic urns and breathing statues rise, And speaking busts.—DYER.

Fame, Report, Rumour, Hearsay.

Fame (v. Fame) has a reference to the thing which gives birth to it; it goes about of itself without any apparent instrumentality. Report (from re and porto to carry back, or away from an object) has always a reference to the reporter. **Rumour**, in Latin rumor from ruo to rush or to flow, has a reference to the flying nature of words that are carried; it is therefore properly a flying report. **Hearsay** refers to the receiver of that which is said: it is limited therefore to a small number of speakers, or reporters. Fame serves to form or establish a character either of a person or a thing; it will be good or bad according to circumstances; the fame of our Saviour's miracles went abroad through the land ; a report serves to communicate information of events ; it may be more or less correct according to the veracity or authenticity of the reporter; reports of victories mostly precede the official confirmation; a rumour serves the purposes of fiction; it is more or less vague, according to the temper of the times and the nature of the events; every battle gives rise to a thousand rumours: the hearsay serves for information or instruction, and is seldom so incorrect as it is familiar.

Space may produce new worlds, whereof so rife, There went a *fame* in heav'n, that he ere long Intended to create.—MILTON.

What liberties any man may take in imputing words to me which I never spoke, and what credit Cesar may give to such reports, these are points for which it is by no means in my power to be answerable, -- MELMOTH'S LETTERS OF CICERO.

For which of you will stop The vent of hearing, when loud *runnour* Speaks?—SHAKSPEARE.

What influence can a mother have over a daughter, from whose example the daughter can only have *hearsay* benefits?-RICHARDSON.

Familiar, v. Conversant.

Familiar, v. Free.

Familiarity, v. Acquaintance.

FAMILY

Family, House, Lineage, Race.

Divisions of men, according to some rule of relationship or connexion, is the common idea

Family is the most general in its import, from the Latin familia a family, famulus a servant, in Greek outla an assembly, and the Hebrew omal to labour; it is applicable to those who are bound together upon the principle of dependance.

House figuratively denotes those who live in the same *house*, and is commonly extended in its signification to all that passes under the manages her family; that a man rules his house. The family is considered as to its relationships; the number, union, condition and quality of its members: the *house* is considered quality of its members: the house is considered more as to what is transacted within its walls. We speak of a numerous family, a united or affectionate family, a mercantile house, and the house (meaning the members of the house of parliament). If a man cannot find happiness in the bosom of his family, he will seek for it in vain elsewhere: the credit of a house is to be kent un only by propert of a house is to be kept up only by prompt payments.

In an extended application of these words they are made to designate the quality of the individual, in which case family bears the same familiar and indiscriminate sense as before : house is employed as a term of grandeur. *When we consider the *family* in its domestic relations, in its habits, manners, connexions, and circumstances, we speak of a genteel family, a respectable family, the royal family: but when we consider it with regard to its political and civil distinctions, its titles and its power, then we denominate it a *house*, as an illustrious *house*; the *house* of Bourbon, of Brunswick, or of Hanover; the imperial house of Austria. Any subject may belong to an ancient or noble family: princes are said to be descended from ancient houses. A man is said to be of family or of no family: we may say likewise that he is of a certain house ; but to say that he is of no house would be superfluous.† In republics there are families but not houses, because there is no nobility; in China likewise, where the private virtues only distinguish the individual or his *family*, the term house is altogether inapplicable.

To live in a *family* where there is but one heart and as many good strong heads as persons, and to have a place in that enlarged single heart, is such a state of happiness as I cannot hear of without feeling the utmost pleasure.-

An empty man of a great *family* is a creature that is scarce conversible.-ADDISON.

The princes of the *house* of Tudor, partly by the vigour of their administration, partly by the concurrence of favorable circumstances, had been able to establish a more regular system of government.—HUME.

Family includes in it every circumstance of connexion and relationship; Lineage respects only consanguinity : *family* is employed mostly for those who are coeval; *lineage* is generally used for those who have gone before. When the Athenian general Iphicrates, son of a shoemaker, was reproached by Harmodius

* Vide Abbé Girard; "Famille, maison."
 † Abbé Roubaud; "Race, lineage, famille, maison."

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with his birth, he said, I had rather be the first than the last of my *jamily* : David was of the *lineage* of Abraham, and our Saviour was of the lineage of David.

Race, from the Latin radix a root, denotes the origin or that which constitutes their original point of resemblance. A family supposes the closest alliance ; a race supposes no closer connexion than what a common pro-perty creates. *Family* is confined to a com-paratively small number; *race* is a term of extensive import, including all mankind, as the human race; or particular nations, as the race of South-sea islanders; or a particular family, as the race of the Heraclides; from Hercules sprang a race of heroes.

A nation properly signifies a great number of *families* derived from the same blood, born in the same country, and living under the same government and civil constitu-tions.—TEMPLE.

We want not cities, nor Sicilian coasts, Where king Acestes Trojan *lineage* boasts

To mount the manag'd steed or urge the chace; More skill'd in the mean arts of vice, The whirling troque or law-forbidden dice.

Famous, Celebrated, Renowned, Illustrious.

Famous signifies literally having *fame* or the cause of *fame*; it is applicable to that which causes a noise or sensation; to that which is talked of, written upon, discussed, and thought of; to that which is reported of far and near; to that which is circulated among all ranks and orders of men.

Celebrated signifies literally kept in the memory by a *celebration* or memorial, and is applicable to that which is praised and honoured with solemnity.

Renowned signifies literally possessed of a name, and is applicable to whatever extends the name, or causes the name to be often

Illustrious signifies literally what has or gives a lustre : it is applicable to whatever confers dignity.

Famous is a term of indefinite import; it conveys of itself frequently neither honour nor dishonour, since it is employed indifferently as an epithet for things praiseworthy or otherwise; it is the only one of these terms which may be used in a bad sense. The others rise in a gradually good sense. * The celebrated is founded upon merit and

the display of talent in the arts and sciences; it gains the subject respect: the renowned is founded upon the possession of rare or extraordinary qualities, upon successful exertions and an accordance with public opinion; it brings great honour or glory to the subject: the illustrious is founded upon those solid qualities which not only render one known but distinguished; it ensures regard and

A person may be *famous* for his cccentrici-ties; *celebrated* as an artist, a writer, or a player; renowned as a warrior or a statesman;

* Vide Abbé Girard ; "Fameux, illustre, celebre, re-

illustrious as a prince, a statesman, or a senator.

The maid of Orleans, who was decried by the English, and idolized by the French, is equally famous in both nations. There are calchrated authors whom to censure even in that which is censurable, would endanger one's reputation. The renowing heroes of antiquity have, by the perusal of their exploits, given birth to a race of modern heroes not inferior to themselves. Princes may shine in their life-time, but they cannot render themselves illustrious to posterity except by the monuments of goodness and wisdom which they leave after them.

I thought it an agreeable change to have my thoughts diverted from the greatest among the dead and fabulous heroes, to the most *famous* among the real and living.— ADDISON.

Whilst I was in this learned body I applied myself with so much diligence to my studies, that there are very few-celebrated books either in the learned or modern tongues which I am not acquainted with.—ADDISON.

a 1 am not acquainteer and the castor and Pollux first in martial force, One bold on foot, and one *renown'd* for horse, POPE.

The reliefs of the envious man are those little blemishes that discover themselves in an *illustrious* character.— ADDISON.

Fanatic, v. Enthusiast.

Fanciful, Fantastical, Whimsical. Capricious.

Fanciful signifies full of fancy (v. Conceit). Fantastical signifies belonging to the phantasy, which is the immediate derivative from the Greek.

Whimsical signifies either like a whim, or having a whim.

Capricious signifies having caprice.

Fanciful and fantastical are both employed for persons and things; whimsical and caprice is mostly employed for persons, or what is personal. Fanciful, in regard to persons, is said of that which is irregular in the taste or judgement; *Januatical* is said of that which violates all propriety, as well as regularity; the former may consist of a simple deviation from rule; the latter is something extravagant. A person may, therefore, sometimes be advantageously *fanciful*, although he can never be *fantastical* but to his discredit. Lively minds will be fanciful in the choice of their dress, furniture, or equipage : the affectation of sin-gularity frequently renders people fantastical in their manners as well as their dress.

Fanciful is said mostly in regard to errors of opinion or taste; it springs from an aber-ration of the mind: whimsical is a species of the fanciful in regard to one's likes or dislikes : and particles respects errors of temper or irregu-larities of feeling. The *fanciful* does not necessarily imply instability, but the *capri-cious* excludes the idea of fixedness. One is fanciful by attaching a reality to that which only passes in one's own mind ; one is whimsical in the inventions of the fancy, one is capricious by acting and judging without rule or reason in that which admits of both. A person discovers himself to be fanciful who makes difficulties and objections which have no foundation in the external objects, but in

his own mind; he discovers himself to be capricious when he likes and dislikes the same thing in quick succession; he discovers him-self to be *whinsical* who falls upon unaccount-able modes, and imagines unaccountable things. Sick persons are apt to be fanciful in their food; females, whose minds are not well disciplined, are apt to be *capricious*; the English have the character of being a whimsi-cal nation. In application to things, the terms fanciful and fantastical preserve a similar distinction ; what is fanciful may be the real and just combination of a well regulated funcy, or the unreal combination of a dis-tempered funcy; the fantastical is not only the unreal, but the distorted combination of a disordered fancy. In sculpture or painting drapery may be fancifully disposed : the airiwould be fantastical in that of an old woman.

There is something very sublime, though very fanciful, in Plato's description of the Supreme Being, that, "truth is his body, and light his shadow."—ADDISON.

The English are naturally fanciful .- ADDISON.

Methinks heroic poesy, till now, Like some *fantastic* fairy land did show

Tis this exalled power, whose business lies In nonsense and impossibilities; This made a *whimsical* philosopher Before the spacious world a tub prefer. ROOHESTER.

Many of the pretended friendships of youth are founded on *capricious* liking.-BLAIR.

Fancy, v. Conceit.

Fancy, Imagination.

From what has already been said on Fancy (v. Conceit and fanciful) the distinction between it and Imagination, as operations of thought, will be obvious. *Fancy*, considered as a power, simply brings the object to the as a power, simply brings the object to the mind, or makes it appear; but *imagination*, from *image*, in Latin *imago*, or *imitago*, or *imitatio*, is the power which presents the images or likenesses of things. The *fancy*, therefore, only employs itself about things therefore, only employs itself about things without regarding their nature; but the *imagination* aims at tracing a resemblance, and getting a true copy. The *fancy* conse-quently forms combinations, either real or unneal, as chance may direct; but the *imagi* nation is seldomer led astray. The fancy is busy in dreams, or when the mind is in a disordered state; but the *imagination* is supposed to act when the intellectual powers are in full play. The *fancy* is employed on light and trivial objects, which are present to the senses; the *imagination* soars above all vulgar objects, and carries us from the world of matter into the world of spirits, from time present to the time to come. A milliner or mantua-maker may employ her fancy in the decorations of a cap or gown; but the poet's imagination depicts every thing grand, every thing bold, and every thing remote.

Although Mr. Addison has thought proper, for his convenience, to use the words fancy and imagination promiscuously when writing on this subject, yet the distinction, as above pointed out, has been observed both in fa-miliar discourse and in writing. We say that

FARMER.

we fancy, not that we imagine, that we see or hear something ; the pleasures of the imagination, not of the fancy.

There was a certain lady of thin airy shape, who was very active in this solemnity; her name was *Funcy*,-ADDISON,

And as *imagination* bodies forth The forms of things unknown, the poet's pen Turns them to shape,—SHAKSPEARE.

Philosophy ! I say, and call it He; For whatsoe'er the painter's fancy be, It a male virtue seems to me,-COWLEY.

Whatever be his subject, Milton never fails to fill the imagination .- JOHNSON.

Eager he rises, and in *fancy* hears The voice celestial murmuring in his ears.—POPE.

Grief has a natural eloquence belonging to it, and breaks out in more moving sentiments than can be supplied by the finest *imagination.*—ADDISON.

Does airy fancy cheat My mind, well pleas'd with the deceit ?-CREECH.

There are forms which naturally create respect in the beholders, and at once inflame and chasten the *imagina-tion.*—STEELE.

Fantastical, v. Fanciful.

Far, v. Distant.

Fare, Provision.

Fare, from the German fahren to go or be, signifies in general the condition or thing that comes to one.

Provision, from *provide*, signifies the thing provided for one.

These terms are alike employed for the ordinary concerns of life, and may either be used in the limited sense for the food one procures, or in general for whatever necessary or convenience is procured : to the term fare is annexed the idea of accident ; provision includes that of design: a traveller on the continent must frequently be contented with humble *fare*, unless he has the precaution of carrying his provisions with him.

This night at least with me forget your care, Chesnuts, and curds, and cream, shall be your *fare*. DRYDEN.

The winged nation wanders through the skies, And o'er the plains and shady forest flies; They breed, they brood, instruct, and educate, And make *provision* for the future state.—DRYDEN.

Farmer, Husbandman, Agriculturist.

Farmer, from the Saxon feorm food, signi-Farmer, from the saxon ferrin food, sight fees one managing a farm, or cultivating the ground for a subsistence: **Husbandman** is one following husbandry, that is, the tillage of land by manual labour; the farmer, therefore, conducts the concern, and the husbandman labours under his direction: Agriculturist. from the Latin ager a field, and colo to till, signifies any one engaged in the art of cultivation. The farmer is always a practitioner; the agriculturist may be a mere theorist: the farmer follows husbandry solely as a means of living; the agriculturist follows it as a science: the former tills the land upon given admitted principles; the latter frames new principles, or alters those that are established. Betwixt the farmer and the agriculturist there is the same difference as between practice and theory : the former may be assisted by the latter, so long as they can go hand in hand; but in the case of a collision, the *farmer* will

than the agriculturist: farming brings immediate profit from personal service; agriculture may only promise future, and conse-quently contingent advantages.

To check this plague, the skilful *farmer* chaff And blazing straw before his orchard burns.

An improved and improving *agriculture*, which implies a great augmentation of labour, has not yet found itself at a stand.-BURKE. a stand.-BURKE. Old husbandmen I at Sabinum know, Who, for another year, dig, plough, and sow. DENHAM.

To Fascinate, v. To charm.

Fashion, v. Custom

Of Fashion, of Quality, of Distinction.

These epithets are employed promiscuously These epithesis are employed promisedously in colloquial discourse; but not with strict propriety: * by men of fashion are understood such men as live in the fashionable world, and keep the best company; by men of quality are understood men of rank or title; by men of distinction are understood men of honourable superiority, whether by wealth, office, or preeminence in society

Gentry and merchants, though not men of quality, may, by their mode of living, be men of fashion; and by the office th y hold in the state, they may likewise be men of distinction.

The free manner in which people of *fushion* are dis-coursed on at such meetings (of tradespeople) is but a just reproach of their failures in this kind (in payment).— STEELE.

The single dress of a lady of *quality* is often the product of an hundred climes.—A DDISON.

It behaves men of distinction, with their power and example, to preside over the public diversions in such a manner as to check anything that tends to the corruption of manner.-STELE,

To Fashion, v. To form.

Fast, v. Abstinence.

To Fasten, v. To flx.

Fastidious, Squeamish.

Fastidious, in Latin fastidiosus from fastus pride, signifies proudly nice, not easily pleased: Squeamish, changed from qualmish or weak-stomached, signifies, in the moral sense, foolishly sickly, easily disgusted.

A female is jastidious when she criticizes the dress or manners of her rival; she is *queamish* in the choice of her own dress, company, words, &c. Whoever examines his own imimperfections will cease to be fastidious ; whoever restrains humour and caprice will cease to be squeamish.

The perception as well as the senses may be improved to our own disquiet; and we may by diligent cultivation of the powers of dislike raise in time an artificial *fastidious-ness.*—JOINSON.

Were the fates more kind Our narrow luxuries would soon grow stale; Were these exhaustless, nature would grow sick And, eloy'd with pleasure, *squeennishty* complain That all is yanity, and life a dream.—AENSTRONG,

Fatal, v. Deadly.

Fate, v. Destiny.

* Vide Trusler; "Of Fashion, Of Quality, Of Distinc-· 20 tion

FAVOURABLE.

Fatigue, Weariness, Lassitude,

Fatigue, from the Latin fetigo, that is, fatim abundantly or powerfully, and ago to act, or agito to agitate, designates an effect from a powerful or stimulating cause.

Weariness, from *weary*, a frequentative of *wear*, marks an effect from a continued or repeated cause.

Lassitude, from the Latin lassus, changea from laxus relaxed, marks a state without specifying a cause.

Fatigue is an exhaustion of the animal or mental powers ; weariness is a wearing out the strength, or breaking the spirits ; *lassitude* is a general relaxation of the animal frame : the labourer experiences *fatigue* from the toils of the day; the man of business, who is harassed by the multiplicity and complexity of his concerns, suffers *fatigue*, and the student, who labours to fit himself for a public exhibiwho labours to fit himself for a pilone exhibit tion of his acquirements, is in like manner exposed to *fatigue*: weariness attends the traveller who takes a long or pathless journey; weariness is the lot of the petitioner, who attends in the anti-chamber of a great man; the critic is doomed to suffer weariness, who is obliged to drag through the shallow but volu-minous writings of a dull author; and the enlightened hearer will suffer no less *weariness* in listening to the absurd effusions of an ex-

temporaneous preacher. Lassitude is the consequence of a distempered system, sometimes brought on by an excess of fatigue, sometimes by sickness, and frequently by the action of the external air.

One of the amusements of idleness is reading without the *fatigue* of close attention, —JOHNSON.

For want of a process of events, neither knowledge nor elegance preserve the reader from *weariness.*-JOHNSON. The cattle in the fields show evident symptoms of lassi-tude and disgust in an unpleasant season.—COWPER.

Favour, v. Benefit.

Favour, v. Credit.

Favour, v. Grace.

Favourable, Propitious.

In a former paragraph (v. Auspicious) I have shown propitious to be a species of the farour-able, namely, the farourable as it springs from the design of an agent; what is propilious, therefore, is always favourable, but not vice versa: the favourable properly characterizes both persons and things; the *propilious* in the proper sense, characterizes the person only: as applied to persons, an equal may be farourable; a superior only is propilious; the one may be *favourable* only in inclination; the latter is *favourable* also in granting timely latter is *Javourane* also in granting timely assistance. Cato was *Javourable* to Pompey; the gods were *propilious* to the Greeks; we may all wish to have our friends *favourable* to our projects; none but heathens expect to have a blind destiny *propilious*. In the im-proper sense, *propilious* may be applied to things with a similar distinction; whatever is well-disposed to us, and seconds our endeavours, or serves our purpose, is *javourable*; whatever efficaciously protects us, speeds our exertions, and decides our success, is propitious to us: on ordinary occasions, a wind is said to be *favourable* which carries us to the end of our voyage; but it is said to be *propitious* if the rapidity of our passage forwards any great purpose of our own.

You have indeed every *favourable* circumstance for your advancement that can be wished.—MELMOTH'S LETTERS OF CICERO.

But ah ! what use of valour can be made, When Heaven's propitious powers refuse their aid. DEVDEN.

Fault, v. Blemish.

Fault, v. Error.

Faulty, v. Culpable.

To Fawn, v. To coax.

Fealty, v. Homage.

To Fear, v. To apprehend.

Fearful, v. Afraid.

Fearless, v. Bold.

Fearful, Dreadful, Frightful, Tremendous, Terrible, Terrific, Horrible. Horrid.

Fearful here signifies full of that which curses fear (c. Alarah): Dreadful, full of what causes dread (c. Apprehension); Frightful, full of what causes fright (c. Afraid) or apprehension : Tremendous, that which causes treadiling : Terrible, or Terrific, causing terror (c. Alarah); Horrible, or Horrid, causing horror. The application of these terms is easily to be discovered by these definitions: the first two affect the mind more than the senses; all the others affect the senses more than the mind: a contest is *dreadful* to one who feels himself unprepared. The *frightful* is less than the *tremendous*; the *tremendous* than the *terrible*; the terrible than the *horrible*; shrieks may be *frightful*; thunder and lightning may be *tremendous*; the toraring of a lion is *terrible*; the glare of his eye terrife; the actual spectacle of killing is *horrible* or *horrid*. In their general application, these terms are often employed promiscously to characterize whatever produces very strong impressions: hence we may speak of a *frightful*, *dreadful*, *terrible*, or *horrid* crean; or *frightful*, dreadful, or *terrible* tempest; *dreadful*, *terrible*, or *horrid* dream; or *frightful*, dreadful, or *terrible* tempest; *dreadful*, *terrible*, or horrid consequences.

She wept the terrors of the fearful wave, Too oft, also it the wandering lover's grave.—FALCONER. And darst thou threat to snatch my prize away, Due to the deeds of many a dreadful day.—FOTE, Frightful convulsions writh'd his tortar'd limby, are

Out of the limb of the murdered monarchy has arisen a vast, tremendous, unformed spectre, in a far more terrifte guise than any which ever yet overpowered the imagination of man.—BURKE.

Deck'd in sad triumph for the mournful field, O'er her broad shoulders hangs his *horrid* shield.

Feasible, v. Colorable.

Feast, Banquet, Carousal, Entertainment, Treat.

As Feasts, in the religious sense, from *festus*, are always days of leisure, and fre-

quently of public rejoicing, this word has been applied to any social meal for the purposes of pleasure: this is the idea common to the signification of all these words, of which feast seems to be the most general: and for all of which it may frequently be substituted, although they have each a distinct application: feast conveys the idea merely of enjoyment: **Banquet** is a splendid feast, attended with pomp and state; it is a term of noble use, particularly adapted to poetry and the high style: **Carousal**, in French carrousse, in German geräusch or rausch intoxication, from rauschen to intoxicate, is a drunken feast: **Entertainment** and **Treat** convey the idea of hospitality.

A feast may be given by princes or their subjects, by nobility or commonalty : the banquet is confined to men of high estate; and more commonly spoken of in former times, when ranks and distinctions were less blended than they are at present: the dinner which the Lord Mayor of London annually gives is properly denominated a *jeast*; the mode in which Cardinal Wolsey received the French ambassadors might entitle every meal he gave to be denominated a *banquet*. A *feast* supposes in-dulgence of the appetite, both in eating and drinking, but not intemperately; a carousal is confined mostly to drinking, and that to an excess: a *feast*, therefore, is always a good thing, unless it ends in a *carousal*: a *feast* may be given by one or many, at private or public expense; but an *entertainment* and a *treat* are altogether personal acts, and the terms are never used but in relation to the agents: every *entertainment* is a *feast* as far as respects enjoyment at a social board; but no feast is an entertainment unless there be some individual who specifically provides for the entertainment of others: we may all be par-takers of a *feast*, but we are guests at an *enter*tainment : the Lord Mayor's feast is not strictly an entertainment, although that of Cardinal Wolsey was properly so: an *entertainment* is given between friends and equals, to keep alive the social affections; a *treat* is given by way of favour to those whom one wishes to oblige : a nobleman provides an entertainment for a particular party whom he has invited; he gives a *treat* to his servants, his tenants, his tradespeople, or the poor of his neighbour-

New purple hangings clothe the palace walls, And sumptuous *feasts* are made in splendid halls. DRYDEN.

With hymns divine the joyous *banquet* ends, The pæans lengthen'd till the sun descends.—POPE.

This game, these carousals Ascanius taught, And, building Alba, to the Latins brought.-DRVDEN.

I could not but smile at the account that was yesterday given me of a modest young gentleman, who being invited to an *entertainment*, though he was not used to drink, had not the confidence to refuse his glass in his turn.— ADDISON.

I do not insist that you spread your table with so unbounded a profusion as to furnish out a splendid *treat* with the remains.-MELMOTH'S LETTERS OF CLCERO.

Feast, entertainment, and treat, are taken in a more extended sense, to express other pleasures besides those of the table: *feast* retains its signification of a vivid pleasure, such as voluptuaries derive from delicious viands; entertainment and treat retain the idea of being granted by way of courtesy : we speak of a thing as being a *feast* or high delight : and of a person contributing to one's entertainment, or giving one a treat. To an envious man the rival, is a *feast*; to a benevolent mind the spectacle of an afflicted man relieved and comforted is a feast ; to a mind ardent in the pursuit of knowledge, an easy access to a well-stocked library is a continual *feast*: men of a happy temper give and receive entertainment with equal facility; they afford *entertainment* to their guests by the easy cheerfulness which they impart to every thing around them ; they in like manner derive *entertainment* from everything they see, or hear, or observe: a *treat* is given or received only on particular occasions; it depends on the relative circum-stances and tastes of the giver and receiver; to one of a musical turn one may give a treat by inviting him to a musical party; and to one of an intelligent turn it will be equally a treat to be of the party which consists of the enlightened and conversible.

Beattie is the only author I know, whose critical and philosophical researches are diversified and embellished by a poetical imagination that makes even the driest sub-ject and the leanest a *feast* for an epicure in books.--COWPER.

Let us consider to whom we are indebted for all these entertainments of sense.-ADDISON.

Sing my praise in strain sublime, Treat not me with dogg'rel rhyme.—SWIFT.

Feast, Festival, Holiday.

Feast, in Latin festum, or festus, changed most probably from fesiæ and feriæ, which host probably from jeste and jerde, which latter, in all probability, comes from the Greek ecau sacred, because these days were kept sacred or vacant from all secular labour: Festival and Holiday, as the words themselves denote, have precisely the same meaning in their original sense, with this difference, that the former derives its origin from heathenish superstition, the latter owes its rise to the establishment of Christianity in its reformed state.

A feast, in the Christian sense of the word, is applied to every day which is regarded as sacred, and observed with particular solemnity, except Sundays; a holyday, or, according to its modern orthography, a holiday, is simply a day on which ordinary business is suspended : among the Roman Catholics, there are many days which are kept holy, and consequently by them denominated feasts, which in the English reformed church are only obin the highest retorned church are only ob-served as *holidays*, or days of exemption from public business; of this description are the Saints' days, on which the public offices are shut: on the other hand, Christmas, Easter, and Whitsuntide, are regarded in both churches more as feasts than as holidays.

Feast, as a technical term, is applied only to certain specified holidays; a holiday is an indefinite term, it may be employed for any day or time in which there is a suspension of business; there are, therefore, many *feasts* where there are no *holidays*, and many_*holi*days where there are no *fcosts*: a *fcast* is altogether sacred; a *holiday* has frequently nothing sacred in it, not even in its cause; it may be a simple, ordinary transaction, the

FEELING.

act of an individual : a festival has always either a sacred or a serious object. A feast is kept by religious worship; a *holiday* is kept by idleness; a *festival* is kept by mirth and festivity: some feasts are festivals, as in the case of the carnival at Rome ; some festivals are holidays, as in the case of weddings and public thanksgivings.

ngs. First, I provide myself a nimble thing, To be my page, a variet of crafts; Next, two new suits for *feasts* and gala days. CUMPERLAND.

It happen'd on a summer's *holiday*, That to the green wood shade he took his way

Many worthy persons urged how great the harmony was between the *holidays* and their attributes (if I may call them so), and what a confusion would follow if Michaelmas-day, for instance, was not to be celebrated when stubble geess are in their highest perfection. when stub WALPOLE

In so enlightened an age as the present, I shall perhaps be ridiculed if I hint, as my opinion, that the observation of certain *festivals* is something more than a mere poli-tical institution.—WALPOLE.

Feat. v. Deed.

Feeble, v. Weak.

To Feel, Be Sensible, Conscious.

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From the simple idea of a sense, the word Feel has acquired the most extensive signification and application in our language, and may be employed indifferently for all the other terms, but not in all cases: to feel is said of the whole frame, inwardly and outwardly: it is the accompaniment of existence: to **Be** Sensible, from the Latin sentio, is said only of the senses. It is the property of all living. creatures to feel pleasure and pain in a greater or less degree : those creatures which have not the sense of hearing will not be sensible of

In the moral application, to feel is peculiarly the property or act of the heart; to be sensible is that of the understanding : an ingenious mind feels pain when it is sensible of having committed an error: one may, however, feel as well as be sensible by means of the under-standing; a person feels the value of anothers service; is sensible of his kindness : one feels or is *sensible* of what passes outwardly; one is **Conscious** only of what passes inwardly, from con or cum and scio to know to one's self : we feel the force of another's remark ; we are sensible of the evil which must spring from the practice of vice ; we are conscious of having fallen short of our duty.

The devout man does not only believe, but feels there is a Deity.-ADDISON.

There is, doubtless, a faculty in spirits by which they apprehend one another, as our senses do material objects; and there is no question but our sould, when they are dis-embodied, will, by this faculty, be always sensible of the Divine presence -ADDISON.

A creature of a more exalted kind Was wanting yet, and then was man design'd; *Conscious* of thought, of more capacious breast, For empire form'd and fit to rule the rest.—DRYDEN.

Feeling, Sensation, Sense.

Feeling and Sensation express either the particular act, or the general property of feeling; Sense expresses the general pro-perty, or the particular mode of feeling. Feeling is, as before said (v. To feel), the general, sensation and sense are the special terms : feeling is either physical or moral; sensation is mostly physical; sense physical in the general, and moral in the particular application.

We speak either of the *feeling* or *sensetion* of cold, the *feeling* or *sense* of virtue : it is not easy to describe the feelings which are excited by the cutting of cork or the sharpening of a saw; the sensation which pervades the frame after bathing is exceedingly grateful to one who is accustomed to the water : the pleasures of sense are not comparable with those of

The term feeling is most adapted to ordinary discourse ; that of sensation is better suited to the grave and scientific style : a child may talk of an unpleasant *jeeling* : a professional man talks of the *sensation* of giddiness, a graving *sensation*, or of *sensations* from the pocking of a vessel, the motion of a carriage, and the sense of and the like : it is our duty to command and curb our feelings; it is folly to watch every passing sensation.

The feeling, in a moral sense, has its seat in the heart; it is transitory and variable: sense has its set in the understanding; it is per-manent and regular. We may have *feelings* of anger. ill-will, envy, and the like, which cannot be too quickly overpowered, and succeeded by those of love, charity, and benevo-lence; although there is no *feeling*, however good, which does not require to be kept under control by a proper sense of religion.

I am sure the natural *feeling*, as I have just said, is a far more predominant ingredient in this war than in that of any other that was ever waged by this kingdom.— BURKE.

Those ideas to which any agreeable sensation is an-nexed are easily excited, as leaving behind them the most strong and permanent impressions.—SOMERVILLE.

In distances of things, their shapes, and size, Our reason judges better than our eyes; Declares not this the soul's pre-eminence, Superior to, and quite distinct from sense; JERYNS,

Feeling, Sensibility, Susceptibility.

Feeling, in the present case, is taken for a positive characteristic, namely, the property of feeling (v. To feel) in a strong degree; in this sense *feeling* expresses either a particular act, or an babitual property of the mind.

Sensibility is always taken in the sense of a habit. Traits of feeling in young people are happy omens in the estimation of the prean exquisite sensibility is not a desirable gift; it creates an infinite disproportion of pain. Feeling and sensibility are here taken as moral properties, which are awakened as much by the operations of the mind within itself as by external objects: Suscepti-bility, from the Latin suscipio to take or receive, designates that property of the body receive, designates that property of the body or the mind which consists in being ready to take an affection from external objects; hence we speak of a person's susceptibility to take cold, or his susceptibility to be affected with grief, joy, or any other passion : if an excess of sensibility be an evil, an excess of suscepti-bility is a still greater evil; it makes us slaves to every circumstance, however trivial, which correct under our notice comes under our notice.

Gentleness is native *feeling* improved by principle. BLAIR.

By long habit in carrying a burden we lose in great part our sensibility of its weight.-JOHNSON.

It pleases me to think that it was from a principle of gratitude in me that my mind was *susceptible* of such generous transport (in my dreams) when I thought my-self repaying the kindness of my friend.-BYRON.

To Feign, Pretend.

Feign, in Latin *fingo* or *figo* comes from the Greek $\pi\eta\gamma\omega$ to fix or stamp.

Pretend, in Latin prætendo, signifies properly to stretch before, that is, to put on

These words may be used either for doing or saying; they are both opposed to what is true, but they differ from the motives of the agent : to feign is taken either in a bad or an indifferent sense; to pretend always in a bad sense: one feigns in order to gain some future sense: one testing in order to gain some future end; a person *feignes* lickness in order to be excused from paying a disagreeable visit : one *pretends* in order to serve a present purpose; a child *pretends* to have lost his book who wishes to excuse himself for his idleness.

Wishes to excuse himself for his idleness. To feign consists often of a line of conduct; to pretend consists always of words; Ulysses figured madness in order to escape from going to the Trojan war; according to Virgil, the Grecian Sinon pretended to be a deserter come over to the Trojan camp; in matters of speculation, to feign is to invent by force of the imagination; to pretend is to set up by force of self-conceit; it is feigned by the poets that Omehans word down into hell and branch that Orpheus went down into hell and brought back Eurydice his wife; infidel philosophers pretend to account for the most mysterious things in nature upon natural, or, as they please to term it, rational principles.

To win me from his tender arms, Unnumber'd suitors came. Who prais'd me for imputed charms, And felt or *feign*'d a flame.—GOLDSMITH.

An affected delicacy is the common improvement in those who pretend to be refined above others.-STEELE,

To Feign, v. To invent.

To Felicitate, Congratulate.

Felicitate, from the Latin *felix* happy, signifies to make happy, and is applicable only to ourselves; Congratulate, from gratus pleasant or agreeable, is to make agreeable, and is applicable either to ourselves or others : we felicitate ourselves on having escaped the danger ; we congratulate others on their good

The astronomers, indeed, expect her (night) with im-patience, and *felicitate* themselves upon her arrival, — JOHNSON.

The fierce young hero who had overcome the Curiatii, instead of being *congratulated* by his sister for his vic-tory, was upbraided by her for having slain her lover.— ADDISON.

Felicity, v. Happiness.

Fellowship, Society.

Both these terms are employed to denote a close intercourse; but **Fellowship** is said of men as individuals, **Society** of them collectively; we should be careful not to hold

fellowship with any one of bad character, or to join the society of those who profess bad principles.

The becomes it me To wear at once thy garter and thy chains, Though by my former dignity I swear, That, were I reinstated in my throne, Thus to be joind in *followship* with the Would be the first ambition of my soul. GELERT WEST.

Unhappy he! who from the first of joys, Society, cut off, is left alone, Amid this world of death.—THOMSON.

Felon, v. Criminal.

Female, Feminine, Effeminate.

Female is said of the sex itself, and Feminine of the characteristics of the sex. Female is opposed to male, feminine to mascu-

In the *female* character we expect to find that which is *feminine*. The *female* dress, manners, and habits, have engaged the atten-tion of all essayists, from the time of Addison to the present period.

The feminine is natural to the female ; the effeminate is unnatural to the male. A feminine atr and voice, which is truly grateful to the observer in the one sex, is an odious mark of effeminacy in the other. Beauty and delicacy are feminine properties; robustness and vigour are masculine properties ; the former therefore when discovered in a man entitle him to the epithet of effeminate.

Once more her haughty soul the tyrant bends, To prayers and mean submissions she descends; No female arts or aids she left untried. Nor counsels unexplor'd, before she died.—DRYDEN.

Her heav'nly form Angelic; but more soft and *feminine* 1 Her graceful innocence,—MILTON.

Our martial ancestors, like some of their modern suc-cessors, had no other amusement (but hunting) to enter-tain their vacant hours; despising all arts as effeminate. -BLACKSTONE.

Feminine, v. Female.

Fence, Guard, Security.

Fence, from the Latin *fendo*, to fend or keep off, denotes that which serves to prevent the attack of an external enemy. Guard, which is but a variety of ward, from the German wahren to see, and wachen to watch, sig-nifies that which keeps from any danger. Security implies that which secures or prevents injury, mischief, and loss.

A fence in the proper sense is an inaminate object; a guard is a living agent; the former is of permanent utility, the latter acts to a partial extent: in the figurative sense they retain the same distinction. Modesty is a fence to a woman's virtue; the love of the subject is the monarch's greatest safeguard. There are prejudices which favour religion and subordination, and act as fences against the introduction of licentious principles into the juve-nile or unenlightened mind; a proper sense of an overruling providence will serve as a guard to prevent the admission of improper thoughts. The guard only stands at the entrance, to prevent the ingress of evil : the security stops up all the avenues, it locks up with firmness. A guard serves to prevent the ingress of every thing that may have an evil intention or

tendency: the security rather secures the possession of what one has, and prevents a loss. A king has a guard about his person to keep off all violence.

Whatever disregard certain modern refiners of morality may attempt to throw on all the instituted means of public religion, they must in their lowest view be con-sidered as the out-guards and *fences* of virtuous conduct. BLAIR.

Let the heart be either wounded by sore distress, or agitated by violent emotions; and you shall presently see that virtue without religion is inadequate to the government of life. It is destitute of its proper guard, of its firmest support, of its chief encouragement.-BLAIR.

Goodness from its own nature hath this security, that it brings men under the danger of no law.-TILLOTSON.

Fermentation, v. Ebullition.

Ferocious, Fierce, Savage.

Ferocious and Fierce are both derived from the Latin ferox, which comes from fera, a wild beast.

Savage, v. Cruel.

Ferocity marks the untamed character of a cruel disposition : fierceness has a greater mixture of pride and anger in it, the word *fiers* in French being taken for haughtiness : savageress marks a more permanent, but not so violent a sentiment of either cruelty or anger as the two former. *Ferocity* and *ferceness* are in common applied to the brutes, to designate their natural tempers: sarage is mostly em-ployed to designate the natural tempers of man, when uncontrolled by the force of reason and a sense of religion. *Ferocity* is the natural characteristic of wild beasts; it is a delight in blood that needs no outward stimulus to call it into action; but it displays itself most strikingly in the moment when the animal is going to grasp, or when in the act of devouring, its prey: *ferceness* may be provoked in many creatures, but it does not discover itself unless roused by some circumstance of aggravation; many animals become fierce by being shut up in cages, and exposed view of spectators : savageness is as natural a temper in the uncivilized man as ferocity or fierceness in the brute ; it does not wait for an enemy to attack, but is restless in search of some one whom it may make an enemy, and have an opportunity of destroying. It is an easy transition for the savage to be-come the *ferocious* cannibal, glutting himself in the blood of his enemies, or the fierce antagonist to one who sets himself up in opposition to him.

In an extended application of these terms, they bear the same relation to each other : the countenance may be either *ferocious*, *fierce*, or *savage*, according to circumstances. A robber who spends his life in the act of unlawfully shedding blood acquires a ferocity of countenance: a soldier who follows a predatory and desultory mode of warfare betrays the licentiousness of his calling, and his undisciplined temper, in the *fierceness* of his countenance : the tyrant whose enjoyment consists in inflicting misery on his dependents or subjects evinces the savageness of his temper by the savage joy with which he witnesses their groans and tortures.

FERTILE.

The ferocious character of Moloch appears both in the battle and the council with exact consistency.-JOHN-

The weary winds sink, breathless. But who knows What *fiercer* tempest yet may shake this night?

THOMSON. Nay, the dire monsters that infest the food, By nature dreadful, and athirst for blood, His will can calm, their *surage* tempers bind, And turn to mild protectors of mankind.-YOUNS.

Ferryman, v. Waterman.

Fertile, Fruitful, Prolific.

Fertile, in Latin *fertilis*, from *fero* to bear, signifies capable of bearing or bringing to

Fruitful signifies full of fruit, or containing within itself much fruit.

Prolific is compounded of proles and facio to make a progeny.

Fertile expresses in its proper sense the faculty of sending forth from itself that which is not of its own nature, and is peculiarly ap-plicable to the ground which causes every thing within itself to grow up. Fruitful expresses a state containing or possessing abundantly that which is of the same nature ; it is, therefore, peculiarly applicable to trees, plants, vegetables, and whatever is said to bear fruit. Prolific expresses the faculty of generating; it conveys therefore the idea of what is creative, and is peculiarly applicable to animals. We may say that the ground is either fertile or fruitful, but not prolific: we may speak of a female of any species being fruitful and prolipic, but not fertile ; we may speak of nature as being fruitful, but neither fertile nor prolific. A country is *fertile* as it respects the quality of the soil; it is *fruitful* as it respects the abundance of its produce : it is possible, therefore, for a country to be *fruitful* by the industry of its inhabitants, which was not *fertile* by nature.

An animal is said to be fruitful as it respects the number of young which it has; it is said to be *prolific* as it respects its generative power. Some women are more fruitful than others; but there are many animals more prolific than human creatures. The lands in Egypt are rendered *fertile* by means of mud which they receive from the overflowing of the Nile : they consequently produce harvests more fruit/ul than in almost any other coun-try. Among the Orientals barrenness was reckoned a disgrace, and every woman was ambitious to be *fruitful*: there are some insects particularly amongst the noxious tribes, which are so *prolife*, that they are not many hours in being before they begin to

In the figurative application they admit of a similar distinction. A man is fertile in expedients who readily contrives upon the spur of the occasion : he is fruitful in resources who has them ready at his hand; his brain is prolific if it generates an abundance of new conceptions. A mind is *fertile* which has powers that admit of cultivation and expansion : an imagination is fruitful that is rich in stores of imagery : a genius is *prolific* that is rich in invention. Females are *fertile* in expedients and devices; ambition and avarice FICTION.

are the most fruitful sources of discord and misery in public and private life; novelwriters are the most prolitic class of authors.

Why should I mention those, whose oozy soil Is render'd fertile by the o'erflowering Nile,-JENYNS,

When first the soil receives the *fruitful* seed, Make no delay, but cover it with speed.-DRYDEN.

And where in pomp the sun-burnt people ride On painted barges o'er the teening tide, Which pouring down from Ethiopian lands, Makes green the soil, with alime and black prolific sands -DRYDEN.

To every work Warburton brought a memory full fraught, together with a fancy fertile of combinations.-

The philosophy received from the Greeks has been fruit-ful in controversies, but barren of works,-BACON.

Parent of light 1 all-seeing sun, Prolific beam, whose rays dispense The various gifts of Providence.-GAY.

Fervour, Ardour.

Fervour, from *ferveo* to boil, is not so violent a heat as Ardour, from *ardeo* to burn. The affections are properly fervent; the passions are ardent : we are fervent in feeling, and ardent in acting; the fervour of devotion may be rational; but the ardour of zeal is mostly be rational, but the brown of zear is mostly intemperate. The first martyr, Stephen, was filled with a holy *ferrowr*; St. Peter, in the *ardowr* of his zeal, promised his master to do more than he was able to perform.

The joy of the Lord is not to be understood of high rap-tures and transports of religious *fervour*.—BLAIR.

Do men hasten to their devotions with that ardour that they would to a lewd play ?-SOUTH.

Festival, v. Feast.

Festivity, Mirth.

There is commonly Mirth with Festivity, but there may be frequently mirth without festivity. The festivity lies in the outward circumstances; mirth in the temper of the mind. Festivity is rather the producer of mirth than the mirth itself. Festivity includes the social enjoyments of eating, drinking, dancing, cards, and other pleasures; mirth includes in it the buoyancy of spirits, which is engendered by a participation in such pleasures.

Pisistratus, fearing that the *festivity* of his guests would be interrupted by the misconduct of Thrasippus, rose from his seat, and intreated him to stay.--CUMBER-

Low lies that house where nut-brown draughts inspir'd, Where greybeard *mirth* and smiling toil retir'd. GOLDSMITH.

To Fetch, v. To bring.

Fetter, v. Chain.

Feud, v. Quarrel.

Fickle, v. Changeable.

Fiction, Fabrication, Falsehood.

Fiction is opposed to what is real ; Fabrication and Falsehood to what is true. Fiction relates what may be though not what is : fabrication and falsehood relate what is not as what is, and vice-versâ. Fiction serves for amusement and instruction : *fabrication* and *falsehood* serve to mislead and deceive. *Fiction* and fabrication both require invention : falsehood consists of simple contradiction. The fables of Æsop are fictions of the simplest kind, but

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yet such as required a peculiarly lively fancy and inventive genius to produce : the fabrication of a play as the production of Shakespeare's pen was once executed with sufficient skill to impose for a time upon the public credulity : a good memory is all that is necessary in order to avoid uttering *falsehoods* that can be easily contradicted and confuted. In an extended sense of the word *fiction* it approaches still nearer to the sense of fabricale, when said of the fictions of the ancients, which were delivered as truth, although admitted now to be false : the motive of the narrator is what here constitutes the difference; namely, that in the former case he believes what he relates to be true, in the latter he knows it to be false. The heathen mythology consists principally of the fictions of the poets; newspapers commonly abound in fabrication.

As epithets fictitious and false are very closely allied: for what is fictitious is false though all that is false is not fictitious: the fictitious is that which has been feigned, or falsely made by some one; the false is simply that which is false by the nature of the thing: the fictitious account is therefore the invention of an individual, whose veracity is thereby impeached; but there may be many false accounts unintentionally circulated.

All that the Jews tell us of their twofold Messiah is a mere fiction, framed without as much as a pretence to any foundation to Scripture for it.-PRIDEAUX.

With reason has Shakespeare's superiority been asserted the fabrication of his preternatural machines,in the fabrica CUMBERLAND.

When speech is employed only as the vehicle of false-ood, every man must disunite himself from others,-

Fictitious. v. Artful.

Fidelity, v. Faith.

Fierce, v. Ferocious.

Fiery, v. Hot.

Figure, Metaphor, Allegory, Emblem, Symbol, Type.

Figure in Latin figura, from fingo to feign, signifies any thing painted or feigned by the mind.

Metaphor, in Greek μεταφορια, from μεταφερω to transfer, signifies a transfer of one object to another.

Allegory, in Greek allyyopia, from allos another, and ayopeve to relate, signifies the relation of something under a borrowed term.

Emblem, in Greek $\epsilon \mu \beta \lambda \eta \mu a$, from $\epsilon \mu \beta a \lambda \lambda \omega$ to impress, signifies the thing stamped on as a mark.

Symbol, from the Greek συμβαλλω to consider attentively, signifies the thing cast or conceived in the mind, from its analogy to represent something else.

Type, in Greek TUROS, from TURTW to strike or stamp, signifies an image of something that is stamped on something else.

Likeness between two objects, by which one is made to represent the other, is the common idea in the signification of these terms. Figure is the most general of these terms, comprehending every thing which is figured.

by means of the imagination; the rest are but modes of the *figure*. The figure consists either in words or in things generally : we may have a figure in expression, a figure on paper, a figure on wood or stone, and the like. It is the business of the imagination to draw figures out of any thing ; the metaphor and allegory consist of a representation by means of words only : the figure, in this case, is any representation which the mind makes to itself of a resemblance between objects, which is properly a *figure* of thought, which when clothed in words is a *figure* of speech : the *metaphor* is a *figure* of speech of the simplest kind, by which a word acquires other meanings besides that which is originally affixed to it ; as when the term head, which properly signifies a part of the body, is applied to the leader of an army The allegory is a continued metaphor where attributes. modes, and actions, are applied to the objects thus *figured*, as in the *allegory* of sin and death in Milton.

The emblem is that sort of figure of thought by which we make corporeal objects to stand for moral properties ; thus the dove is represented as the emblem of meekness, or the beehive is made the emblem of industry : the symbol is that species of emblem which is converted into a constituted sign among men; thus the olive and laurel are the symbols of peace, and have been recognized as such among barbarous as well as enlightened nations. The type is that species of emblem by which one object is made to represent another mystically; it is, therefore, only employed in religious matters, particularly in relation to the coming, the office, and the death of our Saviour; in this manner the offering of Isaac is considered as a type of our Saviour's offering himself as an atoning sacrifice.

The spring bears the same figure among the seasons of the year, that the morning does among the divisions of the day, or youth among the stages of life.—ADDISON.

No man had a happier manner of expressing the affec-tions of one sense by *metaphors* taken from another than Milton-BURKE.

Virgil has cast the whole system of Platonic philosophy, so far as regards the soul of man, into beautiful *allegories*. —ADDISON.

The stork's the emblem of true piety .- BEAUMONT.

I need not mention the justness of thought which is observed in the generation of these symbolical persons (in Milton's allegory of sin and death) — ADDISON.

All the remarkable events under the law were types of Christ.-BLAIR.

Figure, v. Form.

Filthy, v. Nasty.

Final, Conclusive.

Final, in French final, Latin finalis, from finis the end, signifies having an end.

Conclusive (v. Conclusive) signifies shut-

ting up, or coming to a conclusion. Final designates simply the circumstance of being the last; conclusive the mode of finish-ing or coming to the last: a determination is final which is to be succeeded by no other; a reasoning is *conclusive* that puts a stop to farther question. The *final* is arbitrary; it depends upon the will to make it so or not: the conclusive is relative; it depends upon the circumstances and the understanding : a person gives a final answer at option ; but in order to make an answer conclusive it must be satisfactory to all parties.

Neither with us in England hath there been (till very lately) any final determination upon the right of authors at the common law.-BLACKSTONE.

I hardly think the example of Abraham's complaining, that unless he had some children of his body, his steward Elicer of Danascus would be his heir, is quite conclusive to shew that he made him so by will, -BLACKSTONE.

Final, v. Last.

To Find, Find Out, Discover, Espy, Descry.

Find, in German finden, &c., is most probably connected with the Latin venio, signifying to come in the way.

Discover, v. To detect.

Espy, in French espier, comes from the Latin espicio, signifying to see a thing out.

Descry, from the Latin *discerno*, signifies to distinguish a thing from others.

To find signifies simply to come within sight of a thing, which is the general idea attached to all these terms : they vary, however, either in the mode of the action or in the object. What we *find* may become visible to us by accident, but what we find out is the result of an effort. We may find any thing as we pass along in the streets; but we find out mistakes in an account by carefully going over it, or we find out the difficulties which we meet with in learning, by redoubling our diligence. What is *jound* may have been lost to ourselves, but visible to others. What is *discovered* is always remote and unknown, and when *discovered* is something new. A piece of money may be found lying on the ground ; but a mine is dis-covered under ground. / When Captain Cook discovered the islands in the South Sea, many plants and animals were found. What is not discoverable may be presumed not to exist; but that which is found may be only what has been lost. What has once been discovered can-not be discovered again; but what is found may be many times found. Find out and discover differ principally in the application; the former being applied to familiar, and the latter to scientific objects ; scholars find out what they have to learn; men of research dis-cover what escapes the notice of others.

To espy is a species of finding out, namely, to find out what is very secluded or retired; and descry is a species of discovering, or observing at a distance, or among a number of objects. An astronomer discovers fresh stars or planets; he finds those on particular occasions which have been already discovered. A person finds out by continued enquiry any place to which he had been wrong directed : he espies an object which lies concealed in a corner or secret place : he descries a horseman coming down a hill

Find and discover may be employed with re-gard to objects, either of a corporeal or intellectual kind ; espy and descry only with regard to sensible objects of corporeal vision : find, either for those that are external or internal; discover, only for those that are external. The distinction between them is the same as before; we find by simple enquiry; we discover by reflection and study; we find or find out the

motives which influence a person's conduct; we discover the reasons or causes of things: the finding serves the particular purpose of the finder; the discovery serves the purpose of science, by adding to the stock of general knowledge

FIND.

When find is used as a purely intellectual operation, it admits of a new view, in relation both to discover and to invent, as may be seen in the following article.

He finds the fraud, and with a smile demands, On what design the boy had bound his hands.

Socrates, who was a great admirer of Cretan institu-tions, set his excellent wit to *find out* some good cause and use of this evil inclination (the love of boys).—WALSH.

Cunning is a kind of short-sightedness that *discovers* the minutest objects which are near at hand, but is not able to discern things at a distance.—ADDISON.

There Agamemnon, Priam here he spics, And fierce Achilles, who both kings defies.-DRYDEN.

Through this we pass, and mount the tower from whence, With unavailing arms, the Trojans make defence; From this the trembling king had oft *descried* The Grecian camp, and saw their navy ride.—DEVDEN.

To Find, Find Out, Discover, Invent.

Find, v. To find.

Discover, v. To discover.

Invent, in Latin inventum from invenio, signifies to come at or light upon.

To find or find out is said of things which do not exist in the forms in which a person finds them : to discover is said of that which exists in an entire state : *invent* is said of that which is new made or modelled. The merit of *find*ing or inventing consists in newly applying or modifying the materials, which exist separately; the merit of discovering consists in removing the obstacles which prevent us from knowing the real nature of the thing : imagination and industry are requisite for finding or inventing; acuteness and penetration for discovering. A person finds reasons for justify-ing himself: he discovers traits of a bad disposition in another. Cultivated minds find sources of amusement within themselves, or a prisoner finds means of escape. Many traces of a universal deluge have been discovered ; the physician discovers the nature of a particular disorder.

Find is applicable to the operative arts : invent to the mechanical ; discover to the specu-We speak of finding modes for performlative. ing actions, and effecting purposes ; of inventing machines, instruments, and various mat-ters of use or elegance; of *discovering* the operations and laws of nature. Many fruitless attempts have been made to find the longitude : men have not been so unsuccessful in finding out various arts, for communicating their thoughts, commemorating the exploits of their nations, and supplying themselves with luxuries; nor have they failed in every species of machine or instrument which can aid their purpose. Harvey *discovered* the circulation of the blood : Toricelli discovered the gravity of the air : by geometry the properties of figures are discovered; by chemistry the properties of compound substances: but the geometrician finds by reasoning the solution of any problem; or by investigating, he finds out a clearer method of solving the same problems; or he invents an instrument by which the proof can be deduced from ocular demonstration. Thus the astronomer discovers the motions of the heavenly bodies, by means of the telescope which has been invented.

Long practice has a sure improvement found, With kindled fires to burn the barren ground, DRYDEN,

Since the harmonic principles were discovered, music has been a great independent science.-SEWARD.

The size of gods and men, with hard decrees, Forbids our plenty to be bought with ense; Himself *insented* first the shning share, And whetted human industry by care.—DRYDEN.

To Find Fault With, Blame, Object To.

All these terms denote not simply feeling, but also expressing dissatisfaction with some person or thing. To Find Fault with sigperson or thing; to Find Fault with sig-nifies here to point out a fault, either in some person or thing; to Blame is said only of the person; O bject is applied to the thing only : we find fault with a person for his be-haviour; we find fault with our seat, our conveyance, and the like; we blame a person for his temerity or his improvidence; we object to a measure that is proposed. We find fault with or blame that which has been done; we object to that which is to be done.

Finding fault is a familiar action applied to matters of personal convenience or taste; blame and object to, particularly the latter, are applied to serious objects. Finding fault is often the fruit of a discontented temper; there are some whom nothing will please, and who are ever ready to find fault with whatever comes in their way: blane is a matter of dis-cretion; we blane frequently in order to correct: objecting to is an aftair either of caprice or necessity; some capriciously object to that which is proposed to them merely from a spirit of opposition ; others object to a thing from substantial reasons.

Tragi-comedy you have yourself found fault with very justly .-- BUDGELL.

It is a most certain rule in reason and moral philosophy, that where there is no choice, there can be no blame.-

To Find Out, v. To find (descry). To Find Out, v. To find (invent).

Fine, v. Beautiful.

Fine, Delicate, Nice.

It is remarkable of the word Fine (v. Beautiful), that it is equally applicable to large and small objects: **Delicate**, in Latin delicatus, from deliciæ delights, and delicio to allure, is applied only to small objects. *Fine*, in the natural sense, denotes smallness in general. Delicate denotes a degree of fineness that is agreeable to the taste. Thread is said to be fine as opposed to the coarse and thick ; silk is said to be *delicate*, when to *fineness* of texture it adds softness. The texture of a spider's web is remarkable for its fineness ; that of the ermine's fur is remarkable for its delicacy. In writing, all up-strokes must be fine ; but in superior writing they will be delicately fine. When applied to colours, the fine is coupled with the bold and strong; delicate with what

is faint, soft, and fair : black and red may be fine colours; white and pink delicate colours. The tulip is reckoned one of the *finest* flowers; the white moss-rose is a *delicate* flower. A fine painter delineates with boldness; but the artist who has a delicate taste, throws delicate. touches into the grandest delineations.

In their moral application these terms admit of the same distinction: the fine approaches either to the strong or to the weak; the delicate is a high degree of the fine ; as a fine thought, which may be lofty; or fine feel-ing, which is acute and tender; and delicate feeling, which exceeds the former in fineness. The French use their word *fin* only in the latter sense, of acuteness, and apply it merely to the thoughts and designs of men, answering either to our word subtle, as un homme fin, or neat, as une satire fine.

Every thing that results from nature alone lies out of the province of instruction; and no rules that I know of will serve to give a *fine* form, a *fine* voice, or even those *fine* feelings, which are amongst the first properties of an actor.-CUNBERLAND.

Chief, lovely Spring ! in thee and thy soft scenes The smilling God is seen : which earth, and air, attest his bounty, which exalts. The brute creation to this *finer* thought. THOMSON.

Under this head of elegance I reckon those *delicate* and regular works of art, as elegant buildings or pieces of furniture.-BURKE.

Delicate is said of that which is agreeable to the sense and the taste; Nice to what is agreeable to the appetite : the former is a term of refinement; the latter of epicurism and sensual indulgence. The *delicate* affords pleasure only to those whose thoughts and desires are purified from what is gross; the nice affords pleasure to the young, the ignorant, and the sensual: thus *delicate* food, *delicate* colours, delicate shapes and form, are always acceptable to the cultivated; a meal, a show, a colour, and the like, which suits its appetite, or meets its fancy, will be *nice* to a child. When used in a moral application *nice*,

which is taken in a good sense, approaches nearer to the signification of *delicate*. A person may be said to have a delicate ear in music, whose ear is offended with the smallest discordance; he may be said to have a nice taste or judgement in music, who scientifically discriminates the beauties and defects of different pieces. A person is *delicate* in his choice, who is guided by taste and feeling; he is nice in his choice, who adheres to a strict, rule.

A point in question may be either delicate or nice; it is delicate, as it is likely to touch the tender feelings of any party; it is nice, as it involves contrary interests, and becomes difficult of determination. There are *delicacies* of behaviour which are learnt by good breeding, but which minds of a refined cast are naturally alive too, without any particular learning; there are *niceties* in the law, which none but men of superior intellect can properly enter into and discriminate.

The commerce in the conjugal state is so *delicate*, that it is impossible to prescribe rules for it.—STEELE.

The highest point of good breeding, if any one can hit it, is to show a very *nice* regard to your own dignity, and, with that in your heart, to express your value for the man above you.-STEELE.

FIRE.

Fine, Mulct, Penalty, Forfeiture.

Fine, from the Latin finis the end or purpose, signifies, by an extended application, satisfaction by way of amends for an offence.

Mulct, in Latin mulcta comes from mulgeo to draw or wipe, because an offence is wiped off by money.

Penalty, in Latin *panalitas*, from *pana* a pain, signifies what gives pain by way of

Forfeiture, from forfeit, in French forfait, from forfaire, signifies to do away or lose by doing wrong.

The fine and mulct are always pecuniary; a penalty may be pecuniary : a forfeiture consis's of any personal property: the fine and mulct are imposed ; the *penalty* is inflicted or incurred ; the *forfeiture* is incurred.

The violation of a rule or law is attended with a fine or mulct, but the former is a term of general use; the latter is rather a technical term in law; a criminal offence incurs a penalty; negligence of duty occasions the

A fine or mulct serve either as punishment to the offender, or as an amends for the offence : a penalty always inflict some kind of pain as a punishment on the offender: a *forfeiture* is attended with loss as a punishment to the delinquent. Among the Chinese, all offences are punished with fines or flogging : the Roman Catholics were formerly subject to penalties if detected in the performance of their religious worship : societies subject their members to forfeitures for the violation of their laws.

Too dear a fine, ah much lamented maid ! For warring with the Trojans thou hast paid. DRYDEN.

For to prohibit and dispense, To find out or to make offence. To set what characters they please, And *mutcts* on sin, or godliness, Must prove a pretty thriving trade,—BUTLER.

It must be confessed, that as for the laws of men, grati-tude is not enjoined by the sanction of *penalties.*-SOUTH.

The Earl of Hereford, being tried secundum leges Nor-mannorum, could only be punished by a *forfeiture* of his inheritance.—TYRRWHITT.

In the Roman law, if a lord manumits his slave, gross ingratitude in the person so made free *forfeits* his free-dom.-SOUTH.

Finesse, v. Artifice.

Finical, Spruce, Foppish.

These epithets are applied to such as attempt at finery by improper means. The Fin-ical is insignificantly fine; the Spruce is laboriously and artfully fine; the Foppish is fantastically and affectedly fine. The finical is said mostly of manners and speech; the spruce is said of the dress; the *joppish* of dress and manners.

A finical gentleman clips his words and screws his body into as small a compass as possible to give himself the air of a delicate person : a spruce gentleman strives not to have a fold wrong in his frill or cravat, nor a hair of his head to lie amiss : a *foppish* gentleman seeks by extravagance in the cut of his clothes, and by the tawdriness in their ornaments, to render himself distinguished for finery. A little mind, full of conceit for itself. will lead a man to be finical : a vacant mind that is anxious to be pleasing will not object to the employment of rendering the person spruce : a giddy, vain mind, eager after ap-plause, impels a man to every kind of *foppery*.

At the top of the building (Blenheim house) are several cupolas and little turrets that have but an ill effect, and make the building look at once *finical* and heavy,-POPE.

Methinks I see thee spruce and fine, With coat embroider'd richly shine.-SWIFT. The learned, full of inward pride, The fops of outward show deride.-GAY.

To Finish, v. To close.

To Finish, v. To compleat.

Finished, v. Compleat.

Finite, Limited.

Finite, from *finis* an end, is the natural property of things; and Limited, from *fimes* a boundary, is the artifical property : the former is opposite only to the infinite; but the latter, which lies within the *finite*, is opposed to the *unlimited* or the *infinite*. This world is *finite*, and space *infinite*; the power of a prince is *limited*. It is not in our power to extend the bounds of the *finite*, but the *limited* is mostly under our control. We are *finite* beings, and our capacities are variously limited either by nature or circumstances.

Methinks this single consideration of the progress of a finite spirit to perfection will be sufficient to extinguish all envy in inferior natures, and all contempt in superior. -ADDISON.

Those complaints which we are apt to make of our limited capacity and narrow view, are just as unreason-able as the childish complaints of our not being formed with a microscopic eye.—BLAIR.

Fire, Heat, Warmth, Glow.

In the proper sense these words are easily distinguished, but not so easily in the im-proper sense; and as the latter depends prin-cipally upon the former, it is not altogether useless to enter into some explanation of their physical meaning.

Fire is with regard to Heat as the cause to the effect ; it is itself an inherent property in some material bodies, and when in action communicates heat : * fire is perceptible to us by the eye, as well as the touch : heat is perceptible only by the touch : we distinguish fire by means of the flame it sends forth, or by the changes which it produces upon other bodies; but we discover heat only by the sen-

sations which it produces in ourselves. Fire has within itself the power of com-municating heat to other bodies at a distance from it; but *heat*, when it lies in bodies without *fire*, is not communicable, or even perceptible, except by coming its contact with the body. *Fire* is producible in some bodies at pleasure, and when in action will communi-cate itself without any external influence ; but heat is always to be produced and kept in being by some external agency: fire spreads; but heat dies away. Fire is producible only in certain bodies; but heat may be produced

* Vide Eberhardt ; "Hitze, Feuer, Warme."

in many more bodies : fire may be elicited from a flint, or from wood, steel, and some few other materials ; but heat is producible, or exists to a greater or less degree, in all material

Heat and Warmth differ principally in degree; the latter being a gentle degree of the former. The term *heat* is, however, in its most extensive sense, applicable to that universal principle which pervades all nature, animate and inanimate, and seems to vivify the whole; it is this principle which appears either under the form of *fire*, or under the more commonly conceived form of heat, as it is generally understood, and as I have here considered it. *Heat* in this limited sense is less active than *fire*, and more active than *warmth*: the former is produced in bodies, either by the violent action of fire, as in the boiling of water, the melting of lead, or the violent friction of two hard bodies ; the latter is produced by the simple expulsion of cold, as in the case of feathers, wool, and other

Heat may be the greatest possible remove, but warmth may be the smallest possible remove from cold ; the latter is opposed to coolness, which borders on cold. Heat is that which to our feelings is painful; but warwith is that which is always grateful. In animate bodies fire cannot long exist, as it is in its nature consuming and destructive; it is incompatible with animal life; *heat* will not exist, unless when the body is in a diseased or disordered state; but warmth is that portion of heat which exists in every healthy subject: by this the hen hatches and rears her young, by this the operation of gestation is carried on in the female. Glow is a partial heat or warmth which exists, or is known to exist, mostly in the human frame; it is commonly produced in the body when it is in its most vigorous state, and its nerves are firmly braced by the

From the above analysis the figurative application of these terms, and the grounds upon which they are so employed, will be easily discerned. As *fire* is the strongest and most active principle in nature, which seizes everything within its reach with the greatest possible rapidity, genius is said to be possessed of *fire*, which flies with rapidity through all the regions of thought, and forms the most lively images and combinations; but when fire is applied to the eye or the looks, it borrows its meaning from the external property of the flame, which is very aptly depicted in the eye or the looks of lively people. As heat is always excessive and mostly violent, those commotions and fermentations of the mind which flow from the agitation of the passions, particularly of the angry passions, is termed heat. As warmth is a gentle and grateful property, it has with most propriety been ascribed to the affections. As glow is a partial but vivid feeling of the body, so is friendship a strong but particular affection of the mind: hence the propriety of ascribing a glow to friend-

Age damps the fire of the poet. Disputants in the heat of the contest are apt to forget all the forms of good breeding. A man of tender moral feelings speaks with warmth of a noble action, or takes a warm interest in the concerns of the innocent and the distressed. A youth in the full glow of friendship feels himself prepared to make any sacrifices in supporting the cause of his friend.

That modern love is no such thing As what those ancient poets sing, A fire celestial, chaste, refin'd.—SWIFT.

The heat of Milton's mind might be said to sublimate his learning, -JOHNSON.

I fear I have pressed you farther upon this occasion than was necessary : however, I know you will excuse my warmth in the cause of a friend,-MELMOTH'S LETTERS OF CICERO TO CZESAR.

The frost-concocted glebe Draws in abundant vegetable soul, And gathers vigour for the coming year; A stronger glow sits on the lively check Of ruddy fire.—THOMSON.

Firm, Fixed, Solid, Stable.

Firm, v. Constancy.

Fixed denotes the state of being fixed.

Solid, in Latin solidus, comes from solum the ground, which is the most solid thing existing.

Stable, v. Constancy.

That is *firm* which is not easily shaken; that is *fixed* which is fastened to something else, and not easily torn ; that is solid which is able to bear, and does not easily give way; that is stable which is able to make a stand against resistance, or the effects of time. A pillar which is firm on its base, fixed to a wall made of solid oak, is likely to be stable. A man stands firm in battle who does not flinch from the attack : he is fixed to a spot by the order of his commander. An army of *firm* men form a solid mass, and by their heroism may deserve the most stable monument that can be erected.

In the moral sense, firmness is used only for the purpose, or such actions as depend on the purpose; *fixed* is used either for the mind, or for outward circumstances, *solid* is applicable to things in general, in an absolute sense ; stable is applicable to things in a relative sense. Decrees are more or less firm, according to the source from which they spring; none are firm, compared with those which arise from the will of the Almighty : laws are *fixed* in pro-portion as they are connected with a constitution in which it is difficult to innovate. That which is solid is so of its own nature, but does not admit of degrees : a solid reason has within itself an independent property, which cannot be increased or diminished. That which is stable is so by comparison with that which is of less duration ; the characters of some men are more stable than those of others ; youth will not have so stable a character as manhood.

A friendship is firm when it does not depend upon the opinion of others; it is fixed when the choice is made and grounded in the mind ; it is solid when it rests on the only solid basis of accordancy in virtue and religion; it is stable when it is not liable to decrease or die away with time.

In one firm orb the bands were rang'd around, A cloud of heroes blacken'd all the ground.—POPE Unmov'd and silent, the whole war they wait, Serenely dreadful, and as fix'd as fate.-POPE. But these fantastic errors of our dream Lead us to solid wrong .- COWLEY.

The prosperity of no man on earth is stable and sured .-- BLAIR.

Firm. v. Hard.

Firmness, v. Constancy.

Fit, v. Becoming.

Fit, Apt, Meet.

Fit (v. Becoming) is either an acquired or a natural property; Apt, in Latin *aptus*, from the Greek $a\pi\tau\omega$ to connect, is a natural pro-perty; Meet, from to meet or measure, signifying measured, is a moral quality. A house is fit for the accommodation of the family according to the plan of the builder ; the young mind is apt to receive either good or bad im-pressions. Meet is a term of rare use, except in spiritual matters or in poetry : it is meet to offer our prayers to the supreme disposer of all things.

Nor holy rapture wanted they to praise Their maker in fit strains pronounc'd or sung

MILTON. If you hear a wise sentence or an *apt* phrase commit it to your memory.—SIR HENRY SIDNEY.

o your memory.—one means the brute My image, not imparted to the brute Whose fellowship therefore not *unmeet* for thee, Good reason was thou freely shouldst dislike. MILTON.

Fit, v. Expedient.

To Fit, Equip, Prepare, Qualify.

To Fit (v. Fit, becoming) signifies to adopt means in order to make *fit*, and conveys the general sense of all the other terms; they differ principally in the means and circumstances of fitting : to Equip is to fit out by furnishing the necessary materials : to Pre-pare, from the Latin prepare, compounded of pre and pare to get before hand, is to take st ps for the purpose of *fitting* in future : to Qualify, from the Latin *qualifico*, or *facio* and qualis, to make a thing as it should be, is to fit or furnish with the moral requisites.

To fit is employed for ordinary cases; to equip is employed only for expeditions: a house is fitted up for the residence of a family; a vessel is equipped with every thing requisite for a voyage: to fit is for an immediate pur-pose; to prepare is for a remote purpose. A person fits himself for taking orders when he is at the university : he prepares himself at school before he goes to the university. To fit is to adopt positive and decisive measures : to prepare is to use those which are only pre-carious: a scholar *fits* himself for reading Horace by reading Virgil with attention; he prepares for an examination by going over what he has already learnt. To *fit* is said of every thing, both in a natural and a moral

sense: to qualify is used only in a moral sense. Fit is employed mostly for acquirements which are gained by labour ; qualify for those which are gained by intellectual exertion : a youth fits himself for a mechanical business by working at it; a youth *qualifies* himself for a profession by following a particular course of studies.

With long resounding cries they urge the train, To fit the ships and launch into the main.—POPE.

The religious man is *equipped* for the storm as well as the calm in this dubious navigation of life.-BLAIR.

Automedon and Alcimus prepare Th' immortal coursers and the radiant car.-POPE. "He that cannot live well to-day," says Martial, "will be less qualified to live well to-morrow."-JOHNSON.

To Fit, Suit, Adapt, Accommodate, Adjust.

Fit signifies to make or be fit (v. Becoming). Suit signifies to make or be suitable (v. To

Adapt, from aptus fit, signifies to make fit for a specific purpose.

Accommodate signifies to make commodious (v. Commodious).

Adjust signifies to.make a thing just as it is desired to be.

To fit is to provide one's self with the requisite qualification; to suit is to provide the thing with the suitable or agreeable qualities : thing which the strategies of affective quarkers, we get ourselves for the thing : we suit the thing to ourselves. A good ducation fl(s a person for any office or station; an easy and contented mind is easily suited with the things that offer. To fit, in the intransitive sense, is said of things in general as they respect each other; suit is mostly of things as they respect the moral agent. In the mechanical and literal sense, things fit each other, as the shoe fits the foot, or the coat the body; and also in the moral sense, there is a manifest fitness in all things which we term right and just; things, whether of a corporeal or spiritual nature, are said to suit the taste of a person ; thus, a particular house, situation, company, and the like, may suit one person more than another.

To adapt is a species of fitting : to accommodate is a species of suiting ; both applied to the moral actions of conscious beings. Adaptation is an act of the judgement; accommodation is an act of the will: we adapt by an exercise of discretion ; we accommodate by a management of the humours : an adaptation does not interfere with our interests; but an accommodation always supposes a sacrifice : we adapt our language to the understandings of our hearers; we accommodate ourselves to the humours of others. The mind of an infinitely wise Creator is clearly evinced in the world. by the universal adaptation of means to their ends : a spirit of accommodation is not merely a characteristic of politeness : it is of sufficient importance to be ranked among the Christian duties.

Then meditates the mark : and couching low, Fits the sharp arrow to the well-strung bow.-POPE.

Ill suits it now the joys of love to know, Too deep my anguish, and too wild my wee.-POPE.

It may not be a useless enquiry, in what respects the love of novelty is peculiarly *adapted* to the present state. --GROVE.

It is in his power so to *adapt* one thing to another, as to-fulfil his promise of making all things work together for good to those who love him.—BLAIR.

It is an old observation which has been made of politiclans, who would rather ingratiate themselves with their sovereigns, than promote his real service, that they accommodate their counsels to his in linations.-ADDF-

Accommodate and adjust are both applied to the affairs of men which require to be kept, or put, in right order : but the former implies the keeping as well as putting in order: the

latter simply the putting in order. Men accommodate each other, that is, make things commodious for each other; but they adjust things either for themselves or for others. Thus they accommodate each other in pecuniary matters; or they adjust the ceremonial of a visit. On this ground we may say that a difference is either accommodated or adjusted : for it is accommodated, inasmuch as the parties yield to each other; it is *adjusted*, inasmuch as that which was wrong is set right.

When things were thus far adjusted towards a peace, all other differences were soon accommodated.-ADDISON.

Fitted, v. Competent.

To Fix, Fasten, Stick.

Fix, v. To fix, settle.

Fasten is to make fast.

Stick is to make stick (v. Stick).

Fix is a generic term ; fasten and stick are but modes of *fixing* : we *fix* whatever we make to remain in a given situation; we fusten if we fix it firmly: we stick when we fix a thing by means of *slicking*. A post is *fixed* in the ground; it is *fastened* to a wall by a nail; it is *slick* to another board by means of glue. Shelves are fixed : a horse is fastened to a gate : bills are stuck. What is fixed may be removed in various ways : what is fastened is removed by main force : what is stuck must be separated by contrivance.

> On mules and dogs the infection first began. And last the vengeful arrows $\pi x^{\prime}d$ in man. – POPE. And hast the vengenu throws new an As the bold hound that gives the lion chace, With beating boson, and with eager pace. Hangs on his haunch, or *fastens* on his heels, Guards as he turns, and circles as he wheels. POPE.

Some lines more moving than the rest, Stuck to the point that pierc'd her breast.—SWIFT.

To Fix, Settle, Establish.

Fix, in Latin fixi perfect of figo, and in Greek $\pi\eta\gamma\omega$, signifies simply to make to keep its place.

Settle, which is a frequentative of set, signifies to make to sit or be at rest.

Establish, from the Latin stabilis, signi-

fies to make stable or keep its ground. Fix is the general and indefinite term : to settle and establish are to fix strongly. Fix and settle are applied either to material or spiritual objects, establish only to moral objects. A post may be fixed in the ground in any manner, but it requires time for it to settle. A person may either fix himself, settle himself, or establish kimself: the first case refers simply to his taking up his abode, or choosing a certain spot ; the second refers to his permanency of stay; and the third to the business which he raises or renders permanent.

The same listinction exists between these words in their faither application to the con-duct of men. We may f l x one or many points, important or unimportant,-it is a mere act of the will ; we settle many points of importance ; it is an act of deliberation : thus we fix the day and hour of doing a thing; we settle the affairs of our family : so likewise to jix is properly the act of one ; to settle may be the joint

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act of many : thus a purent fixes on a business for his child, or he settles the marriage contract with another parent. To fix and settle are personal acts, and the objects are mostly of a private nature: but *establish* is an indirect action, and the object mostly of a public nature : thus we fix our opinions ; we settle our minds; or we are instrumental in establishing laws, institutions, and the like. It is much to be lamented that any one should remain unsettled in his faith ; and still more so, that the best form of faith is not universally established.

While wavering councils thus his mind engage, Fluctuates in doubtful thought the Pylian sage, To join the host or to the gentral haste. Debating long, he *fixes* on the last.—POPE.

Warm'd in the brain the brazen weapon lies, And shades eternal settle o'er his eyes .- POPE.

I would establish but one general rule to be observed in all conversation, which is this, that "men should not talk to please themselves, but those that hear them."-STEELE

To Fix, Determine, Settle, Limit.

To Fix (v To fix, settle) is here the general term; to **Determine** (v. To decide); to **Settle** (v. To fix); to **Limit** (v. To bound); are here modes of fixing. They all denote the acts of conscious agents, but differ in the object and circumstances of the action; we may fix any object by any means, and to any point, we may hx material objects or spiritual objects, we may fix either by means of our senses, or our thoughts; but we can determine only by means of our thoughts. To fix, in distinction from the rest, is said in regard to a single point or a line; but to determine is always said of one or more points, or a whole: we fix where a thing shall begin; but we de-termine where it shall begin, and where it shall end, which way, and how far it shall go, and the like : thus, we may fix our eye upon a star. or we fix our minds upon a particular branch of astronomy; but we determine the distance of the heavenly bodies, or the specific gravity of bodies, and the like, upon philosophical prin-So in morals we may fix the day and ciples. hour ; but we determine the mode of doing.

Determine is to settle as a means to the end : we commonly determine all subordinate matters, in order to settle a matter finally : thus, the determination of a single cause will The serve to settle all other differences. determination respects the act of the individual who fixes certain points and brings them to a term; the settlement respects simply the con-clusion of the affair, or the termination of all dispute and question.

To determine and limit both signify to fix boundaries; but the former respects only such boundaries as are drawn by the mind within itself, as we determine the height, length, or breadth of an object, or we determine a question; but limit is employed upon visible objects, and the process of the action itself is rendered visible, as when we limit a price, or limit our time.

In a rotund, whether it be a building or a plantation, you can no where fix a boundary – BURKE.

Your first care must be to acquire the power of fixing your thoughts.-BLAIR.

One had better settle on a way of life that is not the

very best we might have chosen, than grow old without determining our choice .- ADDISON.

Religion settles the pretensions and otherwise interfer-ing interests of mortal men.-ADDISON.

How can we bind or *limit* his decree By what our ear has heard or eye may see ?-PRIOR.

Fixed, v. Firm.

To Flag, Droop, Languish, Pine.

To Flag is to hang down loose like a flag. Droop, v. To fall.

To Languish is to become or continue languid (v. Faint).

To Pine, from the German pein, pain, is to be or continue in pain.

In the proper application, nothing *flags* but that which can be distended and made to flutter by the wind as the leaves of plants when they are in want of water or in a weakly condition; hence figuratively the spirits are said to *flag* : nothing is said to *droop* but that the head of which *flags* or *drops*; the snowdrop droops, and flowers will generally droop from excess of drought or heat: the spirits in the same manner are said to droop, which expresses more than to flag; the human body also droops when the strength fails : languish is a still stronger expression than droop, and is applicable principally to persons; some languish in sickness, some in prison, and some in a state of distress: to pine is to be in a state of wearing pain which is mostly of a mental nature; a child may *pine* when absent from all its friends, and supposing itself deserted.

It is variety which keeps alive desire, which would otherwise *flag.*—SOUTH.

Shrunk with dry famine, and with toils deelin'd, The *drooping* body will desert the mind.-POPE.

How finely has the poet told us that the sick persons inquished under lingering and incurable distempers.-ADDISON.

From beds of raging fire to starve in ice Their soft ethereal warmth, there to pine, Immoveably infix'd.-MILTON.

Flagitious, v. Heinous.

Flame, Blaze, Flash, Flare, Glare.

Flame, in Latin flamma, from the Greek $\phi \lambda \epsilon \gamma \omega$ to burn, signifies the luminous exhalation emitted from fire.

Blaze, from the German blasen to blow, signifies a flame blown up, that is, an extended tame: Flash and Flare, which are but variations of *flame*, denote different species of flame: the former a sudden flame, the second a dazzling, unsteady flame. Glare, which is a variation of glow, denotes a glowing, that is a strong *flame*, that emits a strong light: a candle burns only by *flame*, paper commonly by a *blaze*, gunpowder by a *flash*, a torch by a flare, and a conflagration by a glare.

His lightning your rebellion shall confound. And hurl ye headlong *flaming* to the ground POPE.

Swift as a flood of fire when storms arise Floats the wide field, and *blazes* to the skies. POPE.

Full fifty guards each *flaming* pile attend, Whose umber'd arms, by fits, thick *flashes* send

FLATTERER.

Have we not seen round Britain's peopled shore, Her useful sons exchang'd for useless ore, Seen all her triumphs but destruction haste, Like *flaring* tapers brightening as they waste. GOLDSMITH.

Ev'n in the height of noon oppress'd, the sun Sheds weak and blunt, his wide refracted ray, Whence glaring oft, with many a broaden'd orb He frights the nations.—THOMSON.

Flare, v. Flame.

Flash, v. Flame.

Flat, Level.

Flat, in German flach, is connected with platt, broud, and that with the Latin latus. and Greek mhatus.

Level, in all probability from *libella* and *libra* a balance, signifies the evenness of a balance.

Flat is said of a thing with regard to itself; it is opposed to the round or protuberant ; level as it respects another; the former is opposed to the uneven : a country is flat which has no elevation ; a wall is level with the roof of a house when it rises to the height of the

A flat can hardly look well on paper. COUNTESS OF HERTFORD.

At that black hour, which gen'ral horror sheds On the low level of the inglerious throng.-YOUNG.

Flat, v. Insipid.

To Flatter, v. To adulate.

Flatterer, Sycophant, Parasite.

Flatterer, v. To adulate.

Sycophant, in Greek ouropaving, signified originally an informer on the matter of figs, but has now acquired the meaning of an obsequious and servile person.

Parasite, in Greek mapasitos, from mapa and σιτος corn or meat, originally referred to the priests who attended feasts, but it is now applied to a hanger-on at the tables of the great.

The *flatterer* is one who flatters by words; the sycophant and parasite is therefore always a flatterer, and something more, for the sycophant adopts every mean artifice by which he can ingratiate himself, and the parcaste sub-mits to every degradation and servile compliance by which he can obtain his base purpose. These terms differ more in the object than in the means : the former having general purposes of favour; and the latter particular and still lower purposes to answer. Courtiers may be sycophants in order to be well with their prince, and obtain preferment : but they are seldom parasites, who are generally poor and in want of a meal.

Flatterers are the bosom enemies of princes .- SOUTH. By a revolution in the state, the fawning sycophant of yesterday is converted into the austere critick of the present hour_BURKE. The first of pleasures Were to be rich myself; but next to this I hold it best to be a parasite, And feed upon the rich.-CUMBERLAND.

Flavour, v. Taste.

Flaw, v. Blemish.

Fleeting, v. Temporary.

Fleetness, v. Swiftness.

FLOURISH.

Flexible, Pliable, Pliant, Supple.

Flexible, in Latin *flexibilis*, from *flecto* to bend, signifies able to be bent.

Pliable signifies able to be plied or folded : Pliant signifies literally plying, bending, or folding.

Supple, in French souple, from the intensive syllable sub and ply, signifies very pliable.

* Flexible is used in a natural or moral sense; plicable in the familiar and natural sense only; plicat in the higher and moral application only: what can be bent in any degree as a stick is *flexible*; what can be bent as wax, or folded like cloth, is *plicable*. Supple, whether in a proper or a figurative sense, is an excess of *plicability*; what can be bent backward and forward, like ozier twig, is *sapple*.

In the moral application, *derible* is indefinite bo h in degree and application; it may be greater or less in point of degree : whereas *pliant* supposes a great degree of *pliability*; and *suppleness*, a great degree of *pliancy* or *pliability*; it applies likewise to the outward actions, to the temper, the resolution, or the principles; but *pliancy* is applied to the principles; but *pliancy* is applied to the principles, or the conduct dependant upon those principles; *suppleness* to the outward actions and behaviour only. A temper is *flexible* which yields to the entreaties of others; the person or character is *pliant* when it is formed or moulded easily at the will of another; a person is *supple* who makes his actions and his manners bend according to the varying humours of another : the first belongs to one in a superior station who yields to the wishes of the appellant; the latter two belong to equals or inferiors who yield to the influence of others.

Flexibility may be either good or bad according to circumstances; when it shortens the duration of resentments it produces a happy effect; but *flexibility* is not a respectable trait in a master or a judge, who ought to be guided by higher motives than what the momentary impulse of feeling suggests; *plicatey* is very commendable in youth, when it leads them to yield to the councils of the aged and experienced; but it may sometimes make young men the more easy victims to the seductions of the artful and vicious; *supplences* is in no case good, for it is *flexibility* either in indifferent matters, or such as are expressly bud. A good-natured man is *flexible*; a waak and thoughtless man is *plicant*; a parasite is *supple*.

Elexibility is frequently a weakness, but never a vice; it always consults the taste of others, sometimes to its own inconvenience, and other in opposition to its judgement: *pliancy* is often both a weakness and a vice; it always yields for its own pleasure, though not always in opposition to its sense of right and wrong: *suppleness* is always a vice, but never a weakness; it seeks its gratification to the ipjury of another by flattering his passions. *Elexibility* is opposed to firmness; *pliancy* to steadiness; *suppleness* to righty.

* Vide Roubaud : "Flexible, soupile, docile,"

Forty-four is an age at which the mind begins less easily to admit new confidence, and the will to grow less *flexible*.-JOHNSON.

As for the bending and forming the mind, we should doubtless do our utmost to render it *pliable*, and by no means stiff and refractory.—BACON.

The future is pliant and ductile .- JOHNSON.

Charles I. wanted *suppleness* and dexterity to give way to the encroachments of a popular assembly,-HUME.

Flightiness, v. Lightness.

Flimsy, v. Superficial.

To Flourish, Thrive, Prosper.

Flourish, in French *fleurir*, *florissant*, Latin *floresco* or *floreo*, from *flos* a flower, is a figure of speech borrowed from the action of flowers which grow in full vigour and health.

Thrive signifies properly to drive on.

Prosper, in Latin prosper, prosperus, compounded of pro and spero, to hope, signifies to be agreeable to the hopes.

To *dowrish* expresses the state of being that which is desirable : to *thrive*, the process of becoming so.

In the proper sense, *flourish* and *thrive* are applied to vegetation: the former to that which is full grown; the latter to that which is in the act of growing: the oldest trees are said to *flourish*, which put forth their leaves and fruits in full vigour; young trees *thrive* when they increase rapidly towards their full growth.

Flourisk and thrize are taken likewise in the moral sense; prosper is employed only in this sense; flourisk is said either of individuals or communities of men; thrize and prosper only of individuals. To flourisk is to be in full possession of one's powers, physical, intellectual, and incidental; an author flouriskes at a certain period; an institution flouriskes; literature or trade flouriskes; a nation flouriskes. To thrize is to carry on one's concerns to the advantage of one's circumstances; it is a term of familiar use for those who gain by positive labour: the industrious trudesman thrizes. To prosper is to be already in advantageous circumstances; men prosper who accumulate wealth agreeably to their wishes, and beyond their expectations.

Flourish and thrive are always taken in the good sense: nothing fourisks but what ought to fourisk; the word bespeaks the possession of that which ought to be possessed; when a poet fourisks he is the ornament of his country, the pride of human nature, the boast of literature : when a city *flourishes* it attains all the ends of civil association ; it is advantageous not only to its own members, but to the world at large. No one thrives without merit: what is gained by the thriving man is gained by those qualities which entitle him to all he has. To prosper admits of a different view : one may prosper by that which is bad, or prosper in that which is bad, or become bad by prospering ; the attainment of one's ends, be they what they may, constitutes *prosperity*; a man may *prosper* by means of fraud and injustice; he may prosper in the attainment of inordinate wealth or power : and he may become proud, unfeeling, and selfish, by his prosperity : so great an enemy has *prosperity* been considered to the virtue of man, that every good man has trembled to be in that condition.

There have been times in which no power has been brought so low as France. Few have ever *flourished* in greater glory.—BURKE.

Every (hriving grazier can think himself but ill-dealt with, if within his own country he is not courted.--SOUTH.

Betimes inure yourself to examine how your estate wospers.-WENTWORTH.

To Flow, v. To arise.

To Flow, Stream, Gush.

Flow, in Latin *fluo*, and Greek $\beta\lambda\nu\omega$ or $\phi\lambda\nu\omega$ to be in a ferment, in all probability connected with $\rho\epsilon\omega$, which signifies literally to *flow*.

Stream, in German strömen, from riemen a thong, signifies to run in a line.

Gush comes from the German giessen, &c., to pour out with force.

 $\hat{F}low$ is here the generic term ; the two others are specific terms expressing different modes : water may *flow* either in a large body or in a long but narrow course ; the *stream* in a long narrow course only : thus, waters *flow* in seas, rivers, rivulets, or in a small pond; they *stream* only out of spouts, or small channels: they *flow* gently or otherwise; they *stream* gently ; but they *gush* with violence: thus, the blood *flows* from a wound which comes from it in any manner; it *streams* from a wound when it runs as it were in a channel: it *gushes* from a wound when it runs with impetuosity, and in as large quantities as the carity admits.

Down his wan cheek a briny torrent flows .- POPE.

Fires stream in lightning from his sanguine eyes.

Sunk in his sad companions' arms he lay, And in short pantings sobl'd his soul away (Like some vile worm extended on the ground), While life's torrent gush'd from out the wound. POPE.

Fluctuate, Waver.

Fluctuate, in Latin *fluctuatus* participle of *fluctuo*, from *fluctus* a wave, signifies to rise in waves.

To **Waver** is a frequentative of to wave, which is formed from the substantive wave, signifying to move like a wave.

To fluctuate conveys the idea of strong agitation; to waver, that of constant motion backward and forward: when applied in the moral sense, to *fluctuate* designates the action of the spirits or the opinions; to waver is said only of the will or opinions; he who is alternately merry and sad in quick succession is said to *pluctuating*; or he who has many opinions in quick succession is said to *fluctuate*; but he who cannot form an opinion, or come to a resolution, is said to *gaver*.

Fluctuations and *teaverings* are both opposed to a manly character: but the former evinces the uncontrolled influence of the passions, the total want of that equanimity which characterizes the Christian; the latter denotes the want of fixed principle, or the necessary decision of *ductuate*, if we never naise our hopes and wishes beyond what is attainable; we can never have occasion to *vamer*, if we know and feel what is right, and resolve never to swerve from it.

FOLLOW.

The tempter, but with show of zeal and loye To man, and indignation at his wrong, New parts puts on, and as to passion mov'd *Fluctuates* disturbed.—MILTON.

Let a man, without trepidation or *wavering*, proceed in discharging his duty.—BLAIR.

Fluid, Liquid.

Fluid, from *fluo* to flow, signifies that which from its nature flows; Liquid, from *liquesco* to melt, signifies that which is melted. These words may be employed as epithets to the same objects; but they have a distinct office which they derive from their original meaning; when we wish to represent a thing as capable of passing along in a stream or eurrent, we should denominate it a *fluid*; when we wish to represent it as passing from a congealed to a dissolved state, we should name it a *liquid*; water and air are both represented as *fluids* from their general property of flowing through certain spaces; but ice when thawed becomes a *liquid* and melts; lead is also termed a *liquid*; what we drink is a *liquid* as opposed to what we eat, which is solid.

As when the fig's prest juice, infus'd in cream, To ourds coaquides the *liquid* stream, Sudden the *fluids* fix, the parts combine.—POPE. Then thrice the raven rends the *liquid* air, Its croaking notes proclaim the settled fair.

To Flutter, v. To palpitate.

Foe, v. Enemy. Fœtus, v. Embryo. Foible, v. Imperfection. To Foil, v. To defeat. Folks, v. People.

To Follow, Succeed, Ensue.

Follow comes probably through the medium of the northern languages from the Greek $o\lambda \kappa os$ a trace or $\epsilon \lambda \kappa \omega$ to draw.

Succeed, in Latin succedo compounded of sub and cedo to walk after.

Ensue, in French *ensuivre*. Latin *insequor*, signifies to follow close upon the back or at the heels.

Follow and succeed is said of persons and things; ensue of things only; follow denotes the going in order, in a trace or line; succeed denotes the going or being in the same place immediately after another : may persons may follow each other at the same time; but only one individual properly succeeds another. Follow is taken literally for the motion of the physical body in relation to another; succeed is taken in the moral sense for taking the situation or office of another; people follows another to the grave; a king succeeds to a throne, or a son succeeds to the inheritance of his father.

To follow in relation to things is said either simply of the order in which they go, or of such as go by a connection between them; to succeed implies simply to take the place after another; to ensue is to follow by a necessary

FOLLOW.

connection ; people who die quickly one after the other are said to *follow* each other to the grave; a youth of debauchery is *followed* by a diseased old age; as in a natural tempest one wave of the sea *follows* another in rapid succession, so in the moral tempest of political revolutions one mad convulsion is quickly succeeded by another : nothing can ensue from popular commotions but bloodshed and misery. Follow is used in abstract propositions; ensue is used in specific cases : sin and misery follow each other as cause and effect; quarrels too often ensue from the conversations of violent men who differ either in religion or politics.

If a man of a good genius for fable were to represent the nature of pleasure and pain in that way of writ-ing, he would probably join them together after such a manner that it would be impossible for the one to come into any place without being *followed* by the other.— ADDISON.

Ulysses hastens with a trembling heart, Before him steps, and bending draws the dart; Forth flows the blood; an eager pang succeeds, Tydides mounts, and to the navy speeds.-POPE. Nor deem this day, this battle, all you lose; A day more black, a fate more vile *ensues*; Impetuous Hector thunders at the wall. The hour, the spot, to conquer, or to fall.—POPE.

To Follow, Pursue.

Follow, v. To follow.

Pursue, v. To continue.

The idea of going after any thing in order to reach or obtain it is common to these terms. but under different circumstances: one follows a person mostly with a friendly intention : one pursues with a hostile intention : a person *follows* his fellow traveller whom he wishes to overtake ; the officers of justice *pur*sue the criminal whom they wish to apprehend : so likewise the huntsmen and hunters follow the dogs in the chase ; the dogs pursue the hare. In application to things, follow is taken more in the passive, and *pursue* more in the active sense : a man *follows* the plan of another, and pursues his own plan ; he follows his inclinations, and pursues an object.

"Now, now," said he, "my son, no more delay, I yield, I follow where Heav'n shows the way." DRYDEN.

Still close they follow, close the rear engage, Æneas storms, and Hector foams with rage.-POPE.

The same Rutilians who with arms pursue The Trojan race are equal foes to you.-DRYDEN.

The felicity is when any one is so happy as to find out and *follow* what is the proper bent of his genius,— STEELE.

Look round the habitual world, how few Know their own good, or knowing it pursue DRYDEN.

To Follow, Imitate.

Follow, v. To follow, succeed.

Imitate, in Latin *imitatus* participle of *imito*, from the Greek $\mu\mu\epsilon\omega$ to mimick and $\rho\mu\omega\omega\sigma$ alike, signifies to do or make alike.

Both these terms denote the regulating our actions by something that offers itself to us, or is set before us; but we *follow* that which is either internal or external; we imitate that only which is external : we either follow the dictates of our own minds or the suggestions of others; but we imitate the conduct of others : in regard to external objects we follow either

a rule or an example ; but we imitate an example only: we follow the footsteps of our forefathers; we *imitate* their virtues and their perfections: it is advisable for young persons as closely as possible to follow the good example of those who are older and wiser than themselves; it is the bounden duty of every Christian to imitate the example of our blessed Saviour to the utmost of his power.

To follow and imitate may both be applied to that which is good or bad : the former to any action; but the latter only to the behaviour or the external manners: we may *jollow* a person in his career of virtue or vice; we imitate his gestures, tone of voice, and the like. Parents should be guarded in all their words and actions ; for whatever may be their example, whether virtuous or vicious, it will in all probability be followed by their children : those who have the charge of young people should be particularly careful to avoid all bad habits of gesture, voice, or speech ; as there is a much greater propensity to imitate what is ridiculous than what is becoming.

And I with the same greediness did seek. As water when I thirst, to swallow Greek; Which I did only learn that I might know Those great examples which I follow now.

DENHAM.

The *imitators* of Milton seem to place all the ex-cellency of that sort of writing in the use of uncouth or antique words.—JOHNSON.

Follower, Adherent, Partisan.

A Follower is one who follows a person generally: an Adherent is one who adheres to his cause; a Partisan is the follower of a party : the follower follows either the person, the interests, or the principles of any one; thus the retinue of a nobleman, or the friends of a statesman, or the friends of any man's opinions, may be styled his *followers*; but the adherent is that kind of follower who espouses the interests of another, as the adherents of Charles I. : a follower follows near or at a distance; but the adherent is always near at hand : the partisan hangs on or keeps at a certain distance: the *follower* follows from various motives; the *adherent* adheres from a personal motive; the partisan, from a partial motive: Charles I. had as many adherents as he had followers: the rebels had as many partisans as they had adherents.

The mournful *followers*, with assistant care, The groaning hero to his chariot bear.—POPE.

The religion in which Pope lived and died was that of the church of Rome, to which in his correspondence with Racine he professes himself a sincere adherent.... JOHNSON.

With Addison, the wits, his adherents and followers, were certain to concur.-JOHNSON.

They (the Jacobins) then proceed in argument as if all those who disapprove of their new abuses must of course be *partisans* of the old.—BURKE,

Folly, Foolery.

Folly is the abstract of foolish, and charac-terizes the thing; Foolery the abstract of fool, and characterizes the person: we may commit an act of *folly* without being charge-able with weakness or *folly*; but none are guilty of fooleries who are not themselves fools, either habitually or temporarily: young

people are perpetually committing *follies* if not under proper control; fashionable people only lay aside one joolery to take up another.

This peculiar ill property has folly, that it enlarges men's desires while it lessens their capacities.-SOUTH.

If you are so much transported with the sight of beauti-ful persons, to what exitacy would it raise you to behold the original beauty, not filled up with flesh and blood, or varnished with a fading mixture of colcurs, and the rest of mortal triffee and footeries.—WALSH.

Fond, v. Affectionate.

Fond, v. Amorous.

Fond, v. Indulgent.

To Fondle, v. To caress.

Food, Diet, Regimen.

Food signifies the thing which one feeds upon, in Saxon jode, low German jode or joder, Greek Botew.

Diet, from διαιταω to live medicinally, signifies any particular mode of living.

Regimen, in Latin regimen from rego, signifies a system or practice by rule.

All these terms refer to our living, or that All these terms refer to our fiving, or that by which we live; jood is here the general term; the others are specific. Food specifies no circumstance; whatever is taken to main-tam life is food. dict is properly prescribed or regular food; it is the hard lot of some among the poor to obtain with difficulty food and clothing for themselves and their families; an attention to the diet of children is an important branch of their early education ; their diet can scarcely be too simple: no one can be expected to enjoy his food who is not in a good state of health; we cannot expect to find a healthy population where there is a spare and unwholesome diet attended with hard labour.

Food is a term applicable to all living creatures; diet is employed only with regard to human beings who make choice of their food : corn is as much the natural food of some animals as of men; the diet of the peasantry consists mostly of bread, milk and vegetables.

The poison of other states (that is, bankruptcy) is the food of the new republic.—BURKE.

The diet of men in a state of nature must have been confined almost wholiy to the vegetable kind.-BURKE.

Diet and regimen are both particular modes of living; but the former respects the quality of *food*; the latter the quantity as well as quality: *diet* is confined to modes of taking nourishment; regimen often respects the ab-stinence from *food*, bodily exercise, and whatever may conduce to health : duet is generally the consequence of an immediate prescription from a physician, and during the period of sickness; *regimen* commonly forms a regular part of a man's system of living: *duet* is in certain cases of such importance for the restoration of a patient that a single deviation may defeat the best medicine ; it is the misfortune of some people to be troubled with diseases, from which they cannot get any exemption but by observing a strict regimen.

Prolongation of life is rather to be expected from stated *diets* than from any common *regimen.*—BACON.

I shall always be able to entertain a friend of a philo-sophical regimen .- SHENSTONE.

FOOLHARDY.

Fool, Idiot. Buffoon.

Fool is doubtless connected with our word foul, in German faul, which is either nasty or lazy, and the Greek $\phi a v \lambda o \varsigma$, which signifies worthless or good for nothing.

Idiot comes from the Greek $i\delta i\omega \tau \eta s$, signifying either a private person, or one that is rude and unskilled in the ways of the world.

Buffoon, in French bouffon, is in all prob-ability connected with our word beef, buffalo, and bull, signifying a senseless fellow

The fool is either naturally or artificially a fool ; the idiot is a natural fool ; the buffoon is an artificial fool: whoever violates common sense in his actions is a fool ; whoever is unable to act according to common sense is an idiot ; whoever intentionally violates common sense is a buffoon.

Thought's the slave of life, and life's time's fool

Idiots are still in request in most of the courts of Germany, where there is not a prince of any great magni-ficence who has not two or three dressed, distinguished, undisputed *fools* in his retinue.—ADDISON.

Homer has described a Vulcan that is a *buffoon* among his gods, and a Thersites among his mortals,—ADDISON.

Foolery, v. Folly.

Foolhardy, Adventurous, Rash.

Foolhardy signifies having the hardihood of a fool.

Adventurous signifies ready to venture.

Rash, in German rasch, which signifies swift, comes from the Arabic raaschen to go swiftly.

Foolhardy expresses more than the adventurous ; and adventurous than rash.

The joolhardy man ventures in defiance of consequences: the adventurous man vertures from a love of the arduous and the bold; the rash man ventures for want of thought: courage and boldness become *foolhardihood* when they lead a person to run a fruitless risk; an adventurous spirit sometimes leads a man into unnecessary difficulties : but it is a necessary accompaniment of greatness. There is not so much design, but there is more violence and impetuosity in rashness than in fool-hardshood : the former is the consequence of an ardent temper which will admit of correction by the influence of the judgment; but the latter comprehends the perversion of both the will and the judgment.

An infidel is *foolhardy*, who risks his future salvation for the mere gratification of his pride; Alexander was an adventurous prince, who delighted in enterprizes in proportion as they presented difficulties; he was likewise a rash prince, as was evinced by his jumping into the river Cydnus while he was hot, and by his leaping over the wall of Oxydracæ and exposing himself singly to the attack of the enemy.

If any yet be so *foolhardy*, T' expose themselves to vain jeopardy, If they come wounded off and lame, No honour's got by such a maim.—BUTLER.

"Twas an old way of recreating, Which learned butchers called bearbaiting, A bold *advent'rous* exercise.—BUTLER

Why wilt thou, then, renew the vain pursuit, and rashly catch at the forbidden fruit?-PRIOR-

FORBID.

Foolish, v. Irrational.

Foolish, v. Simple.

Footstep, v. Mark.

Foppish, v. Finical.

To Forbear, v. To abstain.

To Forbid, Prohibit, Interdict.

The for in **Forbid**, from the German ver, is negative, signifying to bid not to do.

The proin **Prohibit**, and inter in **Inter**dict, have both a similarly negative sense; the former verb, from *habeo* to have, signifies to have or hold that a thing shall not be done, to restrain from doing; the latter, from *dico* to say, signifies to say that a thing shall not be done.

Forbid is the ordinary term ; prohibit is the judicial term ; interdict the moral term.

To forbid is a direct and personal act; to prohibit is an indirect action that operates by means of extended influence: both imply the exercise of power or authority of an individual; but the former is more applicable to the power of an individual, and the latter to the authority of government. A parent forbids his child marrying when he thinks proper; the government prohibits the use of spirituous liquors. Interdict is a species of forbidding applied to more serious concerns; we may be interdicted the use of wine by a physician.

A thing is forbidden by a word; it is prohibited by a law: hence that which is immoral is forbidden by the express word of God; that which is illegal is prohibited by the laws of man. We are forbidden in the Scripture from even indulging a thought of committing evil; it is the policy of every government to prohibit the importation and exportation of such commodities as are likely to affect the internal trade of the country.* To forbid or interdict are opposed to command: to prohibit, to allow. As nothing is forbidden to Christians which is good and just in itself, so nothing is commanded that is hurtful and unjust; the same cannot be said of the Mahometan or any other religion. As no one is prohibited in our own country from writing that which can tend to the inprovement of mankind; so on the other hand he is not allowed to indulge his private malignity by the publication of injurious personalities.

The father of Constantia was so incensed at the father of Theodosius that he *forbade* the son his house.—ADDI-SON.

I think that all persons (that is, quacks) should be prohibited from curing their incurable patients, by act of parliament.-HAWKESWORTH.

It is not to be desired that morality should be considered as *interdicted* to all future writers.—JOHNSON.

Forbid and interdict as personal acts, are properly applicable to persons only, but by an improper application are extended to things; prohibit, however, in the general sense of restraining, is applied with equal propriety to things as to persons : shame forbids us doing a thing; law, authority, and the like, prokibit.

Vide Trusler; "To forbid, prohibit."

FOREFATHERS.

Life's span forbids us to extend our cares, And stretch our hopes beyond our years.-CREECH.

Other ambition nature interdicts.-YOUNG.

Fear *prohibits* endeavours by infusing despair of success.-JOHNSON.

To Force, v. To compel.

Force, v. Energy.

Force, Violence.

Force, v. To compel.

Violence, in Latin violentia, from vis, and the Greek βια strength.

Both these terms imply an exertion of strength; but the former in a much less degree than the latter. Force is ordinarily employed to supply the want of a proper will, *violence* is used to counteract an opposing will. The arm of justice must exercise force in order to bring offenders to a proper account; one nation exercises violence against another in the act of carrying on war. Force is mostly conformable to reason and equity; violence is always resorted to for the attainment of that which is unattainable by law. All who are invested with authority have occasion to use force at certain times to subdue the unruly will of those who should submit; violence and rapine are inseparable companions; a robber could not subsist by the latter without exercising the former.

In an extended and figurative application to things, these terms convey the same general idea of exerting strength. That is said to have force that acts with force : and that to have violence that acts with violence. A word, an expression, ora remark, has force or is foreible, a disorder, a passion, a sentiment, has violence or is violent. Force is always something desirable; violence is always something hurtful. We ought to listen to arguments which have force in them; we endeavour to correct the violence of all angry passions.

Our host expell'd, what farther force can stay The victor troops from universal sway?-DRYDEN.

The victor from shows a sway - DATDER. He sees his distress to be the immediate effect of human violence or oppression; and is obliged at the same time to consider it as a Divine judgement.—BLAIR,

Force, v. Strain.

Forcible, v. Cogent.

To Forebode, v. To augur.

Forecast, v. Foresight.

Forefathers, Progenitors, Ancestors.

Forefathers, signifies our *fathers before* us, and includes our immediate parents.

Progenitors, from *pro* and *gigno*, signifies those begotten before us, exclusive of our immediate parents.

Ancestors, contracted from antecessors or those going before, is said of those from whom we are remotely descended. Forefathers is a partial and familiar term for the preceding branches of any family; progenitors is a higher term in the same sense, applied to families of distinction: we speak of the forefathers of a peasant, but the progenitors of a nobleman. Forefathers and progenitors, but particularly the latter, are said mostly of individuals, and respect the regular line of succession in a family; cancestors is employed collectivelyas well as individually and regards simply the order of succession: we may speak of the *ancestors* of a nation as well as of any particular person.

We passed slightly over three or four of our immediate forefathers whom we knew by tradition, -ADDISON.

Each in his narrow cell for ever laid, The rude forefathers of the hamlet sleep.-GRAY.

Suppose a gentleman, full of his illustrious family, should see the whole line of his *progenitors* pass in review before him; with how many varying passions would he behold shepherds, soldiers, princes, and begars walk in the procession of five thousand years.-ADDF-SON

O majestic night ! Nature's great ancestor !-YOUNG.

It is highly laudable to pay respect to men who are descended from worthy ancestors, -ADDISON.

To Forego, v. To give up.

Foregoing, v. Antecedent.

Foreign, v. Extraneous.

Foreigner, v. Stranger.

Forerunner, Precursor, Messenger, Harbinger.

Forerunner and Precursor signify literally the same thing, namely, one running before; but the term forerunner is properly applied only to one who runs before to any spot to communicate intelligence; and it is figuratively applied to things which in their nature, or from a natural connexion, pre-cede others; precursor is only employed in this figurative sense : thus imprudent speculations are said to be the *forerunners* of a man's ruin; the ferment which took place in men's minds was the precursor of the revolution.

Messenger signifies literally one bearing messages : and Harbinger, from the Teu-tonic herbinger, signifies a provider of a

herberge or inn for princes. Both terms are employed for persons; but the messenger states what has been or is; the harbinger announces what is to be. Our Saviour was the messenger of glad tidings to all mankind; the prophets were the harbingers of the Messiah. A messenger may be employed on different offices; a harbinger is a messenger who acts in a specific office. The angels are represented as messengers on different occasions. John the Baptist was the harbinger of our Saviour, who prepared the way of the Lord.

Loss of sight is the misery of life, and usually the fore-runner of death .- SOUTH.

Gospeller was a name of contempt given by the papists to the Lollards, the puritans of early times, and the pre-cursors of protestantism.-JOHNSON.

His words are bonds, his oaths are oracles, His tears pure messengers sent from his heart, SHAKSPEARE.

Sin, and her shadow death ; and misery, Death's harbinger.-MILTON.

Foresight, Forethought, Forecast, Premeditation.

Foresight from seeing before, and Forethought, from thinking beforehand, denote the simple act of the mind in seeing a thing before it happens: Forecast, from casting the thoughts onward, signifies coming at the

FORETEL.

knowledge of a thing beforehand by means of calculation. Premeditation, from meditate, signifies obtaining the same knowledge by force of meditating or reflecting deeply. Foresight and forethought are general and indefinite terms; we employ them either on ordinary or extra-ordinary occasions; but *forethought* is of the two the most familiar term; forecast and pre-meditation mostly in the latter case; all business requires foresight; state concerns require forecast: foresight and forecast respect what is to happen; they are the operations of the mind in calculating futurity: *premedita-tion* respects what is to be said or done; it is a preparation of the thoughts and designs for action: by *foresight* and *forecast* we guard against evils and provide for contingencies; by *premeditation* we guard against errors of conduct. A man betrays his want of *foresight* who does not provide against losses in trade; he shows his want of forecast who does not provide against old age; he shows his want of premeditation who acts or speaks on the impulse of the moment; the man therefore who does a wicked act without premeditation lessens his guilt.

The wary crane *foresees* it first, and sails Above the storm, and leaves the lowly vales

Let him forecast his work with timely care. Which else is huddled, when the skies are fair. DRYDEN. DEYDEN.

The tongue may fail and faulter in her sudden extem-poral expressions, but the pen having a greater advan-tage of *premeditation* is not so subject to error.— HOWELL.

Forest, Chace, Park,

* Are all habitations for animals of venery but the Forest is of the first magnitude and importance, it being a franchise and the pro-perty of the king; the Chace and Park may be either public or private property. The forest is so formed of wood, and covers such an extent of ground, that it may be the haunt of wild beasts; of this description are the forests in Germany: the chace is an indefinite and open space that is allotted expressly for the chace of particular animals, such as deer; the park is an inclosed space that serves for the preservation of domestic animals.

To Foretel, Predict, Prophesy, Prognosticate.

To Foretel compounded of fore and tell; To Foretel compounded of joir and divide the prophety, in French prophetiser, Latin prophetise, Greek $\pi podynewa,$ all signify to tell, expound, or declare what is to happen, and convey the idea of a verbal communication of futurity to others: **Prognosticate**, from the Greek $\pi poyuworkw$ to know beforehand, to bode or imagine to one's self beforehand, denotes the action of feeling or knowing, rather than speaking of things to come.

Foretel is the most general in its sense, and familiar in its application; we may *foretel* common events, although we cannot *predict* cr prophesy anything important : to fortel is an ordinary gift; one foretels by a simple calcu-ation or guess: to predict and prophesy are

* Vide Trusler: "Forest, chace, park."

extraordinary gifts; one predicts by a supernatural power real or supposed ; one prophesies hattrai power real of supposed, one propresses by means of inspiration. Men of discernment and experience easily foretel the events of undertakings which fall under their notice. The priests among the heathens, like the astrologers and conjurers of more modern times, pretended to predict events that affected nations and empires. The gift of prophecy was one among the number of the supernatural gifts communicated to the primitive Christians by the Holy Ghost.

Prediction as a noun is employed for both the verbs foretel and predict ; it is therefore a term of less value than prophecy. We speak of a prediction being verified, and a prophecy fulfilled: the predictions of Almanac-makers respecting the weather are as seldom verified as the prophecies of visionaries and enthusiasts are fulfilled respecting the death of princes or the affairs of governments. To prognosticate is an act of the understanding; it is guided by outward symptoms as a rule; it is only stimulated and not guided by outward objects ; a physician prognosticates the crisis of a disorder by the symptoms discoverable in the

Above the rest, the sun who never lies, Foretels the change of weather in the skies

The consequences of suffering the French to establish themselves in Scotland, are *predicted* with great accuracy and discernment,—ROBERTSON,

An ancient augur *prophesied* from hence, "Behold on Latian shores a foreign prince !" DRYDEN.

Who that should view the small beginnings of some persons could imagine or *prognosticate* those vast in-creases of fortune that have afterwards followed them.

Forethought, v. Forecast.

Forefeiture, v. Fine.

Forgetfulness, Oblivion.

Forgetfulness characterizes the person, or that which is personal; Oblivion the state of the thing: the former refers to him who forgets; the latter to that which is forgotten : we blame a person for his forgetful-ness; but we sometimes bury things in obli-

I have read in ancient authors invitations to lay aside care and anxiety, and give a loose to that pleasing forget-fulness wherein men put off their characters of business, __STELE.

O'er all the rest, an undistinguished crew, Her wing of deepest shade *oblivion* drew. FALCONER.

To Forgive, Pardon, Absolve, Remit.

Forgive, compounded of the privative for and give ; and Pardon, in French par-donner, compounded likewise of the privative par or per and donner to give, both signify not to give the punishment that is due, to relax from the rigour of justice in demanding retri-bution. Forgive is the familiar term; pardon is adapted to the serious style. Individuals forgive each other personal offences; they pardon offences against law and morals: the former is an act of Christian charity: the latter an act of clemency : the former is an

act that is confined to no condition ; the latter is peculiarly the act of a superior. He who has the right of being offended has an opportunity of forgiving the offender ; he who has the authority of punishing the offence may pardon. Next to the principle of not taking offence easily, that of *forgiving* real injuries should be instilled into the infant mind: it is the happy prerogative of the monarch that he can extend his pardon to all criminals, except to those whose crimes have rendered them unworthy to live : they may be both used in relation to our Maker, but with a similar distinction in sense. God *forgives* the sins of his creatures as a father pitying his children; he pardons their sins as a judge extending mercy to criminals, as far as is consistent with justice.

* Pardon, when compared with Remission, is the consequence of offence; it respects principally the person offending; it depends upon him who is offended; it produces reconciliation when it is sincerely granted and sincerely demanded. Remission is the consequence of the crime ; it has more particular regard to the punishment; it is granted either by the prince or magistrates; it arrests the execution of justice. Remission, like pardon, is peculiarly applicable to the sinner with regard to his Maker. Absolu-tion is taken in no other sense: it is the consequence of the fault or the sin, and properly concerns the state of the culprit; it pro-perly loosens him from the tie with which he is bound; it is pronounced either by the civil judge or the ecclesiastical minister; and it reestablishes the accused or the penitent in the rights of innocence.

The pardon of sin obliterates that which is past, and restores the sinner to the Divine favour; it is promised throughout Scripture to all men on the condition of faith and repentance : remission of sin alone averts the Divine vengeance, which otherwise would fall upon those who are guilty of it; and it is granted peculiarly to Christians upon the ground of Christ's explatory sacrifice, which saisfies Divine justice for all offences: absolution of sin is the work of God's grace on the heart; it acts for the future as well as the past, by lessening the dominion of sin, and making those free who were before in bondage. The Roman Catholics look uper before in bolidage. The Roman Catholics look upon *absolution* as the immediate act of the Pope, by virtue of his sacred relationship to Christ; but the Protestants look to Christ only as the dis-penser of this blessing to men, and his ministers simply as messengers to declare the dising will te men. the divine will to men.

No more Achilles draws His conqu'ring sword in any woman's cause. The gods command me to *forgive* the past, But let this first invasion be the last.—POPE.

A being who has nothing to *pardon* in himself may reward every man according to his works, but he whose very best actions must be seen with a grain of allow-ance, cannot be too mild, moderate, and *forgiving*.-

Round in his urn the blended balls he rolls, Absolves the just, and dooms the guilty souls. DRYDEN.

The soft Napæan race will soon repent Their anger, and *remit* the punishment.-DRYDEN.

Forlorn, v. Forsaken.

· Vide Girard : "Absolution, pardon, remission."

Form, Figure, Conformation.

Form, in French forme, Latin forma, most probably from popula and popew to bear, signifies properly the image borne or stamped.

Figure (v. Figure) signifies the image

Conformation, in French conformation, in Latin conformatio, from conform, signifies the image disposed or put together.

* Form is the generic term; figure and con-formation are special terms. The form is the work either of nature or art; it results from the arrangement of the parts: the figure is the work of design : it includes the general con-tour or outline : the conformation includes such a disposition of the parts of a body as is adapted for performing certain functions. *Form* is the property of every substance; and the artificial *form* approaches nearest to per-fection, as it is most natural; the *figure* is the fruit of the imagination; it is the representation of the actual *form* that belongs to things; it is more or less just as it approaches to the form of the thing itself : conformation is said only with regard to animal bodies ; nature renders it more or less suitable according to the accidental concurrence of physical causes.

The erect form of man is one of the distinguishing marks of his superiority over every other terrestrial being: the human *figure* when well painted is an object of admiration : the turn of the mind is doubtless influenced by the conformation of the organs. A person's form is said to be handsome or ugly, common or uncommon; his figure to be correct or incorrect; a conformation to be good or bad. Heathens have worshipped the Deity under various forms: mathematical figures are the only true *figures* with which we are ac-quainted: the craniologist affects to judge of characters by the conformation of the skull

Form and figure are used in a moral application, although conformation is not

We speak of adopting a form of faith, a form of words, a form of godliness ; cutting a showy, a dismal, or ridiculous figure.

O ceremony! show me but thy worth, Art thou aught else but place, degree, and form, Creating fear and awe in other men ?—SHAKSFEARE.

Lo. in the deep recesses of the wood, Before my cycs a beauteous form appears; A virgin's dress, and modest looks, she wears. WYNNE.

When Cæsar was one of the masters of the Roman mint, he placed the *fgure* of an elephant upon the reverse of the public money; the word Cæsar signifying an elephant in the Punic language.—ADDISON.

Those who make the greatest *figure* in most arts and sciences are universally allowed to be of the British nation,—ADDISON.

As the conformation of their organs are nearly the same in all men, so the manner of perceiving external objects is in all men the same.—BURKE.

To Form, Fashion, Mould, Shape.

To Form is to put into a form, which is here as before (v. Form) the generic term : to **Fashion** is to put into a particular or dis-tinct form; to Mould is to put into a set form; to Shape is to form simply as it re-

* Vide Girard : "Facon, figure, forme, conformation,"

spects the exterior. As every thing receives a form when it receives existence, to form conveys the idea of producing. When we wish to represent a thing as formed in any distinct or remarkable way, we may speak of it as *fashioned*. God formed man out of the dust of the ground; he fashioned him after his own image. When we wish to represent a thing as formed according to a precise rule, we should say it was moulded; thus the habits of a man are moulded at the will of a superior. When we wish to represent a thing as receiving the accidental qualities which distinguish it from others, we talk of shaping it : the potter shapes the clay; the milliner shapes the bonnet; a man shapes his actions to the humours of

Nature has formed all animated beings with an instinctive desire of self-preservation. Creatures fashioned like ourselves with flesh and blood cannot attain to the perfection of spiritual beings. It is supposed by some that the human mind may be moulded upon the principles of art at the will of the instructor, with the same ease that wax may be shaped into the figure of a bird, a beast, or a man, at the pleasure of the artist. This is however true only in part.

Horace was intimate with a prince of the greatest good-ness and humanity imaginable; and his court was *formed* after his example.—STEELE.

By the best information that I could get of this matter, I am apt to think that this prodigious pile was fashioned into the shape it now bears by several tools and instru-ments, of which they have a wonderful variety in this country.-ADDISON.

How dare you, mother, endless date demand, For vessels moulded by a mortal hand ?-DRYDEN.

To Form, Compose, Constitute.

Form (v. Form, figure) signifies to give a form.

Compose, v. To compose.

Constitute, v. To constitute.

Form is a generic and indefinite term. To compose and constitute are modes of forming. These words may be employed either to desig-nate modes of action, or to characterize things. Things may be formed either by persons or things ; they are composed and constituted only by conscious agents : thus persons form things, or things form one another : thus we form a circle, or the reflection of the light after rain forms a rainbow. Persons compose and constitute : thus a musician composes a piece of music, or men constitute laws. Form in regard to persons is the act of the will and determination; compose is a work of the intellect; constitute is an act of power. We form a party, we form a plan; we compose a book; men constitute governments affices for governments, offices, &c.

When employed to characterize things, form signifies simply to have a *form*, be it either simple or complex; *compose* and *constitute* are said only of those things which have complex forms; the former as respecting the material, the latter the essential parts of an object: thus we may say that an object *forms* a circle, or a semicircle, or the segment of a circle : a society is composed of individuals; but law and order constitute the essence of society : so letters and syllables compose a word ; but sense is essential to constitute a word.

All animals of the same kind which form a society are more knowing than others.—ADDISON.

Nor did Israel 'scape Th' infection, when their borrow'd gold *compos*'d The calf in Oriel.--MILTON.

To receive and to communicate assistance constitutes the happiness of human life.—JOHNSON.

Form, Ceremony, Rite, Observance. Form, v. Form, figure.

Ceremony, in Latin ceremonia, is supposed to signify the rites of Ceres.

Rite, in Latin ritus, is probably changed from ratus, signifying a custom that is es-

Observance signifies the thing observed.

All these terms are employed with regard to particular modes of action in civil society. Form is here, as in the preceding sections, the most general in its sense and application; ecremony, rite, and observace, are particular kinds of form, suited to particular occasions. *Porm*, in its distinct application, respects all determinate modes of acting and speaking, that are adopted by society at large, in every transaction of life; ceremony respects those forms of outward behaviour which are made the expressions of respect and deference ; rite and observance are applied to national cere-monies in matters of religion. A certain form is requisite for the sake of order, method, and decorum, in every social matter, whether in affairs of state, in a court of law, in a place of worship, or in the private intercourse of friends. So long as distinctions are admitted in society, and men are agreed to express their sentiments of regard and respect to each other; it will be necessary to preserve the ceremonies of politeness which have been established. Every country has adopted certain rites founded upon its peculiar religious faith, and prescribed certain observances by which individuals could make a public profession of their faith. Administering oaths by the magistrate is a necessary form in law; kissing the king's hand is a ceremony practised at the chirg's hand is a ceremony practiced at court; baptism is one rite of initiation into the Christian church, and confirmation another; prayer, reading the Scriptures, and preaching, are different religious observances. As far as ceremonics, rites, and observances, respect religion, the first may be said either of an individual or a community, the second

an individual or a community; the second enly of a community; and the last, more properly of an individual either in public or private. The coremony of kneeling during the time of prayer is the most becoming posture for a suppliant, whether in public or private. The discipline of a Christian church consists in its rites, to which every member, either as a layman or a priest, is obliged to conform. Public worship is an observance which no Christian thinks himself at liberty to neglect.

It betrays either gross ignorance or wilful impertinence, to set at nought any of the established forms of society. When ceremonies established forms of society. When ceremonies are too numerous, they destroy the ease of social intercourse ; but the absence of ceremony destroys all decency. In public worship the excess of *ceremony* is apt to extinguish the warmth and spirit of devotion; but the want of it deprives religious service of all solemnity. You may discover tribes of men without policy, or laws, or cities, or any of the arts of life; but nowhere will you find them without some form of religion,— BLAIR,

And what have kings that privates have not too, Save ceremony !-SHAKSPEAKE.

Live thou to mourn thy love's unhappy fate, To bear my mangled body from the foe. Or buy it back, and fun'ral rites bestow.—DRYDEN.

Incorporated minds will always feel some inclination towards exterior acts and ritual observances,-JOHN-SON.

To Form, v. To make.

Formal, Ceremonious.

Formal and Ceremonious, from form and ceremony (v. Form, ceremony), are either taken in an indifferent sense with respect to what contains form and ceremony, or in a bad sense, as expressing the excess of *form* and *ceremony*. A person expects to have a *formal* dismissal before he considers himself as dismissed ; people of fashion pay each other ceremonious visits, by way of keeping up a distant intercourse. Whatever communications are made from one government to another must be made in a formal manner. It is the business of the church to regulate the ceremonious part of religion.

Formal in the bad sense, is opposed to easy : ceremonious to the cordial. A formal carriage prevents a person from indulging himself in the innocent familiarities of friendly intercourse ; a *ceremonious* carriage puts a stop to all hospitality and kindness. Princes, in their formal intercourse with each other, know nothing of the pleasures of society ; ceremonious visitants give and receive entertainments, without tasting any of the enjoyments which flow from the reciprocity of kind offices.

I have not thought fit to return them any formal answer.-ADDISON.

From the moment one sets up for an author, one must be treated as *ceremoniously*, that is, as unfaithfully, "as a king's favourite, or as a king."—POPE,

Former. v. Antecedent.

Formerly, In Times Past, Or Old Times, Days of Yore, Anciently, Or Ancient Times.

Formerly supposes a less remote period than In Times Past: and that less remote than In Days of Yore and Anciently. The two first may be said of what happens within the age of man; the last two are ex-tended to many generations and ages. Any individual may use the word formerly with word to binself: thus we enjoyed our bealth regard to himself : thus we enjoyed our health better formerly than now. An old man may speak of times past, as when he says he does not enjoy himself as he did in times past. Old Times, days of yore, and anciently, are more applicable to nations than to individuals; and all these express different degrees of and an energy of the second se Britain is mentioned may be termed Ancient Times.

Men were formerly disputed out of their doubts. ADDISON.

FORMIDABLE.

In times of old, when time was young, And poets their own verses sung, A verse could draw a stone or beam.—SWIFT. Thus Edgar proud, in *days of yore*, Held monarchs labouring at the oar.—SWIFT.

In ancient times the sacred plough employ'd The kings and awful fathers of mankind. THOMSON,

Formidable, Dreadful, Terrible, Shocking.

Formidable is applied to that which is apt to excite fear (v. To apprehend); Dread-ful (v. To apprehend) to what is calculated to excite dread; Terrible (c. Alarm) to that which excites terror; and Shocking (from shake) is applied to that which violently shakes or agitates (v. To agitate). The formidable acts neither suddenly nor violently; the dreadful may act violently, but not suddenly; thus the appearance of an army may be formidable; that of a field of battle is dreadful. The terrible and shocking act both suddenly and vio-lently; but the former acts both on the senses and the imagination, the latter on the moral feelings: thus the glare of a tiger's eye is *terrible*; the unexpected news of a friend's death is shocking.

France continued not only powerful but *formidable* to the hour of the ruin of the monarchy.—BURKE.

Think, timely think, on the last dreadful day. DRVDEN.

When men are arrived at thinking of their very disso-lution with pleasure, how few things are there that can be *terrible* to them.-STEELE.

Nothing could be more *shocking* to a generous nobility than the entrusting to mercenary hands the defence of those territories which had been acquired or preserved by the blood of their ancestors.—ROBERTSON:

To Forsake, v. To abandon.

Forsaken, Forlorn, Destitute.

To be Forsaken (v. To abandon) is to be deprived of the company and assistance of others; to be Forlorn, from the German verloren lost, is to be forsaken in time of diff-culty, to be without a guide in an unknown road; to be **Destitute**, from the Latin destitutus, is to be deprived of the first necessaries of life.

To be forsaken is a partial situation; to be orlorn and destitute is a permanent condition. We may be forsaken by a fellow traveller on the road ; we are forlown when we get into a described path, with no one to direct us; we are destitute when we have no means of sub-sistence, nor the prospect of obtaining the means. It is particularly painful to be *forsaken* by the friend of our youth, and the sharer of our fortunes; the orphan, who is left to travel the road of life without counsellor or friend, is of all others in the most *forlorn* condition ; if to this be added poverty, his misery is aggra-vated by his becoming *destitute*.

But fearful for themselves, my countrymen Left me forsaken in the Cyclops' den.-DRYDEN.

Conscience made them (Joseph's brethren) recollect that they who had once been deaf to the supplications of a brother were now left friendless and forlorn.-BLAIR.

Friendless and *destitute* Dr. Goldsmith was exposed to all the miseries of indigence in a foreign country.-JOHN-SON.

FORTUNATE.

To Forswear, Perjure, Suborn.

Forswear is Saxon; Perjure is Latin; the preposition for and per are both privative, and the words signify literally to swear contrary to the truth ; this is, however, not their only distinction: to *forswear* is applied to all kinds of oaths; to *perjure* is employed only for such oaths as have been administered by the civil magistrate.

A soldier forswears himself who breaks his oath of allegiance by desertion; and a subject forsevers himself who takes an oath of alle-giance to his Majesty which he afterwards violates: a man perjures himself in a court of law who swears to the truth of that which he have who swears to the truth of the whole who who swears to be false. Forseear is used only in the proper sense: perjure may be used figura-tively with regard to lovers' vows; he who deserts his mistress to whom he has pledged his affection is a perjured man.

Porsevar and *perjure* are the acts of indivi-duals; **Suborn**, from the Latin *subornare*, signifies to make to *forsevar* : a *perjured* man has all the guilt upon himself; but he who is suborned shares his guilt with the suborner.

False as thou art, and more than false, forsworn ! Not sprung from noble blood, nor goddess-born ; Why should I own ? what worse have I to fear ? DEVDEX.

Be gone, for ever leave this happy sphere ; For *perjur'd* lovers have no mansions here.—LEE, They were suborn'd ; Malcolm, and Donalbain, the king's two sons, Are stole away and fied —SHAKSPEARE.

To Fortify, v. To strengthen.

Fortitude, v. Courage.

Fortunate, Lucky, Prosperous, Successful.

Fortunate signifies having fortune (v. Chance, fortune).

Lucky signifies having *luck*, which is in German *gluck*, and in all probability comes from *gelingen* to succeed.

Prosperous, v. To flourish.

Successful signifies full of success, enabled

to succeed. The fortunate and lucky are both applied to that which happens without the control of man; but the latter, which is a collateral term, describes the capricious goddess Fortune in her most freakish humours, while fortunate represents her in her more sober mood : in other words, the fortunate is more according to the ordinary course of things; the *lucky* is something sudden, unaccountable, and singular: a circumstance is said to be fortunate which turns up suitably to our purpose; it is said to be *lucky* when it comes upon us unexpectedly, at the moment that it is unexpectedly, at the moment that it is wanted: hence we speak of a man as for-tunate in his business, and the ordinary con-cerns of life; but tucky in the lottery or in games of chance: a fortunate year will make up for the losses of the past year; a tucky hit may repair the ruined spendthrift's fortune only to tempt him to still greater extrava-cances gances.

Prosperous and successful seem to exclude

the idea of what is *fortuitous*, although *pro-*sperity and success are both greatly aided by good fortune. Fortunate and lucky are applied as much to the removal of evil as to the attainment of good; prosperous and successful are concerned only in what is good, or esteemed as such: we may be fortunate in making our escape; we are prosperous in the acquirement of wealth. Fortunate is employed for single circumstances; prosperous only for a train of circumstances; a man may be fortunate in meeting with the approbation of a superior; he is *prosperous* in his business. *Prosperity* is extended to whatever is the object of our wishes in this world ; success is that degree of prosperity which immediately attends our endeavours; wealth, honours. children, and all outward circumstances, constitute prosperity: the attainment of any object constitutes success: the fortunate and lucky man can lay no claim to merit, because they preclude the idea of exertion ; prosperous and successful may claim a share of merit proportioned to the exertion.

Several of the Roman emperors, as is still to be seen upon their medals, among their other titles, gave them-selves that of Felix or *fortunati*.—ADDISON.

s that of Felix or *fortunate*. Alternation chose, This *lucky* moment the sly traitor chose, Then starting from his ambush up he rose, DRYDEN,

O fortunate old man, whose farm remains For you sufficient, and requites your pains. DRYDEN.

Riches are oft by guilt or baseness earn'd, Or dealt by chance to shield a *lucky* knave. ARMSTRONG.

Prosperous people (for happy there are none) are hurried away with a fond sense of their present condition, and thoughtless of the mutability of fortune.—STEELE.

fibless of the initiation of the stand seas, Ye gods, presiding over lands and seas, And you who raging winds and waves appease, Breathe on our swelling sails a *prosprous* wind. DRYDEX,

The Count d'Olivares was disgraced at the court of Madrid, because it was alleged against him that he had never success in his undertakings,—ADDISON.

Fortunate, v. Happy.

Fortune, v. Chance.

Forward, v. Onward.

To Forward, v. To encourage.

To Foster, Cherish, Harbour, Indulge.

To Foster is probably connected with father, in the natural sense, to bring up with a parent's care ; to Cherish, from the Latin carus dear, is to feed with affection ; to Har-bour, from a harbour or haven, is to provide with a shelter and protection; to Indulge, from the Latin dulcis sweet, is to render sweet and agreeable. These terms are all employed here in the moral acceptation, to express the idea of giving nourishment to an

object. To foster in the mind is to keep with care and positive endeavours ; as when one fosters prejudices by encouraging every thing which favours them: to *cherish* in the mind is to hold dear or set a value upon ; as when one cherishes good sentiments, by dwelling upon them with inward satisfaction : to harbour is to allow room in the mind, and is generally

taken in the worst sense, for giving admission to that which ought to be excluded ; as when one harbours resentment by permitting it to have a resting-place in the heart : to $indulg\epsilon$ in the mind, is to give the whole mind to, to make it the chief source of pleasure ; as when one *indulges* an affection, by making the will and the outward conduct bend to its gratifications.

He who fosters pride in his breast lays up for himself a store of mortification in his intercourse with the world; it is the duty of a man to *cherish* sentiments of tenderness and kindness towards the woman whom he has made the object of his choice; nothing evinces the innate depravity of the human heart more forcibly than the spirit of malice, which some men *harbour* for years together; any affection of the mind, if *indulged* beyond the bounds of discretion, will become a hurtful passion, that may endanger the peace of society as much as that of the individual.

The greater part of those who live but to infuse ma-lignity, and multiply enemies, have no hopes to *foster*, no designs to promote, nor any expectations of attaining power by insolence.—JOHNSON.

As social inclinations are absolutely necessary to the well-being of the world, it is the duty and interest of every individual to *cherish* and improve them to the benefit of mankind,-BERKELEY.

This is scorn, Which the fair soul of gentle Athenais Would ne'er have *harbour'd*.—LEE.

The king (Charles I.) would *indulge* no refinements of casuistry, however plausible, in such delicate subjects, and was resolved, that what depredations soever fortune should commit upon him, she never should bereave him of his honour, --HUME.

Foul, v. Nasty.

To Found, Ground, Rest, Build.

Found, in French fonder, Latin fundo, comes from fundus the ground, and, like the verb Ground, properly signifies to make firm in the ground, to make the ground the support.

To found implies the exercise of art and contrivance in making a support; to ground signifies to lay a thing so deep that it may not totter; it is merely in the moral sense that they are here considered, as the verb to ground with this signification is never used otherwise. Found is applied to outward cir-cumstances; ground is to what passes in-wardly: a man founds his charge against another upon certain facts that are come to his knowledge; he grounds his belief upon the most substantial evidence: a man should be cautious not to make any accusations which are not well founded ; nor to indulge any expectations which are not well grounded : monarchs commonly found their claims to a throne upon the right of primogeniture ; Christians ground their hopes of immortality on the word of God.

To found and ground are said of things which demand the full exercise of the mental powers; to Rest is an action of less importance: whatever is *founded* requires and has the utmost support; whatever is *rested* is more by the will of the individual: a man founds his reasoning upon some unequivocal fact the rests his assertion upon mere hearsay.

FOUNDATION.

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The words *found*, ground, and rest, have always an immediate reference to the thing that supports; to **Build** has an especial reference to that which is supported, to the superstructure that is raised: we should not say that a person *founda* an hypothesis, without adding something, as observations, experiments, and the like, upon which it was *founded*; but we may speak of his simply *building* systems, supposing them to be the mere fruit of his distempered imagination; or we may say that a system of astronomy has been *built* upon the discovery of Copernicus respecting the motion of the earth.

The only sure principles we can lay down for regulating our conduct must be *founded* on the Christian religion,— BLAIR.

1 know there are persons who look upon these wonders of art (in ancient history) as fabulous: but I cannot find any ground for such a suspicion.—ADDISON.

Our distinction must *rest* upon a steady adherence to rational religion, when the multitude are deviating into licentious and criminal conduct.—BLAIR.

They who from a mistaken zeal for the honour of Divine revelation, either deny the existence, or vility the authority of natural religion, are not aware, that by disallowing the sense of colligation they undermine the foundation on which revelation builds its power of commanding the heart.—BLAR.

To Found, v. To institute.

Foundation, Ground, Basis.

Foundation and Ground derive their meaning and application from the preceding article : a report is said to be without any *foundation*, which has taken its rise in mere conjecture, or in some arbitrary cause independent of all fact ; a man's suspicion is said to be without ground, which is not supported by the shadow of external evidence : anfounded clamours are frequently raised against the measures of government; groundles jealousies frequently arise between families, to disturb the harmony of their intercourse.

The harmony of their intercourse. Foundation and **Basis** may be compared with each other, either in the proper or the improper signification: both foundation and basis are the lowest parts of any structure; but the former lies under ground, the latter stands above: the foundation supports some large and artificially erected pile; the basis supports a simple pillar: hence we speak of the foundation of St. Paul's, and the base or basis of the monument: this distinction is likewise preserved in the moral application of the terms: disputes have too often their foundation in frivolous circumstances; treaties have commonly their basis in acknowledged general principle; with governments that are at war pacific negotiations may be commenced on the basis of the uti possidetis.

If the *foundation* of an high name be virtue and service, all that is offered against it is but rumour, which is too short-lived to stand up in competition with glory, which is everlasting_-STELE.

Every subject of the British government has good grounds for loving and respecting his country.-BLAIR.

It is certain that the *basis* of all lasting reputation is laid in moral worth.—BLAIR.

Fountain, v. Spring. Fraction, v. Rupture. Fracture, v. Rupture.

FRAME.

Fragile, Frail, Brittle.

Fragile and Frail, in French fréle, both come from the Latin fraquits, signifying breakable; but the former is used in the proper sense only, and the latter more generally in the improper sense: man, corporeally comsidered, is a fraquile creature, his frame is composed of fraquile materials; mentally considered, he is a fraul creature, for he is liable to every sort of fraulty.

Brittle comes from the Saxon brittan to break, and by the termination le or lis, denotes likewise a capacity to break, that is, properly breakable; but it conveys a stronger idea of this quality than fragile; the latter applies to whatever will break from the effects of time; brittle to that which will not bear a temporary violence: in this sense all the works of men are fragile, and in fact all sublunary things; but glass, stone, and ice, are peculiarly denominated brittle.

An appearance of delicacy, and even of *fragility*, is almost essential to beauty.-BURKE.

What joys, alas ! could this *frail* being give. That I have been so covetous to live.—DRYDEN.

The brittle chain of this world's friendships is as effectually broken when one is 'oblitus meorum,' as when one is 'obliviscendus et illis.'-CROFT.

Fragrance, v. Smell.

Frail, v. Fragile.

Frailty, v. Imperfection.

Frame, Temper, Temperament, Constitution.

Frame in its natural sense is that which forms the exterior edging of any thing, and consequently determines its form; it is applied to man physically or mentally, as denoting that constituent portion of him which seems to hold the rest together; which by an extension of the metaphor is likewise put for the whole contents, the whole body, or the whole mind.

Temper and **Temperament**, in Latin temperamentum from tempero to govern or dispose, signify the particular modes of being disposed or organized.

Constitution, from *constitute* or appoint, signifies the particular mode of being *constituted* or formed.

Frame, when applied to the body, is taken in its most universal sense; as when we speak of the frame being violently agitated, or the human frame being wonderfully constructed; when applied to the mind it will admit either of a general or restricted signifcation. Temper, which is applicable only to the mind, is taken in the general or particular state of the individual. The frame comprehends either the whole body of mental powers, or the particular disposition of those powers in individuals; the temper comprehends the general or particular. The mental frame which receives any violent concussion is liable to derangement; it is necessary for those who govern to be well acquainted with the temper of those whom they govern. By reflection on

the various attributes of the Divine Being, a man may easily bring his mind into a frame of devotion : by the indulgence of a fretful re-pining temper, a man destroys his own peace of mind, and offends his Maker.

Temperament and constitution mark the general state of the individual; the former comprehends a mixture of the physical and mental; the latter has a purely physical application. A man with a warm temperament owes his warmth of character to the rapid impetus of the blood ; a man with a delicate constitution is exposed to great fluctuations in his health; the whole frame of a new-born infant is peculiarly tender. Men of fierce tempers are to be found in all nations ; men of sanguine tempers are more frequent in warm climates ; the constitutions of females are more tender than those of the male, and their frames are altogether more susceptible.

The soul Contemplates what she is, and whence she came, And almost comprehends her own amazing frame. JENYNS,

Tis he Sets superstition high on virtue's throne, Then thinks his Maker's temper like his own. JENVNS.

There is a great tendency to cheerfulness in religion; and such a *frame* of mind is not only the most lovely, but the most commendable in a virtuous person,—ADDI-

The sole strength of the sound from the shouting of multitudes so amazes and confounds the imagination, that the best established *tempers* can scarcely forbear being borne down.-BURKE.

I have always more need of a laugh than a cry, being mewhat disposed to melancholy by my temperament.-

How little our constitution is able to bear a remove into parts of this air, not much higher than that we com-monly breathe in.—LOCKE.

To Frame, v. To invent.

Frank, Candid, Ingenuous, Free, Open, Plain.

Frank, in French franc, German, &c., frank, is connected with the word frech bold,

Candid, v. Candid.

Ingenuous comes from the Latin inintegrating which signifies literally free-born, as distinguished from the *liberti* who were afterwards made *free*: hence the term has been employed by a figure of speech to denote been employed by a figure of specen to denote nobleness of birth or character. According to Girard, *ingenu* in French is taken in a bad sense; and Dr. Trusler, in translating his article *sincerité*, *franchise*, *naiveté*, *ingénuité*, has erroneously assigned the same office to our word *ingenuous*; but this has kept true to the original, by being always an epithet of commendation.

Free is to be found in most of the northern languages under different forms, and is supposed by Adelung to be connected with the preposition from, which denotes a separation or enlargement.

Open, v. Candid.

Plain, v. Apparent, also evident.

All these terms convey the idea of a readiness to communicate and be communicated

with; they are all opposed to concealment, but under different circumstances. The *frank* man is under no constraint ; his thoughts and feelings are both set at ease, and his lips are ever ready to give utterance to the dictates of his heart; he has no reserve: the *candid* man has nothing to conceal; he speaks without regard to self-interest or any partial motive; he speaks nothing but the truth: the *in-*genuous man throws off all disguise; he scorps all artifice, and brings everything to light; he speaks the whole truth. Frankness is acceptable in the general transactions of society ; it inspires confidence, and invites communica-tion: candour is of peculiar use in matters of dispute: it serves the purposes of equity, and invites to conciliation: ingenuousness is most wanted where there is most to conceal; it courts favour and kindness by an acknowledgment of that which is against itself. Frankness is associated with unpolished

manners, and frequently appears in men of no rank or education; sailors have c mmonly a deal of *frankness* about them : *candour* is the companion of uprightness ; it must be accompanied with some refinement, as it acts in cases where nice discriminations are made : elevated spirit: it exists most frequently in the unsophisticated period of youth.

Frankness displays itself in the outward be-Transness displays itself in the outward be-haviour; we speak of a frank air and frank manner: candour displays itself in the lan-guage which we adopt, and the sentiments we express; we speak of a candid statement, a candid reply; ingenuosness shows itself in all the words, looks, or actions : we speak of an ingenuous countenance, an ingenuous acknowledgement, an ingenvous answer. Frankness and candour may be either habitual or occasional ; ingenuousness is a permanent character : a disposition may be frank, or an air of frankness and candour may be assumed for the time ; but an ingenuous character remains one and

Frankness is a voluntary effusion of the mind between equals; a man frankly confesses to his friend the state of his affections or circumstances : candour is a debt paid to justice from one independent being to another; he who is candid is so from the necessity of the case; when a candid man feels himself to have been in an error which affects another, he is impelled to make the only reparation in his power by acknowledging it: *ingenuousness* is the offering of an uncorrupted mind at the shrine of truth ; it presupposes an inferiority in out on rithm, is presupposes an interiority in cut ward circumstances, and a motive, if not a direct necessity, for communication; the lad who does not wish to screen himself from punishment by a lie will *ingenuously* confess his offence; he who does not wish to obtain false appleuse will *ingenuously* disclaim his share in the performance which has obtained the explause. the applause.

Free, open, and plain, have not so high an office as the first three: free and open may be taken either in a good, bad, or indifferent sense; but seldomer in the first than in the two last senses.

The frank, free, and open man all speak with-out constraint; but the frank man is not impertinent like the free man, nor indiscreet like the open man. The frank man speaks only of what concerns himself; the free man speaks of what concerns others: a frank man may confess his own faults or inadvertencies; the free man corrects those which he sees in another; the frank man opens his heart from the warmth of his nature; the free man opens his mind from the conceit of his temper; and the open man says all he knows and thinks, from the inconsiderate levity of his temper.

open man says and he knows and chinks, how the inconsiderate lexity of his temper. A frank man is not frank to all, nor on all occasions; he is frank to his friends, or he is frank in his dealings with others : but the open man lets himself out like a running stream to all who choose to listen, and communicates trivial or important matters with equal eagerness : on the other hand, it is sometimes becoming in one to be free where coursel can be given with advantage and pleasure to the receiver; and it is pleasant to see an open behaviour, particularly in young persons, when contrasted with the odious trait of cunning and reserve.

Plainness, the last quality to be here noticed, is a virtue which, though of the humbler order, is not to be despised: it is sometimes employed like freedom in the task of giving counsel; but it does not convey the idea of any thing unauthorized either in matter or manner. A free counsellor is more ready to display his own superiority than to direct the wanderer in his way; he rather aggravates faults than instructs how to amend them; he seems more like a supercilious enemy than a friendly monitor: the plain man is free from these faults: he speaks plainly but truly; he gives no false colouring to his speech; it is not calculated to offend, and it may serve for improvement: it is the part of a true friend to be plain with another whom he sees in imminent danger. A free speaker is in danger of being hated; a plain dealter must at least be respected.

My own private opinion with regard to such recreations (as poetry and music) I have given with all the *frankness* imaginable,—STEELE.

If you have made any better remarks of your own, communicate them with *candour*; if not, make use of those I present you with.—ADDISON.

We see an *ingenuous* kind of behaviour not only make up for faults committed, but in a manner explate them in the very commission.—STEELE.

We cheer the youth to make his own defence, And *freely* tell us what he was and whence.

DRYDEN.

If I have abused your goodness by too much *freedom*, I hope you will attribute it to the *openness* of my temper. --POPE.

Pope hardly drank tea without a stratagen : if at the house of his friends he wanted any accommodation, he was not willing to ask for it in *plain* terms, but would mention it remotely as something convenient.—JOHN-SON.

Fraud, v. Deceit.

Fraudulent, v. Fallacious.

Freak, Whim.

Freak most probably comes from the German *freck* hold and petulant. Whim from Teutonic winnee to whine or whimper: but they have at present somewhat deviated from their original meaning; for a *freck* has more of childishness and humour than boldness in it, a *whim* more of eccentricity than of childishness. Fancy and fortune are both said to have

their *freaks*, as they both deviate most widely in their movements from all rule; but *whims* are at most but singular deviations of the mind from its ordinary and even course. Females are most liable to be seized with *freaks*, which are in their nature sudden and not to be calculated upon : men are apt to indulge themselves in *whims* which are in their nature strange and often laughable. We should call it a *freak* for a female to put on the habit of a male, and so accourted to sally forth into the streets : we term it a *whim* in a man who takes a resolution never to shave himself any more.

But the long point, the midnight masquerade, With all the *preaks* of wanton wealth array'd, In these, ere triftes balf their wish obtain. The toiling pleasure sickens into pain. GOLDSMITH.

'Tis all bequeath'd to public uses, To public uses! There's a whim / What had the public done for him?-SWIFT.

Free, v. Communicative.

Free, v. Frank.

Free, Liberal.

In the former section (a. Frank) Free is considered only as it respects communication by words, in the present case it respects actions and sentiments. In all its acceptations free is a term of dispraise, and Liberal that of commendation. To be free signifies to act or think at will; to be *theral* is to act according to the dictates of an enlarged heart and an enlightened mind. A clown or a fool may be free with his money, and may squander it away to please his humour, or gratify his appetite; but the nobleman and the wise man will be *liberal* in rewarding merit, in encouraging industry, and in promoting whatever can contribute to the ornament, the prosperity, and improvement of his country. A man who is *free* in his sentiments thinks as he pleases; the man who is *liberal* thinks according to the extent of his knowledge. The free-thinking man is wise in his own conceit, he despises the opinions of others; the *liberal*-minded thinks modestly on his own personal attainments, and builds upon the wisdom of others.

The freethinker circumscribes all knowledge within the conceptions of a few superlatively wise heads; the *liberal*-minded is anxious to enlarge the boundaries of science by making all the thinking world in all ages to contribute to the advancement of knowledge. With the freethinker nothing is good that is old or established; with the *liberal* man nothing is good because it is new, nothing bad because it is old. Men of the least knowledge and understanding are the most free in their opinions, in which description of men this age abounds above all others; such men are exceedingly anxious to usurp the epithet *liberal* to themselves; but the good sense of mankind will prevail against partial endeavours, and assign this title to none but men of comprehensive talents, sound judgements, extensive experience, and deep erudition.

It seems as if *freedom* of thought was that aberration of the mind which is opposed to the two extremes of superstition and bigotry; and that *liberality* is the happy medium. The *free*thinker holds nothing sacred, and is attached to nothing but his own conceits; the supersti-tious man holds too many things sacred, and is attached to every thing that favours this bent of his mind. A freetbinker accommodates his duties to his inclinations; he denies his obligation to any thing which comes across the peculiar fashion of his sentiment. A man of free sentiments rejects the spirit of Christianity, with the letter or outward formality; the superstitious man loses the spirit of Christianity in his extravagant devotion to its outward formalities.

On the other hand, bigotry and liberality are opposed to each other, not in regard to what they believe, so much as in regard to the nature of their belief. The bigoted man narrows his mind to the compass of his belief as to exclude every other object ; the liberal man directs his views to every object which does not directly interfere with his belief. It is possible for the bigoted and the liberal man to have the same faith, but the former mistakes its true object and tendency, namely, the improvement of his rational powers, which the

It is evident, therefore, from the above, that frethinking, superstition, and bigotry, are alike the offspring of ignorance; and that *liberality* is the handmaid of science, and the daughter of truth. Of all mental aberrations freedom of thinking is the most obnoxious, as it is fostered by the pride of the heart, and the vanity of the imagination. In superstition we sometimes see the anxiety of a well-disposed mind to discharge its conscience: with bigotry we often see associated the mild virtues which are taught by Christianity; but in the *free*thinker we only see the bad passions and the unruly will set *free* from all the restraints of outward authority, and disengaged from the control of reason and judgement : in such a man the amiable qualities of the natural disposition become corrupted, and the evil humours triumph.

The freethinkers plead very hard to think freely; they have it; but what use do they make of it? Do their writings show a greater depth of design, or more just and correct reasoning, than those of other men?—BERKE-LEY.

Their pretensions to be *freethinkers* is no other than rakes have to be *free*livers, and savages to be *free*men.—ADDISON.

For me, for whose well-being So amply, and with hands so *liberal*, Thou hast provided all things.—MILTON,

The desire of knowledge discovers a liberal mind .-BLAIR.

To Free, Set Free, Deliver, Liberate.

To Free is properly to make free, in distinction from Set Free; the first is employed in what concerns ourselves, and the second in that which concerns another. A man frees himself from an engagement ; he sets another free from his engagement : we free, or set ourselve free, from that which has been imposed upon us by ourselves or by cir-cumstances; we are **Delivered** or **Libe-rated** from that which others have imposed upon us; the former from evils in general, the latter from the evil of confinement. I free myself from a burden; I set my own slave free from his slavery; I deliver another man's slave from a state of bondage; I liberate a man from

A man frees an estate from rent, serprison. vice, taxes, and all incumbrances ; a king sets his subjects *free* from certain imposts or tri-butes, he *delivers* them from a foreign yoke, or he liberates those who have been taken in war. We free either by an act of the will or by con-We free either by an act of the will or by con-trivance and method; we set free by an act of authority; we deliver or liberate by active measures and physical strength. A man frees himself from impertinence by escaping the company of the impertinent; he sets others free from all apprehensions by assuring them of his protection; he *delivers* them out of a perilous situation by his presence of mind. A country is *freed* from the horrors of a revo-lution by the vigorous counsels of a determined statesman ; in this manner was England freed from a counterpart of the French revolu-tion by the vigour of the government; a country is set free from the exactions and hardships of usurpation and tyranny by the mild support distribution and tyramy by the mini-influence of established government; in this manner is Europe set free from the iron yoke of the French usurper by its ancient rulers, A country is delivered from the grasp and op-pression of the invader; in this manner bas Spain been *delivered*, by the wisdom and valour of an illustrious British general at the head of a band of British heroes.

When applied in a spiritual sense *free* is applied to sin; *set free* is employed for obligation and responsibility; deliver is employed for external circumstances. God, as our Re-deemer, *frees* us from the bondage and consequences of sin, by the dispensations of his atoning grace; but he does not set us free from any of our moral obligations or moral responsibility as *free* agents; as our Preserver He *delivers* us from dangers and misfortunes, trials and temptations.

and temptations: She then Sent Iris down to free her from the strife Of labouring nature, and dissolve her life. DRYDEN,

When heav'n would kindly set us free, And earth's enchantment end; It takes the most effectual means, And robs us of a friend.—YOUNG,

However desirous Mary was of obtaining deliverance from Darnley's caprices, she had good reasons for reject-ing the method by which they proposed to accomplish it, -ROBERTSON.

The inquisitor rang a bell, and ordered Nicolas to be forthwith *liberated*.-CUMBERLAND,

Free, Familiar.

Free has already been considered as it respects words, actions, and sentiments (v. Free); in the present case it is coupled with Familiarity, inasmuch as they respect the outward behaviour or conduct in general of men one to another.

To be free is to be disengaged from all the constraints which the ceremonies of social intercourse impose; to be *familiar* is to be upon the footing of a *familiar*, of a relative, or one of the same family. Neither of these terms can be admitted as unexceptionable; but freedom is that which is in general totally unauthorized; *familiarity* sometimes shelters itself under the sanction of long, close, and friendly intercourse.

Free is a term of much more extensive import than familiar ; a man may be free towards

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another in a thousand ways; but he is familiar towards him only in his manners and address. A man who is free looks upon everything as his which he chooses to make use of ; a familiar man only wants to share with another and to stand upon an equal footing. A man who is free will take possession of another man's house or room in his absence, and will make use of his name or his property as it suits his convenience ; his freedom always turns upon that which contributes to his own indulgence : a man who is *familiar* will smile upon you, take hold of your arm, call you by some friendly name, and seek to enjoy with you all the pleasures of social intercourse; his familiarity always turns upon that which will increase his own importance. There cannot be two greater enemies to the humony of society than *freedom* and *familiarity*; both of which it is the whole business of politeness to destroy; for no man can be free without being in danger of infringing upon what belongs to another, nor familiar without being in danger of obtruding himself to the annoyance of others.

Upon equality depends the *freedom* of discourse, and consequently the ease and good humour of every society. —TYRRWHITT.

Familiar converse improved general civilities into an unfeigned passion on both sides.-STEELE,

Free, Exempt.

Free v. Free, liberal.

Exempt. in Latin exemptus, participle of eximo, signifies set out or disengaged from anything.

The condition and not the conduct of men is here considered. *Freedom* is either accidental or intentional; the *exemption* is always intentional: we may be *free* from disorders, or free from troubles; we are exempt, that is exempted by government, from serving in the militia. Free is applied to everything from which any one may wish to be *free*; but exempt, on the contrary, to those burdens which we should share with others : we may be free from imperfections, free from inconveniences, free from the interruptions of others; but exempt from any office or tax. We may like-wise be said to be exempt from troubles when speaking of these as the dispensations of Providence to others.

O happy, if he knew his happy state, The swain who, *free* from bus ness and debate, Receives his easy food from nature's hand.—DRYDEN.

To be exempt from the passions with which others are tormented is the only pleasing solitude.-ADDISON.

Freedom, Liberty.

Freedom, the abstract noun of free, is taken in all the senses of the primitive. Liberty, from the Latin *liber* free, is only taken in the sense of free from external constraint, from the action of power.

Freedom is personal and private; liberty is public. The *freedom* of the city is the privilege granted by the city to individuals; the liberties of the city are the immunities enjoyed by the city. By the same rule of distinction we speak of the freedom of the will, the freedom of manners, the freedom of conversation, or the freedom of debate; but the liberty of conscience, the liberty of the press, the liberty of the subject. A slave obtains his freedom ; a captive obtains his liberty.

Freedom serves moreover to qualify the action; *liberty* is applied only to the agent: hence we say, to speak or think with *freedom*; but to have the *liberty* of speaking, thinking, or acting. Freedom and liberty or likewise employed for the private conduct of indivi-duals towards each other; but the former is used in a qualified good sense, the latter in an unqualified bad sense. A *freedom* may some-times be licensed or allowed; a *liberty* is always taken in a bad sense. A freedom may be innocent and even pleasant; a *liberty* always does more or less violence to the decencies of life, or the feelings of individuals. There are little freedoms which may pass between youth of different sexes, so as to heighten the pleasures of society; but a modest woman will be care-ful to guard against any *freedoms* which may admit of misinterpretation, and resent every liberty offered to her as an insult.

The ends for which men unite in society, and submit to government, are to enjoy security to their property and *freedom* to their persons, from all injustice or violence. BLAIR.

I would not venture into the world under the character of a man who pretends to talk like other people, until I had arrived at a full *freedom* of speech,—ADDISON.

The *liberty* of the press is a blessing when we are in-clined to write against others, and a calamity when we find ourselves overborne by the multitude of our assailants,— JOINSON,

Freight, Cargo, Lading, Load, Burden.

Freight, through the Northern languages in all probability comes from the Latin jero to bring, signifying the thing brought.

Cargo, in French cargaison, probably a variation from carriage, is employed for all the contents of a vessel, with the exception of the persons that it carries.

Lading and Load (in German laden to load), come most probably from the word last a burden, signifying the burden or weight imposed upon any carriage.

Burden, which through the medium of the Northern languages, comes from the Greek ϕ_{opros} , and ϕ_{epo} to carry, conveys the idea of weight which is borne by the vessel. A captain speaks of the *freight* of his ship as

that which is the object of his voyage, by which all who are interested in it are to make their profit; the value and nature of the freight are the first objects of consideration : he speaks of the lading as the thing which is to fill the ship; the quantity and weight of the lading are to be taken into the consideration : he speaks of the cargo as that which goes with the ship, and belongs as it were to the ship; the amount of the cargo is that which is first thought of : he speaks of the burden as that which his vessel will bear ; it is the property of the ship which is to be estimated.

The ship-broker regulates the *freight*: the captain and the crew dispose the *lading*: the agent sees to the disposal of the cargo: the ship-builder determines the burden: the car-rier looks to the load which he has to carry. The freight must consist of such merchandize

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as will pay for the transport and risk : the lading must consist of such things as can be most conveniently stowed : the value of a cargo depends not only on the nature of the commodity, but the market to which it is carried : the burden of a vessel is estimated by the number of tons which it can carry.

Haste, my dear father (tis no time to wait), And load my shoulders with a willing freight. DRYDEN.

The surging air receives Its plumy burden.-THOMSON.

To Frequent, Resort To, Haunt.

Frequent comes from frequent, in Latin frequens crowded, signifying to come in numbers or come often to the same place.

Resort, in French ressortir, compounded of re and sortir, signifies to go backward and

Haunt, from the French hanter to frequent.

Frequent is more commonly used of an individual who goes often to a place ; resort and haunt of a number of individuals. A man is said to *frequent* a public place; but several persons may *resort* to a private place; men who are not fond of home *frequent* taverns; in the first ages of Christianity, while persecu-tion raged, its professors used to resort to pri-

vate places for purposes of worship. Frequent and resort are indifferent actions; but haunt is always used in a bad sense. A man may *frequent* a theatre, a club, or any other social meeting, innocent or otherwise; people from different quarters may resort to a fair, a church, or any other place where they wish to meet for a common purpose; but those who *haunt* any place go to it in privacy for some bad purpose. Our Saviour *frequented* the synagogues : the followers of the prophet Mahomet resort to his tomb at Mecca : thieves haunt the darkest and most retired parts of a city in order to concert their measures for obtaining plunder.

For my own part I have ever regarded our inns of court as nurseries of statesmen and lawgivers, which makes me often *frequent* that part of the town.—BUDGELL,

Home is the resort Of love, of joy, of peace, and plenty, where Supporting and supported, polish d riends And dear relations mingle into bliss,—THOMSON,

But harden'd by affronts, and still the same, Lost to all sense of honour and of fame, Thou yet canst love to haunt the great man's board, And think no supper good but with a lord,-LEWIS,

Frequently, v. Commonly.

Frequently, v. Often.

Fresh, New, Recent.

Adelung supposes the German word frisch to be derived from *frieren* to freeze, as the idea of coolness is prevalent in its application to the air; it is therefore figuratively applied to that which is in its first pure and best

New, in German neu, comes from the Latin novus, and the Greek veos.

Recent, in Latin recens, is supposed to come from re and candeo to whiten or give a

fair colour to, because what is new looks so much fairer than what is old.

The *fresh* is properly opposed to the stale, as the *new* is to the old : the *fresh* has undergone no change; the *new* has not been long in being. Meat, beer, and provisions in general, are said to be *fresh*; but that which is substantial and durable, as houses, clothes, books, and the like, are said to be new.

Recent is taken only in the improper application ; the other two admit of both applications in this case : the fresh is said in relation to what has lately preceded : *new* is said in relation to what has not long subsisted ; *recent* is used for what has just passed in distinction from that which has long gone by. A person gives *fresh* cause of offence who has already offended; a thing receives a new name in lieu of the one which it has long had ; a recent transaction excites an interest which cannot be excited by one of earlier date. Fresh intelligence arrives every day ; it quickly succeeds the events : that intelligence which is *recent* to a person at a dis-tance is already old to one who is on the spot. Fresh circumstances continually arise to confirm reports; new changes continually take place to supersede the things that were established.

Lo! great Æneas rushes to the fight, Sprung from a god, and more than mortal bold; He *fresh* in youth, and I in arms grown old.—POPE.

Seasons but change *new* pleasures to produce, And elements contend to serve our use.—JENYNS,

To Fret, v. To rub. Fretful, v. Captious. Friendly, v. Amicable. Friendship, v. Love. Frigid, v. Cool. Fright, v. Alarm.

To Frighten, Intimidate.

Between Frighten and Intimidate there is the same difference as between fright (v. Alarm) and fear (v. To apprehend); the danger that is near or before the eyes frightens: that which is seen at a distance intimidates: hence females are oftener frightened, and men are oftener intimidated : noises will frighten ; threats may intimidate; we may run away when we are frightened; we waver in our resolution when we are intimidated : we fear immediate bodily harm when we are frightened; we fear harm to our property as well as our persons when we are intimidated : frighten, therefore, is always applied to animals, but intimidate never.

And perch, a horror ! on his sacred crown, If that such profanation were permitted Of the by-standers, who with reverend care *Pright* them away.-CUMBERLAND.

Cortes, unwilling to employ force, endeavoured alter-ately to sooth and intimidate Montezuma,-ROBERTnately SON.

Frightful, v. Fearful. Frivolous, v. Trifling.

Frolic, Gambol, Prank.

Frolic, in German, &c., frohlich cheerful, comes from froh merry, and freude joy.

Gambol signifies literally leaping into the air, from gamb, in French jamb the leg.

Prank is changed from *prance*, which literally signifies to throw up the hind feet after the manner of a horse, and is most probably connected with the German prangen to make a parade or fuss, and the Hebrew parang to set free, because the freedom indicated by to set free, because the freenom nurraced by the word *prank* is more or less discoverable in the sense of all these terms. The *frolic* is a merry, joyous entertainment; the *gambol* is a dancing, light entertainment; the *prank* is a freakish, wild entertainment. Laughing, singing, noise, and feasting, constitute the *frolic* of the careless mind; it belongs to a company: conceit, levit, and trick, in move-ment, gesture, and contrivance, constitute the gambol; it belongs to the individual: adventure, eccentricity, and humour, constitute the prank; it belongs to one or many. One has a frolic; one plays a gambol, or a prank. Frolic is the mirth rather of vulgar minds; servants have their *frolics* in the kitchen while their masters have pleasures abroad: gambols are the diversions of youth; the Christmas season has given rise to a variety of gambols for the entertainment of both sexes: pranks are the diversions of the undisciplined ; the rude schoolboy broke loose from school spends his time in molesting a neighbourhood with his mischievous pracks. Frolic is the diver-sion of human beings only; gambol and prack is likewise applicable to brutes: a kitten gambols; a horse, a monkey, and a squirrel, will play pranks.

I have heard of some very merry fellows, among whom the *frolic* was started and passed by a great majority, that every man should immediately draw a tooth.— STELE.

What are those crested locks That make such wanton gambols with the wind?

Some time afterwards (1756), some young men of the collece, whose chambers were near his (Gray's), diverted themselves by frequent and troublesome noises, and, as is said. by pranks yet more offensive and contemptuous.— JOHNSON.

To Front. v. To face. Frontier, v. Border.

Froward, v. Awkward.

Frugality, v. Economy.

Fruitful, v. Fertile.

Fruition, v. Enjoyment.

Fruitless, v. Vain.

To Frustrate, v. To defeat. To Fulfil, v. To execute.

To Fulfil, Accomplish, Realize.

To Fulfil is literally to fill quite full, that is, to bring about *full* to the wishes of a person; Accomplish (v. To accomplish) is to bring to perfection, but without reference to the wishes of any one; to **Realize** is to make *real*, namely, whatever has been aimed

The application of these terms is evident at. from their explanations : the wishes, the expectations, the intentions, and promises, of an individual, are appropriately said to be fulfilled ; national projects, or undertakings, prophecies, and whatever is of general interest, are said to be accomplished: the fortune, or the prospects of an individual, or whatever results successfully from specific efforts, is said to be realized; the fulfilment of our wishes may be as much the effect of good fortune as of design; the accomplishment of projects mostly results from extraordinary exertion, as the accomplishment of prophecies results from a miraculous exertion of power; the *realiza-tion* of hopes results more commonly from the slow process of moderate, well combined efforts than from anything extraordinary.

The palsied dotard looks round him, perceives himself to be alone; he has survived his friends, and he wishes to follow them: his wish his *fulliled*; he drops torpid and insensible into that guilt which is deeper than the grave. - HAWKESWORTH.

After my fancy had been busied in attempting to realize the scenes that Shakspeare drew, I regretted that the labour was uneffectual.—HAWKESWORTH.

To Fulfil, v. To keep.

Fully, v. Largely.

Fulness, Plenitude.

Although **Plenitude** is no more than a derivative from the Latin for **Fulness**, yet the latter is used either in the proper sense to express the state of objects that are full, or in the improper sense to express great quantity, which is the accompaniment of *fulness*: the former only in the higher style and in the improper sense: hence we say in the *fulness* of one's heart, in the *fulness* of one's joy, or the *fulness* of the Godhead bodily; but the plenitude of glory, the plenitude of power.

All mankind Must have been lost, adjudg'd to death and hell, By doom severe, had not the Son of God, In whom the *futness* dwells of love divine, His dearest meditation thus renew'd,—MILTON.

The most beneficent Being is he who hath an absolute failness of perfection in himself, who gave existence to the universe, and so cannot be supposed to want that which he communicated without diminishing from the plenitude of his own power and happiness.-GROVE,

Function, v. Office.

Funeral, Obsequies.

Funeral, in Latin *funus*, is derived from *funis* a cord, because lighted cords, or torches, were carried before bodies which were interred by night; the term *funeral*, therefore, denotes the ordinary solemnity which attends the consignment of a body to the grave.

Obsequies, in Latin exequie, are both derived from sequer, which, in its compound sense, signifies to perform or execute; they comprehend, therefore, funerals attended with more than ordinary solemnity. We speak of the *juneral* as the last sad office

which we perform for a friend; it is ac-companied by nothing but by mourning and sorrow : we speak of *obsequies* as the greatest tribute of respect which can be paid to the person of one who was high in station or

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public esteem : the *funeral*, by its frequency, becomes so familar an object that it passes by unheeded : *obsequics* which are performed over the remains of the great, attract our notice from the pomp and grandeur with which they are conducted.

That pluck'd my nerves, those tender strings of life, Which, pluck'd a little more, will toll the bell That calls my few friends to my *funeral.*-YOUNG. Some in the flow'r-strewn grave the corpse have lay'd, And annual obsequies around it paid.-JEXYNS.

Furious, v. Violent.

To Furnish, v. To provide.

Furniture, v. Goods.

Fury, v. Anger.

Fury, v. Madness.

Futile, v. Trifling.

Gain, v. To acquire.

Gain, Profit, Emolument, Lucre.

Gain signifies in general what is gained (v. To acquire).

Profit, v. Advantage.

Emolument, from *emolior*, signifies to work out or get by working.

Lucre is in Latin *lucrum* gain, which probably comes from *luo* to pay, signifying that which comes to a man's purse.

Gain is here a general tern, the other terms are specific: the gain is that which comes to a man; it is the fruit of his exertions, or agreeable to his wish: the *profit* is that which accrues from the thing. Thus when applied to riches, that which increases a man's estate are his *gains*; that which flows out of his trade are his *profits*; that is, they are his *gains* upon dealing. *Emolument* is a species of *gain* from labour, or a collateral *gain*; of this description are a man's *emoluments* from an office: a man estimates his *gains* by what he receives in the year; he estimates his *profits* by what he receives on every article; he estimates his *emoluments* according to the nature of the service which he has to perform ; the merchant talks of his *gains*; the retail dealer of his *profits*; the place-man of his *emoluments*.

Gain and profit are also taken in an abstract sense; lucre is never used otherwise; but the latter always conveys a bad meaning; it is, strictly speaking, unhallowed gain; an immoderate thirst for gain is the vice of men who are always calculating profit and loss; a thirst for lucre deadens every generous feeling of the mind.

Gain and profit may be extended to other objects, and sometimes opposed to each other; for as that which we gain is what we wish only, it is often the reverse of profitable: hence the force of that important question in Scripture, What shall it profit a man if he gain the whole world and lose his own soul?

The gains of ordinary trades and vocations are honest and furthered by two things, chiefly by diligence, and by a good name.-BACON.

Why may not a whole estate, thrown into a kind of garden, turn as much to the *profit* as the pleasure of the owner?-ADDISON Except the salary of the Laureate, to which King James added the office of Historiographer, perhaps with some additional *emoluments*, Dryden's whole revenue seems to have been $csual_{-J}$ JGHNSON.

O sacred hunger of pernicious gold ! What bands of faith can impious lucre hold ? DRYDEN.

To Gain, v. To get.

Gait, v. Carriage.

Gale, v. Breeze.

To Gall, v. To rub.

Gallant, v. Brave.

Gallant, Beau, Spark.

These words convey nothing respectful of the person to whom they are applied; but the first, as is evident from its derivation, has something in it to recommend it to attention above the other: as true valour is ever associated with a regard for the fair sex, a **Gallant** man will always be a *gallant* when he can render the female any service; sometimes, however, his *gallantries* may be such as to do them harm rather than good; insignificance and effeminacy characterize the **Beau** or fine gentleman; he is the woman's man -the humble servant to supply the place of a lacquey: the **Spark** has but a *spark* of that fire which shows itself in imperticent puerilities; it is applicable to youth who are just broke loose from school or college, and eager to display their manhood.

> The god of wit, and light, and arts, With all acquir'd and natural parts, Was an unfortunate gallant.-SWIFT.

His pride began to interpose, Preferr'd before a crowd of *beaus*,—SWIFT. Oft it has been my lot to mark A proud, conceited, talking *spark*.—MERRICK.

Gambol, v. Frolic,

Game, v. Play.

Gang, v. Band.

Gap, v. Breach.

GENERATION.

To Gape, Stare, Gaze.

To Gape, in German gaffen, Saxon geopnian to make open or wide, is to look with an open or wide mouth.

Stare, from the German starr fixed, signifies to look with a fixed eye.

Gaze comes very probably from the Greek ayajouar to admire, because it signifies to look steadily from a sentiment of admiration.

Gape and stare are taken in a bad sense ; the former indicating the astonishment of gross ignorance; the latter not only ignorance but impertinence: gaze is taken always in a good sense, as indicating laudable feeling of astonishment, pleasure, or curiosity : a clown gapes at the pictures of wild beasts which he sees at a fair ; an impertinent fellow stares at every woman he looks at, and stares a modest woman out of countenance: a lover of the fine arts will gaze with admiration and delight at the productions of Raphael or Titian; when a person is stupefied by affright, he gives a vacant *stare*: those who are filled with transpost gaze on the object of their ecstacy.

It was now a miserable spectacle to see us nodding and *gaping* at one another, every man talking and no man heard.—SIR JOHN MANDEVILLE.

heard.—SIR 40HN MANDERING Astonish'd Aunus just arrives by chance To see his fall, nof arther dares advance ; But, fixing on the maid his horrid eye, He stares and shakes, and finds it vain to fly. DRVDEN.

For, while expecting there the queen, he rais'd His wond'ring eyes, and round the temple gaz'd, Admir'd the fortune of the rising town, The striving artists, and their art's renown.

DRYDEN. Garrulous, v. Talkative.

To Gasp, v. To palpitate.

To Gather, Collect.

To Gather, in Saxon gatherian probably contracted from get here. signifies samply to bring to one spot. To Collect (a. To assemble, collect) annexes also the idea of binding or forming into a whole; we gather that which is scattered in different parts: thus stones are gathered into a heap; vessels are collected so as to form a fleet. Gathering is a mere act of necessity or convenience ; *collecting* is an act of design or choice ; we *gather* apples from a tree or a servant gathers books from off a table; the antiquarian collects coins, and the bibliomaniac collects rare books.

As the small ant (for she instructs the man, And preaches labour) gathers all she can.—CREECH. And preaches about functs on the rosy bower, The royal bee, queen of the rosy bower, *Collects* her precious sweets from every flower, C, JOHNSON.

Gaudy, v. Showy.

Gav. v. Cheerful.

Gay, v. Showy.

To Gaze, v. To gape.

Gender, Sex.

Gender, in Latin genus signifies properly a genus or kind. Sex, in French seze, Latin sezus, comes from the Greek eğis, signifying the habit or nature. The gender is that distinction in words which marks the distinction

of sex in things : there are therefore three genders, but only two sexes. By the inflec ions of words are denoted whether things are of this or that sex, or of no sex. The genders therefore are divided in grammar into masculine, feminine, and neuter; and animals are divided into male and female sex.

General, Universal.

The General is to the Universal what the The General's to the only ersal what the part is to the whole. What is general includes the greater part or number; what is universal includes every individual or part. The general rule admits of many exceptions; the universal rule admits of none. Human government has the general good for its object : the government of Providence is directed to universal good. General is opposed to particular, and universal to individual. A scientific writer will not content himself with general remarks, when he has it in his power to enter into particulars; the universal complaint which we hear against men for their pride shows that in every individual it exists to a greater or less degree. It is a general opinion that women are not qualified for scientific pursuits, but Madame Dacier, the Marchiness of Chatelet, and Madame de Grafigny, cach in her way, form exceptions no less honourable to their whole sex than to themselves in particular; to honour their parents; the intention of the Creator in this respect is manifested in such a variety of forms as to admit of no question. General philosophy considers the properties common to all bodies, and regards the distinct properties of particular bodies, only in as much as they confirm abstract general views. Universal philosophy depends on universal science or knowledge, which belongs only to the infinite mind of the Creator. General grammar embraces in it all principles that are supposed to be applicable to all languages : supposed to be applicable to all languages; universal grammar is a thing scarcely attain-able by the stretch of human power. What man can become so thoroughly acquainted with all existing languages, as to reduce all their particular idioms to any system?

Generally, v. Commonly.

Generation, Age.

Generation is said of the persons who live during any particular period; and Age is said of the period itself.

Those who are born at the same time constitute the generation; that period of time which comprehends the age of man is the age; there may therefore be many generations spring up in the course of an age; a fresh generation is springing up every day, which in the course of an age pass away, and are succeeded by fresh generations.

We consider man in his generation as to the part which he has to perform. We consider the age in which we live as to the manners of men and the events of nations.

I often lamented that I was not one of that happy generation who demolished the convents. -JOHNSON.

Throughout every age, God hath pointed his peculiar displeasure against the confidence of presumption, and the arrogance of prosperity.-BLAIR.

Generation, v. Race.

Generous, v. Beneficent.

Genius. v. Intellect.

Genius. v. Taste.

Genteel, Polite.

Genteel, in French gentil, Latin gentilis, signifies literally one belonging to the same family, or the next akin to whom the estate would fall, if there were no children : hence by an extended application it denoted to be of

Polite, v. Civil.

Gentility respects rank in life; politeness the refinement of the mind and outward behav-

A genteel education is suited to the station of a gentlemen; a polite education fits for polished society and conversation, and raises the individual among his equals.

There may be gentility without politeness ; and vice-versa. A person may have genteel manners, a genteel carriage, a genteel mode of living as far as respects his general relation with society, but a polite behaviour and a polite address, which qualify him for every relation in society, and enable him to shine in connec-tion with all orders of men, is independent of either birth or wealth; it is in part a gift of nature, although it is to be acquired by art.

His equipage, servants, house, and furniture may be such as to entitle a man to the name of genteel, although he is wanting in all the forms of real good-breeding: while fortune may sometimes frown upon the polished gentleman, whose politeness is a recommendation to him wherever he gces.

A lady of genius will give a genteel air to her whole dress by a well-fancied suit of knots, as a indicious writer gives a spirit to a whole sentence by a single ex-pression.-GAY.

In this isle remote, Our painted ancestors were slow to learn, To arms devote, in the *politer* arts, Nor skilled, nor studious,—SOMERVILLE.

Gentile, Heathen, Pagan.

* The Jews comprehended all strangers under the name of Goim, nations or Gentiles: among the Greeks and Romans they were designated by the name of barbarians. By the name *Gentile* was understood especially those who were not of the Jewish religion. including, in the end, even the Christians; for as Fleury remarks, there were some among these uncircumcised *Gentiles* who worshipped the true God, and were permitted to dwell in the holy land provided they observed the law of nature and abstinence.

Some learned men pretend that the *Gentiles* were so named from their having only a natural law, and such as they imposed on themselves, in opposition to the Jews and Chris-tians, who have a positive revealed law to which they are obliged to submit.

Frisch and others derive the word Heathen from the Greek edun, educos, which is corrobo-rated by the translation in the Anglo Saxon

law of the word haethne by the Greek edun. Adelung, however, thinks it to be more probably derived from the word heide a field, for the same reason as **Pagan** is derived from pagus a village, because when Constantine banished idolators from the towns, they repaired to the villages, and secretly adhered to their religious worship, whence they were termed by the Christians of the fourth cen-tury *Pagani*, which, as he supposes, was translated literally into the German heidener, a villager or worshipper in the field. Be this as it may, it is evident that the word Heathen is in our language more applicable than Pagan to the Greeks, the Romans, and the cultivated nations who practised idolatry; and, on the other hand, *Pagan* is more properly employed for rude and uncivilized people who worship false Gods.

The Gentile does not expressly believe in a Divine Revelation; but he either admits of the truth in part, or is ready to receive it : the Heathen adopts a positively false system that is opposed to the true faith: the Pagan is a species of Heathen who obstinately persists in a worship which is merely the fruit of his own imagination. The *Heathens* or *Pagans* are *Gentiles*; but the *Gentiles* are not all either Heatthens of Faganas. Confucies and socrates, who rejected the plurality of Gods, and the followers of Mahomet, who adore the true God, are, properly speaking, *Gentiles*. The worshippers of Jupiter, Juno, Minerra, and all the deities of the ancients, are termed *Heathens*. The worshippers of Fo, Brama, Yaco, and all the deities of spearce nations Xaca, and all the deities of savage nations, are termed Pagans.

The Gentiles were called to the true faith, and obeyed the call : many of the illustrious Heathens would have doubtless done the same had they enjoyed the same privilege: there are to this day many Pagaas who reject this advantage, to pursue their own blind imaginations.

There might be several among the *Gentiles* in the same condition that Cornelius was before he became a Chris-tian.—TILLOTSON.

Not that I believe that all virtues of the *Heathens* were counterfeit, and destitute of an inward principle of good-ness. God forbid we should pass so hard a judgement upon those excellent men, Socrates, and Epictetus, and Antonius.-TILLOTSON.

And nations laid in blood ; dread sacrifice To Christian pride ! which had with horror shock'd The darkest Pagans, offered to their gods.—YOUNG.

Gentle, Tame.

Gentleness lies rather in the natural disposition; Tameness is the effect either of art or circumstances. Any unbroken horse may be gentle, but not tame: a horse that is broken in will be tame, but not always gentle.

Gentle, as before observed (v. Genteel), signi-fies literally well-born, and is opposed either to the fierce or the rude: *iame*, in German *zahm*, from *zaum* a bridle, signifies literally curbed or kept under, and is opposed either to the wild or the spirited.

Animals are in general said to be gentle who show a disposition to associate with man, and conform to his will; they are said to be tame, if either by compulsion or habit they are brought to mix with human society. Of the first description there are individuals in almost

every species which are more or less entitled to the name of gentle; of the latter description are many species, as the dog, the sheep, the hen, and the like.

In the moral application gentle is always employed in the good, and tame in the bad, sense: a gentle spirit needs no control; it amalgamates freely with the will of another : a tame spirit is without any will of its own; it is alive to nothing but submission ; it is per-fectly consistent with our natural liberty to have gentleness, but tameness is the accompani-ment of slavery. The same distinction marks the use of these words when applied to the outward conduct or the language: gentle be-speaks something positively good; tame be-speaks the want of an essential good; the former is allied to the kind-the latter to the abject and mean qualities which naturally flow from the compression or destruction of energy and will in the agent. A gentle expression is devoid of all acrimony, and serves to turn away wrath : a tame expression is devoid of all force or energy, and ill-calculated to in-spire the mind with any feeling whatever. In giving counsel to an irritable and conceited temper, it is necessary to be gentle : tame expressions are nowhere such striking deformities as in a poem or an oration.

This said, the heary king no longer staid, But on his ear the slaughter'd victims laid; Then seized the reins, his gentle steeds to guide, And drove to Troy, Antenor at his side.—POPE.

For Orpheus' lute could soften steel and stone, Make tygers tame, and huge leviathans.

Gentleness stands opposed, not to the most determined regard to virtue and truth, but to harshness and severity, to pride and arrogance.—BLAIR.

Though all wanton provocations, and contemptuous insolence, are to be diligently avoided, there is no less danger in timid compliance and *tame* resignation.—

Gentle, v. Soft.

Genuine, v. Intrinsic.

Gesticulation, v. Action.

Gesture, v. Action.

To Get, Gain, Obtain, Procure.

To Get signifies simply to cause to have or possess ; it is generic, and the rest specific : to Gain (v. To acquire) is to get the thing one wishes, or that is for one's advantage: to Obtain is to get the thing aimed at or striven after : to Procure, from pro and curo to care for, is to get the thing wanted or sought for.

Get is not only the most general in its sense, but its application; it may be substituted in almost every case for the other terms, for we may say to get or gain a prize, to get or obtain a reward, to get or procure a book; and it is also employed in numberless familiar cases, where the other terms would be less suitable, for what this word gains in familiarity, it loses in dignity: hence we may with propriety talk of a servant's getting some water, or a person getting a book off a shelf, or getting meat from the butcher, with numberless similar cases in which the other terms could not be employed without losing their dignity. Moreover, get is promiscuously used for whatever comes to the hand, whether good or bad,

desirable or not desirable, sought for or not; but gain, obtain, and procure, always include either the wishes or the instrumentality of the agent, or both together. Thus a person is said to get a cold, or a fever, a good or an ill name, without specifying any of the circumstances of the action: but he is said to gain that approbation which is gratifying to his feelings; to *obtain* a recompense which is the object of his exertions; to *procure* a situation which is the end of his endeavours.

The word gain is peculiarly applicable to whatever comes to us fortuitously; what we gain constitutes our good fortune; we gain a victory, or we gain a cause; the result in both cases may be independent of our exertions. To obtain and procure exclude the idea of chance, and suppose exertions directed to a specific end: but the former may include the exertions of others; the latter is particularly employed for one's own personal exertions. A person obtains a situation through the re-commendation of a friend : he procures a situation by applying for it. Obtain is like-wise employed only in that which requires particular efforts, that which is not immediately within our reach ; procure is applicable to that which is to be got with ease, by the simple exertion of a walk, or of asking for.

The miser is more industrious than the saint: the pains of *gotting*, the fears of losing, and the inability of enjoying his wealth, have been the mark of satire in all ages.—SPECTATOR.

Neither Virgil nor Horace would have gained so great reputation in the world had they not been the friands and admirers of each other.—ADDISON.

All things are blended, changeable, and vain! No hope, no wish, we perfectly obtain.-JENYNS.

Ambition pushes the soul to such actions as are apt to procure honour and reputation to the actor.-ADDISON.

Ghastly, v. Hideous.

Ghost, v. Vision.

To Gibe, v. To scoff.

Giddiness, v. Lightness.

Gift, Present, Donation.

Gift is derived from to give, in the sense of what is communicated to another gratuitously of one's property.

Present is derived from to present, signifying the thing presented to another.

Donation, from the French donation, and the Latin dono to present or give, is a species of gift.

The gift is an act of generosity or condescen-sion; it contributes to the benefit of the receiver: the *present* is an act of kindness, courtesy, or respect; it contributes to the pleasure of the receiver. The gift passes from the rich to the poor, from the high to the low, and creates an obligation; the preent passes either between equals or from the inferior to the superior. Whatever we receive from God, through the bounty of his Providence, we entitle a gift ; whatever we receive from our friends, or whatever princes receive from their subjects, are entitled *presents*. We are told by all travellers that it is a custom in the East never to approach a great man without a *present*; the value of a *gift* is often heightened by being given opportunely. The value of a The gifts of heav'n my following song pursues, Aerial honey and ambrosial dews.-DRYDEN.

Have what you ask, your *presents* I receive; Land, where and when you please, with ample leave. DRYDEN.

The gift is private, and benefits the individual; the donation is public, and serves some general purpose : what is given to relieve the necessities of any poor person is a gi/t; what is given to support an institution is a *dona*-The clergy are indebted to their patrons for the livings which are in their gift: it has been the custom of the pious and charitable, in all ages, to make *donations* for the support of alms-houses, hospitals, infirmaries, and such institutions as serve to diminish the sum of human misery.

And she shall have them, if again she sues, Since you the giver and the *gift* refuse.—DRYDEN.

The ecclesiastics were not content with the *donations* made them by the Saxon princes and nobles.-HUME,

Gift. Endowment, Talent.

Gift, v. Gift.

Endowment signifies the thing with which one is endowed.

Talent, v. Faculty.

Gift and endowment both refer to the act of giving and endowing, and of course include the idea of something given, and something received : the word *talent* conveys no such collateral idea. When we speak of a *gift*, we refer in our minds to a giver ; when we speak of an endowment, we refer in our minds to the receiver ; when we speak of a talent, we only think of its intrinsic quality.

A gift is either supernatural or natural; an endowment is only natural. The primitive Christians received various gifts through the inspiration of the Holy Spirit, as the gift of tongues, the gift of healing, &c. There are some men who have a peculiar gift of utterance; beauty of person, and corporeal agility, are endowments with which some are peculiarly

The word gift excludes the idea of anything acquired by exertion ; it is that which is communicated to us altogether independently of ourselves, and enables us to arrive at that perfection in any art which could not be attained any other way. Speech is denominated a general gift, inasmuch as it is given to the whole human race, in distinction from the brutes; but the gift of eloquence is a peculiar gift granted to a few individuals, in distinction from others, and one which may be exerted for the benefit of mankind. ments, though inherent in us, are not independent of our exertions; they are qualities which admit of improvement by being used; they are in fact the gi/ls of nature, which serve to adorn and elevate the possessor, when employed for a good purpose. Talents are either natural or acquired, or in some measure of a mixed nature; they denote powers without GIVE.

specifying the source from which they proceed ; a man may have a talent for music, for drawing, for mimickry, and the like; but this talent may be the fruit of practice and experience, as much as of nature.

It is clear from the above that an endowment is a gift, but a gift is not always an endowment; and that a talent may also be either a gift or an endowment, but that it is frequently dis-tinct from both. The terms gift and talent are applicable to corporeal as well as spiritual actions; *endowment* to corporeal or mental qualities. To write a superior hand is a *gift*, inasmuch as it is supposed to be unattainable by any force of application and instruction ; it is a talent inasmuch as it is a power or property worth our possession, but it is never an endowment. On the other hand, courage, discernment, a strong imagination, and the like, are both gifts and endowments ; and when the intellectual endowment displays itself in any creative form, as in the case of poetry, music, or any art, so as to produce that which is valued and esteemed, it becomes a *talent* to the possessor.

But Heaven its gifts not all at once bestows, These years with wisdom crowns, with action those.

A brute arrives at a point of perfection that he can never pass; in a few years he has all the *endowments* he is capable of —ADDISON.

Mr. Locke has an admirable reflection upon the differ-ence of wit and judgement, whereby he endeavours to show the reason why they are not always the *talents* of the same person.-ADDISON.

To Give, Grant, Bestow.

Give, in Saxon, gifan, German geben, &c. is derived by Adelung from the old word gaff the hollow of the hand.

Grant and Bestow, v. To allow.

The idea of communicating to another what is our own, or in our power, is common to these terms; this is the whole signification of give; but grant and bestow include accessory ideas in their meaning. To grant is to give at one's pleasure ; to bestow is to give with a certain degree of necessity. Giving is confined to no object ; whatever property we transfer into the hands of another, that we give; we give money, clothes, food, or whatever is transferable : granting is confined to such objects as afford pleasure or convenience; they may con-sist of transferable property or not: bestowing is applied to such objects only as are necessary to supply wants, which always consist of that which is transferable. We give what is liked or not liked, asked for or unasked for: we grant that only which is wished for and requested. One may give poison or medicine; one may give to a beggar, or to a friend; one grants a sum of money by way of loan: we give what is wanted or not wanted ; we bestow that only which is expressly wanted : we give with an idea of a return or otherwise : we grant voluntarily, without any prospect of a return: we give for a permanency or otherwise; we bestow only in particular cases which require immediate notice. Many give things to the rich only to increase the number of their superfluities, and they give to the poor to relieve their necessities; they bestage their alms on an indigent sufferer.

To give has no respect to the circumstances of the action or the agent; it is applicable to persons of all conditions: to grant bespeaks not only the will, but the power and influence of the granter: to bestow bespeaks the necessitous condition of the receiver. Children may give to their parents and parents to their children, kings to their subjects or subjects to their kings; but monarchs only grant to their subjects, or parents to their children: and superiors in general bestow upon their dependants that which they cannot provide for themselves.

In an extended application of the terms to moral objects or circumstances, they strictly We adhere to the same line of distinction. give our consent; we give our promise; we give our word; we give credit; we give in all cases that which may be simply transferred from one to another. Liberties, rights, privileges, favours, indulgence⁹, permissions, and all things are *granted* which are in the hands only of a few, but are acceptable to many. Blessings, care, concern, and the like, are bestowed upon those who are dependent upon others for whatever they have.

> Happy when both to the same centre move, When kings give liberty, and subjects love. DENHAM.

> The gods will grant What their unerring wisdom sees they want. DRYDEN,

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Give and bestow are likewise said of things as well as of persons; grant is said only of per-sons. Give is here equally general and indefinite; bestow conveys the idea of giving under circumstances of necessity and urgency. One gives a preference to a particular situation; one gives a thought to a subject that is pro-posed : one gives time and labour to any matter that engages one's attention : but one bestows pains on that which demands particular atten. tion ; one bestows a moment's thought on one particular subject out of the number which engage attention.

Milton afterwards gives us a description of the morn-ing, which is wonderfully suitable to a divine poem.-ADDISON.

After having thus treated at large of Paradise Lost, I could not think it sufficient to have celebrated this poem, in the whole, without descending to particulars : I have therefore *bestowed* a paper on each book.—ADDISON.

To Give, Afford.

Give (v. To give, grant), and Afford (v. To afford), are allied to each other in the sense of sending forth: but the former denotes an unqualified and unconditional action, as in the preceding article; the latter bears a relation to the circumstances of the agent. A person is said to give money without any regard to the state of his finances : he is said to afford what he gives when one wishes to define his pecuniary condition. The same idea runs through the application of these terms to all other cases in which inanimate things are made the agents. When we say a thing gives satisfaction, we simply designate the action ; when we say it affords pleasure, we refer to the nature and properties of the thing thus specified ; the former is employed only to declare the fact, the latter to characterize the object. Hence, in certain cases, we should

say, this or that posture of the body gives ease to a sick person; but, as a moral sentiment, we should say, nothing affords such ease to the mind as a clear conscience. Upon the same grounds the use of these terms is justified in the following cases: to give rise; to give birth; or give occasion: to afford an opportunity; to afford a plea or a pretext; to afford ground, and the like.

Are these our great pursuits? Is this to live? These all the hopes this much-lov'd world can give? JENYNS,

Our paper manufacture takes into use several mean materials, which could be put to no other use, and affords work for several hands in the collection of them, which

To Give, Present, Offer, Exhibit.

These terms have a common signification, inasmuch as they designate the manual act of transferring something from one's self to another. The first is here as elsewhere (v. To give, grant) the most definite and extensive in its meaning; it denotes the complete act: * the two latter refer rather to the preliminaries of Giving that to the act itself. What is given is actually transferred : what is Pre-sented, that is, made a present to any one; Sented, that is, into a present any any is put in the way of being transferred : we pre-sent in giving, and after in order to give; but we may give without presenting or offering; and on the other hand, we may present or offer without giving.

To give is the familiar term which designates to ordinary transfer of property: to present is a term of respect; it includes in it the formality and ceremony of setting before another that which we wish to give: to offer is an act of humility or solemnity; it bespeaks the movement of the heart, which impels to the making a transfer or givt. We give to our domestics, we arecent to princes; we after to domestics ; we present to princes ; we offer to God : we give to a person what we wish to be received; we present to a person what we think agreeable : we offer what we think acceptable : what is given is supposed to be ours ; what we offer is supposed to be at our command ; what we present need not be either our own or at our command ; we give a person not only our external property, but our esteem, our confidence, our company, and the like; an ambassador presents his credentials at court ; a subject offers his services to his king.

Of seven smooth joints a mellow pipe I have, Which with his dying breath Dametas game. DEVDEN.

It fell out at the same time, that a very fine colt, which promised great strength and speed, was presented to Octavius: Virgil assured them that he would prive a jade: upon trial, it was found as he had said,—WALSH.

Alexis will thy homely gifts disdain : Nor, should'st thou offer all thy little store, Will rich Iolas yield, but offer more.—DRYDEN,

They bear the same relation to each other when applied to words or actions, instead of property; we speak of giving a person an assurance, or a contradiction; of presenting an address, and offering an apology: of giving an reception, presenting a figure, or offering an insult. They may likewise be extended in

* Vide Girard ; " Donner, presenter. offrir."

their application, not only to personal and individual actions, but also to such as respect the public at large ; we give a description in writing, as well as by word of mouth ; one presents the public with the fruit of one's labours; we offer remarks on such things as attract notice, and call for animadversion.

These terms may also be employed to designate the actions of unconscious agents, by which they are characterized; in this sense, they come very near to the word **Exhibit**, which, from *exhibeo*, signifies to hold or put forth. Here the word give is equally indefinite and general, denoting simply to send from one's self, and applies mostly to what proceeds from another, by a natural cause: thus, a Thing is said to give pain, or to give pleasure. Things are said to give pain, or to give pleasure. Things are said to present or offer: thus, a town is said to present a fine view, or an idea pre-sents itself to the mind; an opportunity offers, that is, offers itself to our notice. To exhibit is properly applied in this sense of setting forth to view; but expresses, likewise, the idea of attracting notice also; that which is *exhibited* is more striking than what is presented or offered : thus a poem is said to exhibit marks of genius.

nius. The apprehension of the good Gives but the greater feeling to the worse. SHAKSPEARE.

Its pearl the rock presents, its gold the mine. JENYNS.

True genuine dulness mov'd his pity, Unless it offer'd to be witty.-SWIFT.

The recollection of the past becomes dreadful so a guilty man. It *exhibits* to him a life thrown away on vanities and follies.—BLAIR.

To Give Up, Deliver, Surrender, Yield, Cede, Concede.

We Give Up (v. To give, grant) that which we wish to retain; we Deliver that which we wish not to retain. Delivery does not include the idea of a transfer; but give up implies both the giving from and the giving to: we give up our house to the accommodation of our friends; we deliver property into the hands of the owner. To give up is a colloquial substitute for either Surrender or Yield, as it designates no circumstance of the action; it may be employed in familiar discourse, in almost every case for the other terms : where the action is compulsory, we may either say an officer gives up or surrenders his sword; when the action is discretionary, we may either say he gives up or yields a point of dis-cussion: give up has, however, an extensive-ness of application which gives it an office distinct from either surrender or yield. When we speak of familiar and personal subjects, give up is more suitable than surrender, which is confined to matters of public interest or great moment : a man gives up his place, his right, his claim, and the like ; he surrenders a fortress, a vessel, or his property to his creditors. When give up is compared with yield, they both respect personal matters ; but the former expresses a much stronger action than the latter: a man gives up his whole judgment to another ; he yields to the opinion of another in particular cases : he gives himself up to sensual indulgences; he yields to the force of temptation.

Cede, from the Latin cedo to give, is properly to surrender by virtue of a treaty : we may surrender a town as an act of necessity : but the cession of a country is purely a political transaction: thus, generals frequently sur-render such towns as they are not able to defend; and governments *cede* such countries as they find it not convenient to retain. To **Concede**, which is but a variation of *cede*, is a mode of *yielding* which may be either an act of discretion or courtesy; as when a government concedes to the demands of the people certain privileges, or when an indi-vidual *concedes* any point in dispute for the sake of peace.

The peaceable man will give up his favourite schemes: he will yield to an opponent rather than become the cause of violent embroilments.—BLAIR.

On my experience, Adam, freely taste, And fear of death *deliver* to the winds,-MILTON.

The young, half-seduced by persuasion, and half-com-pelled by ridicule, *surrender* their convictions, and con-sent to live as they see others around them living.-BLAIR.

As to the magic power which the devil imparts for these concessions of his votaries, theologians have different opinions.-CUMBERLAND.

To Give Up, Abandon, Resign, Forego.

abandon), and **Resigns** (v. To abandon) from the dictates of his own mind, independently of all control from others. To give up and *adaadon* both denote a positive decision of the mind; but the former may be the act of the understanding or the will, the latter is more commonly the act of the will and the passions: to give up is applied to familiar cases; abandon to matters of importance : one gives up an idea, an intention, a plan, and the like; one abandons a project, a scheme, a measure of government.

To give up and resign are applied either to outward actions or merely to inward movements: but the former is active, and de-terminately fixes the conduct; the latter seems to be rather passive, it is the leaning of the mind to the circumstances : a man gives up his situation by a positive act of his choice : up his situation by a positive act of his choice: he resigns his office when he feels it incon-venient to hold it: so, likewise, we give up expectations, and resign hopes. In this sense, **Forego**, which signifies to let go, is com-parable with resign, inasmuch as it expresses a passive action ; but we resign that which we have, and we forego that which we might have: thus, we resign the claims which we have already made; we forego the claims which we might make: the former may be a matter of prudence; the latter is always an act of virtue and forbearance. When applied reflectively, to give up is used either in a good, bad, or indifferent sense; abandon always in a bad sense; resign always in a good sense : a man may give himself up, either to studious pursuits, to idle vagaries, or vicious indulgences; he abandons himself to gross vices; he resigns himself to the will of Providence, or to the circumstances of his condition; a man is said to be given up to his lusts who is with-out any principle to control him in their gratification; he is said to be *abandoned* when his outrageous conduct bespeaks an entire insensibility to every honest principle; he is said to be *resigned* when he discovers composure and tranquillity in the hour of affliction.

Upon his friend telling him, he wondered he gave up the question, when he had visibly the better of the dis-pute 1 am never ashamed, says he, to be confuted by one who is master of fifty legions.-ADDISON.

For Greece we grieve, abandoned by her fate, To drink the dregs of thy unmeasur'd hate,—POPE.

The praise of artful numbers I resign, And hang my pipe upon the sacred pine,-DRYDEN.

Then, pilgrim, turn, thy cares forego ; All earth-born cares are wrong.-GOLDSMITH.

Glad. Pleased, Joyful, Cheerful.

Glad is obviously a variation of glee and glow (v. Fire).

Pleased, from to please, marks the state of being pleased.

Joyful bespeaks its own meaning, either as full of joy or productive of great joy.

Cheerful, v. Cheerful.

Glad denotes either a partial state or a permanent and habitual sentiment : in the former sense it is most nearly allied to pleased ; in the

latter sense to journ and merry. Glad and pleased are both applied to the ordinary occurrences of the day; but the for-mer denotes rather a lively and momentary sentiment, the latter a gentle but rather more lasting feeling: we are glad to see a friend who has been long absent; we are glad to have good intelligence from our friends and relatives; we are glad to get rid of a troublesome companion : we are pleased to have the approbation of those we esteem: we are pleased to hear our friends well spoken of ; we are pleased with the company of an intelligent and communicative person.

Glad, jouful, and cheerful all express more or less lively sentiments; but glad is less vivid than joyful, and more so than cheerful. Gladness seems to arise as much from physical as mental causes; wine is said to make the heart *glad: joy* has its source in the mind, as it is influenced by external circumstances; instances of good fortune, either for ourselves, our friends, or our country, excite joy : cheer-fulness is an even tenor of the mind, which it may preserve of itself independently of all external circumstances ; religious contemplation produces habitual cheerfulness.

A comfortable meal to an indigent person, aladdens his heart : a nation rejoices at the return of peace after a long-protracted war: a traveller is *cheered* in a solitary desert by the sight of a human being, or the sound of a voice ; or a sufferer is cheered by his trust in Divine Providence.

Glad is seldom employed as an epithet to qualify things, except in the scriptural or solemn style, as, glad tidings of great joy : joyful is seldomer used to qualify persons than things; hence we speak of joyful news, a joyful occurrence, jouful faces, jouful sounds, and the like : cheerful is employed either to designate the state of the mind or the property of the

thing; we either speak of a cheerful disposi-tion, a cheerful person, a cheerful society, or a cheerful face, a cheerful sound, a cheerful aspect,

GLARING.

When used to qualify one's actions they all bespeak the temper of the mind: gladly denotes a high degree of willingness as opposed to aversion ; one who is suffering under excruclating pains gladly submits to anything which promises relief: *joyfully* denotes un-qualified *pleasure*, unmixed with any alloy or restrictive consideration ; a convert to Christianity joyfully goes through all the initiatory ceremonies which entitle him to all its privileges, spiritual and temporal: *cheerfully* denotes the absence of unwillingness, it is opposed to reluctantly ; the zealous Christian cheerfully submits to every hardship to which he is exposed in the course of his religious profession.

O sole, in whom my thoughts find all repose, My glory, my perfection I glad I see Thy face, and morn return'd.—MILTON.

Man superior walks Amid the glad creation, musing praise.-THOMSON. The soul has many different faculties, or, in other words many different ways of acting, and can be intensely *pleased* or made happy by all these different faculties or ways of acting.—ADDISON.

Thus jogful Troy maintain'd the watch of night, While fear, pale comrade of inglorious flight, And heaven-bred horror, on the Grecian part, Sat on each face, and sadden'd every heart.—POPE. No sun e'er gilds the gloomy horrors there, No *cheerful* gales refresh the lazy air.—POPE.

Gladness, v. Joy.

To Glance At, Allude To.

Glance probably from the German glanzen to shine, signifies to make appear to the eye.

Allude, v. To allude.

These terms are nearly allied in the sense of inducetly referring to any object, either in written or verbal discourse: but glance ex-presses a cursory and latent action; alluda, simply an indirect but undisguised action: illnatured satirists are perpetually glancing at the follies and infirmities of individuals ; the Scriptures are full of allusions to the manners and customs of the Easterns : he who attempts to write an epitome of universal history must take but a hasty glance at the most important

Entering upon his discourse, Socrates says, he does not believe any the most comic genius can censure him for talking upon such a subject (the immortality of the soull at such a time (that of death). This passage, I think, evidently gamees upon Aristophanes, we of thist on purpose to robuston; the discourses of that divine more than the subject of the subject of the subject of the more subject of the subject of the subject of the subject of the more subject of the su

The author, in the whole course of his poem, has in-finite allusions to places of Scripture,-ADDISON.

Glance, v. Look.

Glance, v. Glimpse.

Glare, v. Flame.

To Glare, v. To shine.

Glaring, Barefaced.

Glaring is here used in the figurative sense, drawn from its natural signification of broad light, which strikes powerfully upon

Barefaced signifies literally having a *bare* or *uncovered face*, which denotes the absence of all disguise or all shame.

Glaring designates the thing; barefaced characterizes the person: a glaring falsehood is that which strikes the observer in an instant to be falsehood; a barefaced lie or falsehood betrays the effrontery of him who utters it. A glaring absurdity will be seen instantly without the aid of reflection; a barefaced piece of impudence characterizes the agent as more than ordinarily lost to all sense of decorum.

The glaring side is that of enmity .- BURKE.

The animosities encreased, and the parties appeared barefaced against each other.-CLARENDON.

Gleam, Glimmer, Ray, Beam.

Gleam is in Saxon gleomen, German glimmen, &c. Glimmer is a variation of the same.

Ray is connected with the word row.

Beam comes from the German baum, a tree.

Certain portions of light are designated by all these terms, but gleam and glimmer are indefinite; ray and beam are definite. A gleam is properly the commencement of light, or that portion of opening light which interrupts the darkness: a glimmer is an unsteady gleam; ray and beam are portions of light which ema-nate from some luminous body; the former from all luminous bodies in general, the latter more particularly from the sun : the former is, as its derivation denotes, a row of light issuing in a greater or less degree from any body ; the latter is a great row of light, like a pole issuing from a body. There may be a *gleam* of light visible on the wall of a dark room, or a glimmer if it be moveable; there may be rays of light visible at night on the back of a glow-worm, or rays of light may break through the shutters of a closed room; the sun in the height of its splendour sends forth its beams. Gleam and ray may be applied figuratively; beam only in the natural sense: a gleam of light may break in on the benighted understanding; but a glimmer of light rather confuses; rays of light may dart into the mind of the most ignorant savage who is taught the principles of Christianity by the pure practice of its professors.

A dreadful gleam from his bright armour came, And from his eye-balls flash'd the living flame. POPE.

The glimmering light which shot into the chaos from the utmost verge of the creation is wonderfully beautiful and poetic.—ADDISON.

A sudden ray shot beaming o'er the plain, And show'd the shores, the navy, and the main. POPE.

The stars shine smarter ; and the moon adorns, As with unborrow'd *beams*, her horns.—DRYDEN.

To Glide, v. To slip.

Glimmer, v. Gleam.

Glimpse, Glance.

A Glimpse is the action of the object appearing to the eye; a Glance is the action of the eye seeking the object; one catches a glimpse of an object; one casts a glance at an object: the latter therefore is properly the

means for obtaining the former, which is the end: we get a glimpse by means of a glance. The glimpse is the hasty, imperfect, and sudden view which we get of an object; the glance is the hasty and imperfect view which we take of an object: the former may depend upon a variety of circumstances; the latter depends upon the will of the agent. We can seldom do more than get a glimpse of objects in a carriage that is going with rapidity: when we do not wish to be observed to look we take but a glance at an object.

Of the state with which practice has not acquainted us, we snatch a *glimpse*, we discern a point, and regulate the rest by passion and by fancy.—JOHNSON.

st by passion and by range - Mere passion first I felt, Commotion strange I in all enjoyments else Superior, unmov'd ; here only weak Against the charm of beauty's pow'rful glance. MILTON.

To Glitter, v. To shine.

Globe, v. Circle.

Globe, Ball.

Globe, in Latin globus, comes probably from the Greek γηλοφος, a hillock of earth.

Ball, in Teutonic ball, is doubtless connected with the words bowl, bow, bend, and the like, signifying that which is turned or rounded.

Globe is to ball as the species to the genus; a globe is a ball, but every ball is not a globe. The globe does not in its strict sense require to be of an equal rotundity in all its parts; it is properly an irregularly round body; a ball on the other hand is generally any round body, but particularly one that is entirely regularly round; the earth itself is therefore properly denominated a globe from its unequal rotundity; and for the same reason the mechacical body which is made to represent the earth is also denominated a globe, but in the higher style of writing the earth is frequently denominated a ball, and in familiar discourse every solid body which assumes a circular form is entitled a ball.

It is said by modern philosophers, that not only the great globes of matter are thinly scattered through like universe, but the hardest bodies are so porous, that if all matter were compressed to perfect solidity, it might be contained in a cube of a few feet._JOHNSON.

What though in solemn silence all Move round the dark terrestrial *ball*, In reason's ear they all rejoice, And utter forth a glorious voice,—ADDISON.

Gloom, Heaviness.

Ghom has its source internally, and is often independent of outward circumstances; Heaviness is a weight upon the spirits, produced by a foreign cause: the former belongs to the constitution; the latter is occasional. People of a melancholy habit have a particular ghom hang over their minds which pervades all their thoughts; those who suffer under severe disappointments for the present, and have gloomy prospects for the future, may be expected to be heavy at heart; we may sometimes dispel the gloom of the mind by the force of reflection, particularly by the force of religious contemplation: heaviness of spirits is itself a temporary thing, and may be sufe ceeded by vivacity or lightness of mind when the pressure of the moment has subsided.

If we consider the frequent reliefs we receive from laughter, and how often it breaks the gloom which is apt to depress the mind, one would take care not to grow too wise for so great a pleasure of life.-ADDISON.

Worldly prosperity flattens as life descends. He who lately overflowed with cheerful spirits and high hopes, begins to look back with *heaviness* on the days of former years.-BLAIR.

Gloomy, v. Dull.

Gloomy, Sullen, Morose, Splenetic.

All these terms denote a temper of mind the reverse of easy or happy: Gloomy lies either in the general constitution or the particular frame of the mind; Sullen lies in the temper : a man of a gloomy disposition is an involuntary agent; it is his misfortune, and renders him in some measure pitiable : the sullea man yields to his evil humours; sulleaness is his fault, and renders him offensive. The gloomy man distresses himself most; his pains are all his own : the sullea man has a great share of discontent in his composition; he charges his sufferings upon others, and makes them suffer in common with himself. A man may be rendered gloomy for a time by the influence of particular circumstances; but sulleaness creates pains for itself when all external circumstances of a painful nature are wanting.

Sullenness and Moroseness are both the inherent properties of the temper; but the former discovers itself in those who have to submit, and the latter in those who have to command: sullenness therefore betrays itself mostly in early life ; moroseness is the peculiar characteristic of age. The sullen person has many fancied hardships to endure from the control of others; the morose person causes others to endure many real hardships, by keeping them under too severe a control. Sullenness shows itself mostly by an unseemly reserve ; moroseness shows itself by the hardness of the speech, and the roughness of the voice. Sullenness is altogether a sluggish principle, that leads more or less to inaction ; moroseness is a harsh feeling, that is not contented with exacting obedience unless it inflicts pain.

Moreoseness is a defect of the temper; but Spleen, from the Latin splen, is a defect in the heart: the one betrays itself in behaviour, the other more in conduct. A moreose man is an unpleasant companion; a splenctic man is a bad member of society: the former is illnatured with all the world. Moreoseness vents itself in temporary expressions, spleen indulges itself in perpetual bitterness of expression.

> Th' unwilling heralds act their lord's commands, Pensive they walk along the barren sunds, Arriv'd, the hero in his tent they find With gloomy aspect, on his arm reclin'd.—POPE.

At this they ceased ; the stern debate expir'd ' The chiefs in sudlen majesty retir'd.-POPE.

The morose philosopher is so much affected by these and some other authorities, that he becomes a convert to his friend, and desires he would take him with him when he went to his next ball.-BUDGELL.

GLORY,

Whilst in that *splenetic* mood, we amused ourselves in a sour critical speculation of which we ourselves were the objects, a few months effected a total change in our variable minds,-BURKE.

Glory, Honour.

Glory is something dazzling and widely diffused. The Latin word gloria, anciently written glozia, is in all probability connected with our words gloss, glaze, glitter, glow, through the medium of the northern words gleissen, glotzen, gluden, all which come from the Hebrew gehel, a live coal. That the moral idea of glory is best represented by light is evident from the glory which is painted round the head of our Saviour.

Honour is something less splendid, but more solid, and probably comes from the Hebrew *hon* wealth or substance.

Glory impels to extraordinary efforts and to reat undertakings. Honour induces to a great undertakings. discharge of one's duty. Excellence in the attainment, and success in the exploit, bring glory ; a faithful exercise of one's talents reflects honour. Glory is connected with every-thing which has a peculiar public interest; honour is more properly obtained within a private circle. Glory is not confined to the nation or life of the individual by whom it is sought; it spreads over all the earth, and descends to the latest posterity: *honour* is limited to those who are connected with the subject of it, and eye-witnesses to his actions. Glory is attainable but by few, and may be an object of indifference to any one; honour is more or less within the reach of all, and must be disregarded by no one. A general at the head of an army goes in pursuit of glory; the humble citizen who acts his part in society so as to obtain the approtation of his fellow-citizens is on the road for honour. A nation acquires glory by the splendour of its victories, and its superiority in arts as well as arms; it obtains honour by its strict adherence to equity and good faith in all its dealings with other nations. Our own nation has acquired *glory* by the help of its brave warriors ; it has gained honour by the justice and generosity of its government. The military career of Alexander was glorious; his humane treatment of the Persian princesses who were his prisoners was an honourable trait in his character. The abolition of the slave trade by the English government was a glorious triumph of Christianity over the worst principles of human nature ; the national conduct of England during the revolutionary period reflects honour on the English name.

Glory is a sentiment, selfish in its nature, but salutary or pernicious in its effect, according as it is directed; honour is a principle disinterested in its nature, and beneficial in its operations. A thirst for glory is seldom indulged but at the expense of others, as it is not attainable in the plain path of duty; there are but few opportunities of acquiring it by elevated acts of goodness, and still fewer who have the virtue to embrace the opportunities that offer: a love of honour can never be indulged but to the advantage of others; it is restricted by fixed laws; it requires a sacrifice of every selfish consideration, and a due regard to the rights of others; it is associated with nothing but virtue.

Hence is our love of fame ; a love so strong, We think no dangers great nor labours long, By which we hope our beings to extend, And to remotest times in glory to descend,

JENYNS.

If glory cannot move a mind so mean, Nor future praise from fading pleasures wean, Yet why should he defraud his son of fame, And gridge the Romans their immortal name ? DRYDEX.

As virtue is the most reasonable and genuine source of honour, we generally find in titles an intimation of some particular merit that should recommend men to the high stations which they possess,-ADDISON.

Sir Francis Bacon, for greatness of genius and compass of knowledge, did honour to his age and country.-ADDI-

To Glory, Boast.

To Glory is to hold as one's glory. To Boast is to set forth to one's advantage. Both words denote the value which the indi-vidual sets upon that which belongs to him-self. To glory is more particularly the act of the mind, the indulgence of the internal sentiment : to boast denotes rather the expression of the sentiment. To glory is applied only to matters of moment; boast is rather suitable to trifling points. A Christian martyr glories in the cross of Christ ; a soldier boasts of his courage and his feats in battle.

Glory is but seldom used in a bad sense, and boast still seldomer in a good sense. A royalist glories in the idea of supporting his prince and the legitimate rights of a sovereign; but there are republicans and traitors who glory in their shame, and boast of the converts they make to their lawless cause. It is an unbecoming action for an individual to boast of any thing in himself; but a nation, in its collective capacity, may boast of its superiority without doing vio-lence to decorum. An Englishman glories in the reflection of belonging to such a distin-guished nation, although he would do very idly to boast of its as a personal quality; no nation can boast of so many public institutions for the world of distance as Procland. for the relief of distress as England.

All the laymen who have exerted a more than ordinary genius in their writings, and were the *glory* of their times, were men whose hopes were filled with immor-tality.-ADDISON.

If a man looks upon himself in an abstracted light, he has not much to *boast* of; but if he considers himself with regard to others, he may find occasion of *glorging*, if not in his own virtues, at least in the absence of another's

To Gloss, Varnish, Palliate.

Gloss and Varnish are figurative terms, which borrow their signification from the act of rendering the outer surface of any physical object shining. To gloss, which is connected with to glaze, is to give a gloss or brightness to any thing by means of friction, as in the case japan or mahogany : to varnish is to give an artificial gloss, by means of applying a foreign substance. Hence in the figurative use of the terms, to gloss is to put the best face upon any thing by various artifices ; but to varnish is to do the same thing by means of direct falsehood; to Palliate, which likewise signifies to give the best possible outside to a thing (v.To extenuate), requires still less artifice than either. One glosses over that which is bad, by giving it a soft name ; as when a man's vices are glossed over with the name of indiscretion, or a man's mistress is termed his friend : one varnishes a bad character by ascribing good motives to his bad actions, by withholding many facts that are to his discredit, and fabricating other circumstances in his favour ; an unvarnished tale contains nothing but the simple truth; the varnished tale on the other hand contains a great mixture of falsehood; the French accounts of their victories are mostly varnished : to palliate is to diminish the magnitude of an offence, by making an excuse in favour of the offender: as when an act of theft is *palliated* by considering the starving condition of the thief.

If a jealous man once finds a false gloss put upon any single action, he quickly suspects all the rest.—ADDISON.

The waiting tears stood ready for command, And now they flow to *varnish* the false tale.—ROWE.

A man's bodily defects should give him occasion to exert a noble spirit, and to *palliate* those imperfections which are not in his power, by those perfections which

Glossary, v. Dictionary.

Glow, v. Fire.

To Glut, v. To satisfy.

Godlike, Divine, Heavenly.

Godlike bespeaks its own meaning, as like God, or after the manner of God.

Divine, in Latin divinus from divus or Deus, signifies appertaining to God.

Heavenly, or Heavenlike, signifies like or appertaining to heaven.

Godlike is a more expressive but less com-mon term than divine : the former is used only as an epithet of peculiar praise for an indi-vidual; *divine* is generally employed for that which appertains to a superior being, in dis-tinction from that which is human. Benevo-lence is a *godlike* property : the *Divine* image face is called by Milton "the human face Divine." As divine is opposed to human, so is heavenly to earthly : the term Divine Being distinguishes the Creator from all other beings; but a heavenly being denotes the angels or inhabitants of heaven, in distinction from earthly beings or the inhabitants of earth. A divine influence is to be sought for only by prayer to the Giver of all good things; but a heavenly temper may be acquired by a steady contemplation of *heavenly* things, and an abstraction from those which are earthly : the *Divine* will is the foundation of all moral law and obligation; heavenly joys are the fruit of all our labours in this earthly course.

Sure he that made us with such large discourse, Looking before and after, gave us not That capability and *godlike* reason To rust in us unus d. —SHAKSPEARE.

Of all that see or read thy comedies, Whoever in those glasses looks may find The spots return'd, or graces of his mind; And by the help of so divine an art, At leisure view and dress his nobler park. WALLER, Of all that see or read thy comedies,

Reason, alas! It does not know itself ; But man, vain man ! would with his short-lim'd plummet Fathom the vast abyss of *heavenly* justice, --DRYDEN.

GOOD.

Godly, Righteous.

Godly is a contraction of godlike (v. Godike).

Righteous signifies conformable to right or truth.

These epithets are both used in a spiritual affectation of religion, be introduced into any other discourse than that which is properly spiritual. Godliness, in the strict sense, is that outward deportment which characterizes a heavenly temper; prayer, reading of the Scrip-tures, public worship, and every religious act, enters into the signification of godliness, which at the same time supposes a temper of mind, not only to delight in, but to profit by such exercises; righteousness on the other hand comprehends Christian morality; in distinc-tion from that of the heathen or unbeliever; a righteous man does right, not only because it is right, but because it is agreeable to the will of his Maker, and the example of his Re-deemer: righteousness is therefore to godliness as the effect to the cause. The godly man goes to the sanctuary, and by converse with his Maker assimilates all his affections to the character of that Being whom he worships ; when he leaves the sanctuary he proves the efficacy of his godliness by his righteous converse with his fellow-creatures. It is easy however for men to mistake the means for the end, and to rest content with godliness without righteousness, as too many are apt to do who seem to make their whole duty to consist in an attention to religious observances, and in the indulgence of extravagant feelings.

It hash been the great design of the devil and his instruments in all ages to undermine religion, by making an unhappy separation and divorce between godiness and morality. But let us not deceive ourselves; this was savays religion, and the condition of our acceptance with God, to endeavour to be like God in puriand holiness, in justice and rightcourses.-TILLOTSON,

Gold, Golden.

These terms are both employed as epithets, but Gold is the substantive used in composition, and Golden the adjective, in ordinary use. The former is strictly applied to the metal of which the thing is made, as a gold cup, or a gold coin; but the latter to whatever appertains to gold, whether properly or figuratively: as the golden lion, the golden crown, the golden age, or a golden harvest.

Good, Goodness.

Good, which under different forms runs through all the northern languages, and has a great affinity to the Greek $\alpha_{2}adeo$, is supposed by Adelung to be derived from the Latin gaudeo, Greek $\gamma\eta\theta\epsilon r$, and Hebrew *chada* to rejoice.

Good and Goodness are abstract terms, drawn from the same word; the former to denote the thing that is good, the latter the inherent good property of a thing. All good comes from God, whose goodness towards his creatures is unbounded.

The good we do is determined by the tendency of the action ; but our goodness in doing it is determined by the motive of our actions. Good is of a twofold nature, physical and moral, and is opposed to evil; goodness is applicable either to the disposition of moral agents or the qualities of inanimate objects; it is opposed to badness. By the order of Providence the most horrible convulsions are made to bring about good; the goodness or badness of any fruit depends upon its fitness to be enjoyed.

Each form'd for all, promotes through private care The public good, and justly takes it share,-JENYNS.

The reigning error of his life was, that Savage mistook the love for the practice of virtue, and was indeed not so much a good man as the friend of goodness.-JOHNSON.

Good, Benefit, Advantage.

Good is an abstract universal term, which in its unlimited sense compreheads everything that can be conceived of, as suited in all its parts to the end proposed. In this sense Benefit and Advantage, as well as utility, service, profit, &c, are all modifications of good ; but the term good has likewise a limited application, which brings it to a just point of comparison with the other terms here chosen; the common idea which allies these words to each other is that of good as it respects a particular object. Good is here employed indefinitely ; benefit and advantage are specified by some collateral circumstances. Good is done without regard to the person who does it, or him to whom it is done; but benefit has always respect to the relative condition of the giver and receiver, who must be both specified. Hence we say of a charitable man, that he does much good, or that he bestows benefits upon this or that individual. In like manner, when speaking of particular communities or society at large we may, say that it is for the good of society or for the good of mankind that every one submits to the sariface of some partion of his natural liberty; but it is for the benefit of the poorer orders that the charitably disposed employ so much

Good is limited to no mode or manner, no condition of the person or the thing; it is applied indiscriminately : benefit is more particularly applicable to the external circumstances of a person, as to his health, his improvement, his pecuniary condition and the like; it is also confined in its application to persons only : we may counsel another for his good, although we do not counsel him for bis benefit; but we labour for the benefit of autor labour : exercise is always attended with some good to all persons; it is of particular benefit to those who are of a lethargic habit: an indiscreet zeal does more harm than good to the cause of religion ; a patient cannot expect to derive benefit from a medicine when he counteracts its effects.

Good is mostly employed for some positive and direct good: a dvantage for an adventitious and indirect good: a good is that which would be good to all; an advantage is that which is partially good, or good only in particular cases: it is good for a man to exert his talents; it is an advantage to him if in addition to his own efforts he has the support of friends; it may,

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however, frequently happen that he who has the most advantages derives the least good from them: talents, person, voice, powerful interest, a pleasing address, are all advantages; but they may produce evil instead of good if they are not directed to right purposes.

Our present good the easy task is made To earn superior bliss when this shall fade.-JENYNS.

Unless men were endowed by nature with some sense of duty or moral obligation, they could reap no *benefit* from revelation.--BLAIR.

The true art of memory is the art of attention. No man will read with much *advantage* who is not able at pleasure to evacuate his mind,—JOHNSON,

Goodhumour, v. Goodnature.

Goodnature, Goodhumour.

Goodnature and Goodhumour both imply the disposition to please and be pleased; but the former is habitual and permanent, the latter is temporary and partial; the former lies in the nature and frame of the mind; the latter in the state of the humours or spirits. A goodnatured man recommends himself at all times for his goodnature; a goodhamoured man recommends himself particularly as a companion: goodnature displays itself by a readiness in doing kind offices; goodhumour is confined mostly to the case and cheerfulness of one's outward deportment in social converse: goodnature is apt to be guilty of weak compliances: goodhumour is apt to be succeeded by fits of peerishness and depression. Goodnature is applicable only to the character of the individual: goodhumour may be said of a whole company it is a mark of goodnature in a man not to disturb the goodhumour of the company he is in by resenting the affront that is offered him by another.

I concluded, however unaccountable the assertion might appear at first sight, that goodnature was an essential quality in a satirist.—ADDISON.

When Virgil said, "He that did not hate Bavius might love Mavius," he was in perfect goodhumour.-ADDIson

Good-office, v. Benefit.

Goods, v. Commodity.

Goods, Furniture, Chattels, Moveables, Effects.

All these terms are applied to such things as belong to an individual : the first term is the most general, both in sense and application ; all the rest are species.

Furniture comprehends all household goods; wherefore in regard to an individual, supposing the house to contain all he has, the general is put for the specific term, as when one speaks of a person's moving his **Goods** for his *furniture*: but in the strict sense goods comprehends more than *furniture*, including not only that which is adapted for the domestic purposes of a family, but also every thing which is of value to a person : the chairs and tables are a part of *furniture*: papers, books, and money, are included among his goods: it is obvious therefore that goods, even in its most limited sense, is of wider import than *furniture*. Chattels, which is probably changed from cuttle, is a term not in ordinary use, but still sufficiently employed to deserve notice. It comprehends that species of goods which is in a special manner separated from one's person and house; a man's cattle, his implements of husbandry, the alienable rights which he has in land or buildings, are all comprehended under chattels: hence the propriety of the expression to seize a man's goods and chattels as denoting the disposable property which he has about his person or at a distance. **Moveables** comprehends all the other terms in the limited application to property; as far as it admits of being removed from one place to the other; it is opposed either to fixtures, when speaking of furniture, or to land as contrasted to goods and chattels.

Effects is a term of nearly as extensive an application as goods, but not so extensive an application : whatever a man has that is of any supposed value, or convertible into money, is entitled his goods ; whatever a man has that can effect. produce, or bring forth money by sale, is entitled his effects : goods therefore is applied only to that which a man has at his own disposal; effects more properly to that which is left at the disposal of others. A man makes a sale of his goods on his removal from any place; his creditors or executors take care of his effects either on his bankruptcy or decease : goods, in this case, is seldom employed but in the limited sense of what is removeable; but effects includes everything personal, freehold, and copyhold.

Now I give up my shop and dispose of all my poetical goods at once; I must therefore desire that the public would please to take them in the gross, and that everybody would turn over what he does not like,----PKIOR.

Considering that your houses, your place and *furniture*, are not suitable to your quality, I conceive that your expense ought to be reduced to two-thirds of your estate. -WENTWORTH.

There can be no doubt but that *moreables* of every kind become sooner appropriated than the permanent substantial soil.—BLACKSTONE.

The laws of bankruptcy compel the bankrupt to give up all his *effects* to the use of the creditors without any concealment.-BLACKSTONE.

Goods, Possessions, Property.

All these terms are applicable to such things as are the means of enjoyment; but the former term respects the direct quality of producing enjoyment, the latter two have regard to the subject of the enjoyment : we consider **Goods** as they are real or imaginary, adapted or not adapted for the producing of real happines; those who abound in the goods of this world are not always the happiest: **Possessions** must be regarded as they are lasting or temporary; he who is anxious for earthly possessions forgets that they are but transitory and dependent upon a thousand contingencies : **Property** is to be considered as it is legal or illegal, just or unjust; those who are anxious for great property are not always scrupulous about the means by which it is to be obtained.

The purity of a man's Christian character is in danger from an overweening attachment to earthly goods; no wise man will boast the multitude of his *possessions*, when he reflects that if they do not leave him, the time is not far distant when he must leave them; the validity of one's claim to *property* which comes by inheritance is better founded than any other.

The worldling attaches himself wholly to what he reckons the only solid goods, the possession of riches and influence.—BLAIR.

While worldly men enlarge their *possessions*, and extend their connections, they imagine they are strengthening themselves.-BLAIR.

To Govern, Rule, Regulate.

Govern.in French gouverner, Latin guberno, Greek κυβερναω.

Rule and Regulate signify to bring under a *rule*, or make by rule.

The exercise of authority enters more or less into the signification of these terms; but to govern implies the exercise likewise of judgment and knowledge.

To rule implies rather the unqualified exercise of power, the making the will the rule; a king governs his people by means of wise laws and an upright administration : a despot rules over a nation according to his arbitrary decision; if he have no principle his rule becomes an oppressive tyranny : of Robespierre, it has been said, that if he did not know how to govern, he aimed at least at ruling,

These terms are applied either to persons or things: persons govern or rule others; or they govern, rule, or regulate things. In regard to persons, govern is always in a

In regard to persons, govern is always in a good sense; but rule is sometimes taken in a bad sense; it is naturally associated with an abuse of power: to govern is so perfectly discretionary that we speak only of ruling others; nothing can be more lamentable than to be ruled by one who does not know how to govern hinself: it is the business of a man to rule his house by keeping all its members in due subjection to his authority; it is the duty of a person to rule those who are under him in all matters wherein they are incompetent to govern themselves.

To govern necessarily supposes the adoption of judicious means; but *ruling* is confined to no means but such as will obtain the end of subjecting the will of one to that of another; a woman is said to *rule* by obeying; an artful and imperious woman will have recourse to various stratagems to elude the power to which she ought to submit, and render it subservient to her own purpos.s.

In application to things, govern and rule admit of a similar distinction: a minister governs the state, and a pilot governs the vessel; the movements of the machine are in both cases directed by the exercise of the judgment; a person rules the times, seasons, fashions, and the like; it is an act of the individual will. Regulate is a species of governing simply by judgment; the word is applicable to things of minor moment, where the force of authority is not so requisite: one governs the affairs of a nation, or a large body where great interests are involved; we regulate in cases where good order or convenience only is consulted; so

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likewise in regard to ourselves, we govern our passions, but we regulate our affections. They are all properly used to denote the acts of conscious agents, but by a figure of personification that may be applied to inanimate or moral objects: the price of one market governs the price of another, or governs the seller in his demand; fashion and caprice rule the majority, or particular fashions rule them; the time of one clock regulates that of many others.

Whence can this yeary motion take its hirth. Not sure from matter, from tall hidd within a surf it But from a living spirit load of within a surf it. But from a living spirit load of within a JENYNS. When I behold a factions hand agree To call it freedom when themselves are free ; Each wanton judge new penal statutes draw; Laws grind the poor, and rich men rule the law; I dy from petty tyrants to the throne.-GOLDBMITH, Distracting thoughts by turns his boson rule". Now fird by wrath, and now by reason cool¹¹.-POPE. Though a sense of moral good and evil be deeply impressed on the heart of man, it is not of sufficient power to regulate his like.-BLAH.

Government, Administration.

Both these terms may be employed either to designate the act of Governing and Administering or the persons governing and administering. In both cases government has a more extensive meaning than administration: the former includes every exercise of authority; the administration implies only that exercise of authority which consists in putting the laws or will of another in force : hence, when we speak of the government, as it respects the persons, it implies the whole body of constituted authorities; and the administration, only that part which puts in execution the intentions of the whole: the government of a country therefore may remain unaltered, while the administration undergoes many changes: it is the business of the government to make treaties of peace and war; and without a government it is impossible for any people to negotiate : it is the business of the adminis-tration to administer justice, to regulate the finances, and to direct all the complicated concerns of a nation; without an administration all public business would be at a stand.

Government is an art above the attainment of an ordinary genius,-SOUTH.

What are we to do if the *government* and the whole community is of the same description ?-BUKKE.

In treating of an invisible world, and the *administra*tion of government there carried on by the Father of spirits, particulars occur which appear incomprehensible, -BLAR.

Government, Constitution.

Government is here as in the formerarticle (*v. Government*) the generic term; **Constitution** the specific. *Government* implies generally the act of *governing* or exercising authority under any form whatever; *constitution* implies any *constituted* or fixed form of *government*: we may have a *government* without a *constitution*; we cannot have a *constitution* without a *government*. In the first formation of society *government* was placed in the hands of individuals who exercised authority according to discretion rather than any fixed rule or law; here then was *government* without a *constitution*: as time and experience proved the necessity of some established form, and the wisdom of enlightened men discovered the advantages and disadvantages of different forms, government in every country assumed a more definite shape, and became the constitution of the country; hence then the union of government and constitution. Governments are divided by political writers into three classes, monarchical, aristocratic, and republican : but these three general forms have been adopted with such variations and modifications as to impart to the constitution of every country something peculiar.

Political squabblers have always chosen to consider government in its limited sense as including only the supreme or executive authority, and the constitution as that which is set up by the authority of the people; but this is only a forced application of a general term to serve the purposes of party. According to its real signification, constitution does not convey the idea of the source of power any more than government : the constitution may with as much propriety be formed or constituted by the monarch as government is exercised by the monarch; and of this we may be assured, that what is to be formed specifically by any person or persons so as to become constituted must be framed by something more authoritative than a rabble. The constitution may, as I have before observed, be the work of time, for most of the constitutions in Europe, whether republican or mon-archical, are indebted to time and the natural course of events for their establishment ; but in our own country the case has been so far different that by the wisdom and humanity of those in government or power, a constitution has been expressly formed which distinguishes the English nation from all others. the word constitution is applied by distinction to the English form of government; and since this constitution has happily secured the rights and liberties of the people by salutary laws, a vulgar error has arisen that the constitution is the work of the people, and by a natural consequence it is maintained that the people, if they are not satisfied with their constitution, have the right of introducing changes; a dangerous error which cannot be combated with too much steadfastness. It must be obvious to all who reflect on this subject that the constitution, as far as it is assignable to the the work of the people, but of the government or those who held the supreme power.

This view of the matter is calculated to lessen the jealousies of the people towards their government, and to abate that overweening complacency with which they are apt to look upon themselves and their own imaginary work; for it is impossible but that they must regard with a more dispassionate eye the possessors of power when they see themselves indebted to those in power for the most admirable constitution is in danger," is the watch-

"The constitution is in danger," is the watchword of a party who want to increase the power of the people; but every one who is acquainted with history, and remembers that before the constitution was fully formed it was the people who overturned the government, will perceive that much more is to be apprehended by throwing any weight into the scale

of the popular side of government than by strengthening the hands of the executive government. The constitution of England has arrived at the aeme of human perfection; it ensures to every man as much as he can wish; it deprives no man of what he can consistently with the public peace expect; it has within itself adequate powers for correcting every evfl and abuse as it may arise, and is fully competent to make such modifications of its own powers as circumstances may require. Every good citizen therefore will be contented to leave the government of the country in the hands of those constituted authorities as they at present exist, fully assured that if they have not the wisdom and the power to meet every exigency, the evil will not be diminished by making the people our legislators.

Free governments have committed more flagrant acts of tyranny than the most perfect despotic governments which we have ever known,-BURKE.

The physician of the state who, not satisfied with the cure of distempers, undertakes to regenerate constitutions, ought to show uncommon powers.—BURKE.

Grace, Favour.

Grace, in French grace, Latin gratia, comes from gratus kind, because a grace results from pure kindness independently of the merit of the receiver; but Favour is that which is granted voluntarily and without hope of recompense independently of all obligation. Grace is never used but in regard to those

Grace is never used but in regard to those who have offended and made themselves/liable to punishment; favour is employed for actual good. An act of grace is employed to denote that act of the government by which insolvent debtors are released; but otherwise the term is in most frequent use among Christians to denote that merciful influence which God exerts over his most unworthy creatures from the infinite goodness of his Divine nature; it is to His special grace that we attribute every good feeling by which we are prevented from committing sin; the term favour is employed indiscriminately with regard to man or his Maker; those who are in power have the greatest opportunity of conferring favours; but all we receive at the hands of our Maker must be acknowledged as a favour. The Divine grace is absolutely indispensable for men as sinners; the Divine favour is perpetually necessary for men as his creatures dependent upon him for every thing.

> But say I could repent and could obtain, By act of grace, my former state, how soon Would height recal high thoughts ?-MILTON.

A bad man is wholly the creature of the world. He hangs upon its *favour*,-BLAIR.

Grace, Charm.

Grace is altogether corporeal; Charm is either corporeal or mental; the grace qualities the action of the body; the charm is an inherent quality in the body itself. A lagy moves, dances, and walks with grace; the charms of her person are equal to those of her mind.

Savage's method of life particularly qualified him for conversation, of which he knew how to practise all the graces.—JOHNSON.

Music has charms to soothe the savage breast,-CON-GREVE,

GRACEFUL.

Graceful, Comely, Elegant.

A Graceful figure is rendered so by the deportment of the body. A Comely figure has that in itself which pleases the eye. Gracefulness results from nature, improved by art; concliness is mostly the work of nature. It is possible to acquire gracefulness by the aid of the dancing-master, but for a comely form we are indebted to nature aided by circumstances. Grace is a quality pleasing to the eye; but **Elegance**, from the Latin eligo, electus, select and choice, is a quality of a higher nature, that inspires admiration; elegant is applicable, like comely, to the person, and is extended in its meaning also to language and even to dress. A person's step is graceful; this air or his movements are elegant; the grace of an action.

Grace is in some degree a relative quality; the gracefulness of an action depends on its suitability to the occasion : *degance* is a positive quality; it is, properly speaking, beauty in regard to the exterior of the person; an *dequace* of air and manner is the consequence not may of superior birth and station, but also of uperior natural endowments.

The first who approached her was a youth of *graceful* presence and courtly air, but dressed in a richer habit than had ever been seen in Arcadia.—STEELE.

Isidas the son of Phœbidas was at this time in the bloom of his youth, and very remarkable for the comeliness of his person.—ADDISON.

The natural progress of the works of men is from rudeness to convenience, from convenience to *elegance*, and from *elegance* to nicety —JOHNSON.

Graceful, v. Becoming.

Gracious, Merciful, Kind.

Gracious, when compared to Merciful, is used only in the spiritual sense; the latter is applicable to the conduct of man as well as of the Deity.

Grace is exerted in doing good to an object that has merited the contrary ; mercy is exerted in withholding the evil which has been merited. God is gracious to his creatures in affording them not only an opportunity to address Him, but every encouragement to lay open their wants to Him; their unworthiness and sinfulness are not made impediments of access to Him. God is merciful to the vilest of sinners, and lends an ear to the smallest breath of regentance i in the moment of executing vengenance He stops His arm at the voice of supplication : He expects the same mercy to be extended by man toward his offending brother.

Extended by matrix on an owner insome might be only a first of the lock years in which it is here admitted, cannot with propriety be made the attribute of any human being, however elevated his rank: nothing short of infinite wisdom as well as goodness can be supposed conducing ultimate evil. Were a king to attempt any display of grace by bestowing favours on criminals, his conduct would be highly injurious to individuals as well as the just censure of all good men; but when we speak of the Almighty as dispensing His goods to sinners, and even courting them by every

act of endearment to lay aside their sins, we clearly perceive that this difference arises from the infinite disparity between Him and us; which makes that "His ways are not our ways, nor are His thoughts our thoughts." I am inclined therefore to think that in our language we have made a peculiarly just distinction between grace and mercy, by confining the former to the acts of the Almighty, and applying the latter indiscriminately to both; for it is obvious that mercy, as far as it respects the suspension of punishment, lies altogether within the reach of human discretion.

Gracious, when compared with Kind, differs principally as to the station of the persons to whom it is applied. Gracious is altogether confined to superiors; kind is indiscriminately employed for superiors and equals: a king gives a gracious reception to the nobles who are presented to him; one friend gives a kind reception to another by whom he is visited. Gracious is a term in peculiar use at court, and among princes; it necessarily supposes a voluntary descent from a lofty station, to put one's self, for the time being, upon a level with those to whom one speaks: it comprehends, therefore, condescension in manner, and affability in address. Kindness is a domestic virtue; it is found mostly among those who have not so much ceremonial to dispense with; it is the display of our goodwill not only in the manner, but in the action itself; it is not confined to the tone of the voice, the gesture of the body, or the mode of expression; but extends to actual services in the closest relations of society; a master is kind to his servants in the time of their sickness; friends who are kind to one another have perpetual opportunities of displaying their kindness is

He heard my vows, and *graciously* decreed My grounds to be restor'd, my former flocks to feed. DRYDEN.

So gracious hath God been to us, that he hath made those things to be our duty which naturally tend to our felicity,-TILLOTSON.

He that's merciful Unto the bad is cruel to the good.—RANDOLPH.

Love? that would all men just and temp'rate make, Kind to themselves and others for his sake,-WALLER.

Grand, v. Great.

Grand, v. Noble.

Grandeur, Magnificence.

Grandeur, from grand, in French grande, great, Latin grandis, probably from yepace ancient, because the term in Latin is applied mostly to great age, and afterwards extended in its application to greatness in general, but particularly that greatness which is taken in the good sense.

Magnificence, in Latin magnificentia, from magnus and facio, signifies making or acting on a large scale.

An extensive assemblage of striking qualities in the exterior constitutes the common signification of these terms, of which grandeur is the genus, and magnificence the species. Magmificence cannot exist without grandeur, but grandeur exists without magnificence: the former is distinguished from the latter both in degree and in application. When applied to the same objects they differ in degree; magmillence being the highest degree of grandeur. As it respects the style of living, grandeur is within the reach of subjects; magnificance is mostly confined to princes. A person is said to live in a style of grandeur, who rises above the common level, in the number of his servants, the quality of his equipage, and the size of his establishment : no one is said to live in a style of magnificance who does not surpass the grandeur of his contemporaries. Wealth, such as falls to the lot of many, may enable them to display grandeur; but nothing short of a princely fortune gives either a title or a capacity to aim at magnificence. Grandeur adnits of degrees and modifications : it may display itself in various ways, according to the laste of the individual; but magnificence is that which has already reached the highest degree of superiority in every particular.

Those who are ambitious for earthly grandeur are rarely in a temper of mind to take a just view of themselves and of all things that surround them; they forget that there is any thing above this, in comparison with which it sinks into insignificance and meanness. The grandeur of European courts is lost in a comparison with the magnificence of Eastern princes.

Grandeur is applicable to the works of nature as well as art, of mind as well as matter; magnificence is altogether the creature of art. A structure, a spectacle, an entertainment, and the like, may be grand or magnificent; but a scene, a prospect, a conception and the like, is grand, but not magnificent.

There is a kind of *grandeur* and respect, which the meanest and most insignificant part of mankind endeayour to procure in the little circle of their friends and acquaintance.—ADDISON.

The wall of China is one of those Eastern pieces of magnificence which makes a figure even in the map of the world, although an account of it would have been thought fabulous were not the wall itself extant,—ADDI-SON.

To Grant, v. To admit.

To Grant, v. To allow.

To Grant, v. To give.

To Grasp, v. To lay hold.

Grateful, v. Acceptable.

Gratification, v. Enjoyment.

To Gratify, Indulge, Humour.

To Gratify, make grateful or pleasant (a. Acceptable), is a positive act of the choice. To Indulge, from the Latin indulgeo and dulis to sweeten or make palatable, is a negative act of the will, a yielding of the mind to cireumstances. One gratifies his appetites; and indulges his humours. To gratify and indulge, as individual acts, may be both allowable; but to gratify is unrestricted by any moral consideration; indulging always involves the sacrifice of some general rule of conduct or principle of action. We may sometimes gratify a laudable curiosity, and indulge ourselves in a salutary recreation; but gratifying as a habit becomes a vice, and indulging as a habit is a weakness. A person who is in search of

pleasure gratifies his desires as they rise; he lives for the gratification, and depends upon it for his happiness. He who has higher objects in view than the momentary gratification will be careful not to indutge himself too much in such things as will wean him from his purpose.

"To gratify is a selfish act; we gratify ourselves only, but not others: to indulge is often a kind action; we indulge others as well as ourselves: to **Humour** is to indulge or fall in with the humour; it may be selfish or prudent. The sensualist gratifies his passions, and sacrifices not only his own substantial Lappiness, but the peace of others to the gratification: a good parent indulges his child in wnatever he knows is not hurtful: it is some measure, the better to correct it. Things gratify; persons only indulge: we are gratified with any spectacle which we witness; we are indulged with the opportunity of witnessing this spectacle through the kindness of a friend.

It is certainly a very important lesson to learn how to enjoy ordinary things, and to be able to relish your being, without the transport of some passion, or *gratification* of some appetite.—STEELE.

Still in short intervals of pleasing woe, Regardful of the friendly dues I owe; I to the glorious dead for ever dear, Indulge the tribute of a grateful tear.—POPE.

A skilled manager of the rabble, with two or three popular empty words, such as "right of the subject and liberty of conscience," well tuned and humourca, may whistle them backwards and forwards till he is weary.— SOUTH.

To Gratify, v. To satisfy.

Gratitude, v. Thankfulness.

Gratuitous, Voluntary.

Gratuitous is opposed to that which is obligatory. Voluntary is opposed to that which is compulsory, or involuntary. A gift is gratuitous when it flows entirely from the free will of the giver, independently of right : an offer is voluntary which flows from the free will, independently of all external constraint. Gratuitous is therefore to voluntary as a species to the genus. What is gratuitous is voluntary, although what is voluntary is not always gratuitous. The gratuitous is properly the voluntary in regard to the disposal of one's property : and the voluntary is applicable to all other actions.

The heroic band of cashierers of monarchs were in haste to make a generous diffusion of the knowledge which they had thus *gratuitously* received.—BURKE.

Their privileges relative to contribution were voluntarily surrendered.-BURKE.

Gratuity, Recompense.

The distinction between these terms is very similar to the above (v. Gratuitous). They both imply a gift, and a gift by way of return for some supposed service; but the gratuity is independent of all expectation as well as right: the recompense is founded upon some admissible claim. Those who wish to confer a favour in a delicate manner will sometimes do it under the shape of a gratuity: those who overrate their services, will in all probability be disappointed in the recompense they receive. If there be one or two scholars more, that will be no great addition to his trouble, considering that, perhaps, their parents may recompense him by their gratuities.— MOLINEUX.

What could be less than to afford him praise, The easiest recompense i-MILTON.

Grave, Serious, Solemn.

Grave, in Latin gravis heavy, denotes the weight which keeps the mind or person down, and prevents buoyancy; it is opposed to the light.

Serious, in Latin serus late or slow, marks the quality of slowness or considerateness, either in the mind or that which occupies the mind : it is opposed to the jocose.

Grave expresses more than serious ; it does not merely bespeak the absence of mirth, but that heaviness of mind which is displayed in all the movements of the body ; seriousness, on the other hand, bespeaks no depression, but simply steadiness of action, and a refrainment in his walk, in his tone, in his gesture, in his looks, and all his exterior; he is serious only in his general air, his countenance, and demeanour. Gravity is produced by some external circumstance; seriousness springs from the operation of the mind itself, or from circumstances. Misfortunes or age will produce gravity: seriousness is the fruit of reflection. *Gravity* is, in the proper sense, confined to the person, as a characteristic of his temper; serious, on the other hand, is a characteristic either of persons or things: hence we should speak of a grave assembly, not a serious assembly, of old men; grave senators, not serious senators; of a grave speaker, not a serious speaker: but a serious, not a grave sermon; à serious, not a grave writer; a serious, not a grave sentiment; a serious, not properly a grave objection : grave is, however, sometimes extended to things in the sense of weighty, as when we speak of grave matters of deliberation. Gravity is peculiarly ascribed to a judge, from the double cause, that much depends upon his deportment, in which there ought to be gravity, and that the weighty concerns which press on his mind are most apt to produce gravity: on the other hand, both gravity and seriousness may be applied to the preacher; the former only as it respects the manner of delivery; the latter as it respects especially the matter of his discourse : the person may be grave or serious; the discourse is only serious.

Solemn expresses more than either grave or serious, from the Latin solennis yearly. As applied to the stated religious festivals of the Romans, it has acquired the collateral meaning of religious gravity : like serious, it is employed not so much to characterize either the person or the thing : a judge pronounces the solemn sentence of condemnation in a solemn manner; a preacher delivers many solemn warnings to his hearers. Gravity may be the effect of corporeal habit, and seriousness of mental habit; but solemnity is something occasional and extraordinary. Some children discover a remarkable gravity as soon as they begin to observe; a regular attention to religious worship will induce a habit of seriousness;

the admonitions of a parent on his death-bed will have peculiar solemnity.

If then some grave and pious man appear, They hush their noise, and lend a listening ear, DRYDEN.

In our retirements everything disposes us to be serious. -ADDISON.

In most of our long words which are derived from the Latin, we contract the length of the syllables, that gives them a grave and solemn air in their own language.— ADDISON.

Grave, Tomb, Sepulchre.

All these terms denote the place where An these terms denote the have where bodies are deposited. Grave, from the German grabea, &c., has a reference to the hollow made in the earth. Tomb, from tunulus and tuneo to swell, has a reference to the rising that is made above it. Sepulchre, from sepelio to bury, has a reference to the use for which it is employed. From this explanation it is evident that these terms have a certain propriety of application: "to sink into the *grave*" is an expression that carries the thoughts where the body must rest in death "to inscribe on the tooly interies ou encircle the tools with flowers," carries our thoughts to the external of that place in which the body is interved To inter in a sepulchre, or to visit or enter a sepulchre, reminds us of a place in which bodies are deposited.

The path of glory leads but to the grave.-GRAY.

Nor you, ye proud, impute to these the fault, If mem'ry o'er their tombs no trophies raise.-GRAY.

The Lay itself is either lost or buried, perhaps for ever, in one of those *sepulchres* of MSS, which by courtesy are called libraries.—TYR.WHITT.

Grave, v. Sober.

Gravity, v. Weight.

Great, Large, Big.

Great, derived through the medium of the northern languages from the Latin crassus thick, and *cresco* to grow, is applied to all kinds of dimensions in which things can grow or increase. Large, in Latin largus wide, is probably derived from the Greek λa and $\rho \epsilon \epsilon \nu$ to flow plentifully; for largior signifies to give freely, and large has in English a similar sense: it is properly applied to space, extent, and quantity. **Big**, from the German bauch belly, and the English bulk, denotes great as to expansion or capacity. A house, a room, a heap, a pile, an army, &c., is great or large; an animal or a mountain is great or big: a road, a city, a street, and the like, is termed rather great than large. Great is used generally in the improper sense; large and big are used only occasionally : a noise, a distance, a multitude, a number, a power, and the like, is termed great, but not large: we may, how-ever, speak of a large portion, a large share, a large quantity; or of a mind big with con-ception, or of an event big with the fate of nations.

At one's first entrance into the Pantheon at Rome, how the imagination is filled with something great and amazing; and at the same time how little in propor-tion one is affected with the inside of a Gothic cathedral, although it be five times larger than the other .- ADDIs We are not a little pleased to find every green leaf swarm with millions of animals, that at their largest growth are not visible to the naked eye.—ADDISON.

An animal no bigger than a nite cannot appear perfect to the eye, because the sight takes it in at once.-ADDI-SON.

Among all the figures of architecture, there are none that have a greater air than the concave and the convex.

Sure He that made us with such *large* discourse, Looking before and after, gave us not That capability and godlike reason To rust in us unus'd.—SHAKSPEARE.

To fust in its unus d.—Sinahor zana. Amazing clouds on clouds continual heap'd, Or whirl'd tempestuous by the gusty wind, Or silent borne along heavy and slow, With the *big* stores of streaming oceans charg'd, THOMSON.

Great, Grand, Sublime.

These terms are synonymous only in their moral application. Great simply designates extent : Grand includes likewise the idea of excellence and superiority. A great under-taking characterizes only the extent of the undertaking; a grand undertaking bespeaks its superior excellence : great objects are seen with facility; grand objects are viewed with admiration. It is a great point to make a person sensible of his faults; it should be the grand aim of all to aspire after moral and religious improvement.

Grand and Sublime are both superior to great; but the former marks the dimensions of greatness; the latter, from the Latin sub-limis, designates that of height. A scene may be either grand or sublime; it is grand as it fills the imagination with its immensity ; it is sublime as it elevates the imagination beyond the surrounding and less important objects. There is something grand in the sight of a vast army moving forward, as it were by one impulse; there is something peculiarly sublime in the sight of huge mountains and craggy cliffs of ice, shaped into various fantastic forms. Grand may be said either of the works of art or nature; sublime is applicable only to the works of nature. The Egyptian pyramids, or the ocean, are both grand objects; a tem-pestuous ocean is a sublime object. Grand is sometimes applied to the mind; sublime is applied both to the thoughts and the expres-sions. There is a grandeur of conception in the writings of Milton; there is a sublimity in the Inspired Writings, which far surpasses all human productions.

There is nothing in this whole art of architecture which pleases the imagination, but as it is great, uncommon, or beautiful.-ADDISON.

There is generally in nature something more grand and ugust than what we meet with in the curiosities of art. august than -ADDISON

Homer fills his readers with sublime ideas.-ADDISON.

Greatness, v. Size.

Greediness, v. Avidity.

Grief, v. Affliction.

Grievance, Hardship.

Grievance, from the Latin gravis heavy or burdensome, implies that which lies heavy at heart. Hardship, from the adjective hard, denotes that which presses or bears violently on the person.

Grievance is in general taken for that which is done by another to grieve or distress : hard-ship is a particular kind of grievance that presses upon individuals. There are national grievances, though not national hardships.

An infraction of one's rights, an act of violence or oppression, are grievances to those who are exposed to them, whether as indivi-duals or bodies of men : an unequal distribution of labour, a partial indugence of one to the detriment of another, constitutes the hardship. A weight of taxes levied by a despotic prince in order to support an unjust war, will be esteemed a grievance: the partiality and caprice of the collector in making it fall with unequal weight upon particular persons will be regarded as a peculiar hardship. Men seek a redress of their grievances from some higher power than that by which they are inflicted: they endure their hardships until an opportunity offers of getting them removed.

It is better private men should have some injustice done them than a public grievance should not be re-dressed. This is usually pleaded in defence of all those kardships which fall on particular persons, in particular occasions which could not be foreseen when the haw was

To Grieve, Mourn, Lament.

Grieve, v. Affliction.

Mourn, like moan and murmur, is probably but an imitation of the sound which is produced by pain.

To grive is the general term; mourn the particular term. To grive, in its limited sense, is an inward act; to mourn is an out-ward act: the grief lies altogether in the mind; the mourning displays itself by some outward mark. A man grieves for his sins; he mourns for the loss of his friends. One grieves for that which immediately concerns one's self; one mourns for that which concerns others : one grieves over the loss of property ; one mourns the fate of a deceased relative.

Grieve is the act of an individual ; mourn may be the common act of many: a nation mourns though it does not grieze, for a public calamity. To grieze is applicable to domestic troubles; mourn may refer to public or private ills. Every good Frenchman has had occasion to grieve for the loss of that which is immediately dear to himself, and to mourn over the misfortunes which have overwhelmed his country.

Grieve and mourn are permanent sentiments; Lament (v. To bewail) is a transitory feeling : the former are produced by substantial causes, which come home to the feelings ; the latter respects things of a more partial, oftentimes of a more remote and indifferent, nature. A real widow mourns all the remainder of her days for the loss of her husband; we lament a thing to-day which we may forget to-morrow. Mourn and lament are both expressed by some outward sign; but the former is composed and free from all noise; the latter displays itself either in cries or simple words. In the moment of trouble, when the distress of the mind is at its height, it may break out into loud *lamentations*; but commonly grieving and mourning commence when *lamentation* ceases. As epithets, grievous, mournful, and lament-

GROAN.

What presses able have a similar distinction. hard on persons, their property, connections, and circumstances, is grievous ; what touches the tender feelings, and tears asunder the ties of kindred and friendship, is mournful; whatever excites a painful sensation in our minds is *lamentable*. Famine is a grievous calamity for a nation; the violent separation of friends by death is a mournful event at all times, but particularly so for those who are in the prime of life and the fulness of expectation; the ignorance which some persons discover even in the present cultivated state of society is truly lamentable. Grievous misfor-tunes come but seldom, although they sometimes fall thickly on an individual; a mournful tale excites our pity from the persuasion of its veracity; but *lamentable* stories are often fabricated for sinister purposes.

Achates, the companion of his breast, Goes grieving by his side, with equal cares oppress'd. DRYDEN.

My brother's friends and daughter left behind, False to them all, to Paris only kind. For this I mourn, till grief or dire disease Shall waste the form whose crime it was to please.

Grieved. v. Sorry.

Grim, v. Hideous.

To Gripe, v. To lay hold.

To Gripe, v. To press.

Grisly, v. Hideous.

To Groan, Moan.

Groan and Moan are both an onomato-Grown and Moan are both an onomato-peia, from the sounds which they express. Grown is a deep sound produced by hard breathing: moun is a plaintive long-drawn sound produced by the organs of utterance. The grown proceeds involuntarily as an ex pression of severe pain, either of body or mind: the moun proceeds often from the de-site of awakening attention or exciting comsire of awakening attention or exciting compassion. Dying groans are uttered in the agonies of death: the moans of a wounded sufferer are sometimes the only resource he has left to make his destitute case known.

Patient and ever ready, couches the land With all the pomp of harvest, shall be bleed, And struggling groan beneath the cruel hands E'en of the clown he feeds. - THOMSON.

E'éh ol the crown ac resse The fair Alexis lov'd, but lov'd in vain, And underneath the beachen shade, alone, Thus to the woods and mountains made his morn. DRYDEN.

Gross, Coarse.

Gross derives its meaning in this applica-tion from the Latin crassus thick from fat, or that which is of common materials.

Coarse, v. Coarse.

These terms are synonymous in the moral application. Grossness of habit is opposed to delicacy ; coarseness to softness and refinement. A person becomes gross by an unrestrained indulgence of his sensual appetites; particu-larly in eating and drinking; he is coarse from -

the want of polish either as to his mind or manners. A gross sensualist approximates very nearly to the brute; he sets aside all moral considerations; he indulges himself in the open face of day in defance of all decency: a coarse person approaches nearest to the savage whose roughnesses of humour and inclination have not been refined down by habits of restraining his own will, and complying with the will of another. A gross expression conveys the idea of that which should be kept from the view of the mind, which shocks the moral feeling ; a coarse expression conveys the idea of an unseemly sentiment in the mind of the speaker. The representations of the Deity by any sensible image is gross, because it gives us a low and grovelling idea of a Superior Being ; the doing a kindness, and making the receiver at the same time sensible of your superiority and his dependence, indicates great coarseness in the character of the

A certain preparation is requisite for the enjoyment of devotion in its whole extent; not only must the life be reformed from groups enormities, but the heart must have undergone that change which the Gospel demands. -BLAIR.

The refined pleasures of a pious mind are, in many respects, superior to the *coarse* gratifications of sense.— BLAIR.

Gross, Total.

Gross is connected with the word great: from the idea of size which enters into the original meaning of this term is derived that of quantity: Total, from the Latin totus, signi-fies literally the whole: the gross implies that from which nothing has been taken : the total signifies that to which nothing need be added : the gross sum includes everything without regard to what it may be; the *total* includes everything which one wishes to include; we may, therefore, deduct from the gross that which does not immediately belong to it; but the total is that which admits of no deduction. The gross weight in trade is applicable to any article, the whole of which, good or bad, pure or dross, is included in opposition to the nett weight; the *total* amount supposes all to be included which ought to form a part, in op-position to any smaller amounts or sub-divisions; when employed in the improper sense, they preserve the same distinction : things are said to be taken or considered in the gross, that is, in the large and comprehensive way, one with another; things are said to undergo a total change.

I have more than once found tault with those general reflections which strike at kingdoms or commonwealths in the gross.—ADDISON.

Nature is either collected into one total or diffused and distributed .- BACON.

To Ground, v. To found.

Ground, v. Foundation.

Group, v. Assembly.

To Grow. v. To be.

To Grow, v. To increase.

Grudge, v. Malice.

To Guarantee, Be Security, Be Responsible, Warrant,

Guarantee and Warrant are both de-rived from the Teutonic withren to defend or make safe and binding; Security, from secure (v. Certain), has the same original meaning; Responsible (v. Amenable). Guarantee is a term of higher import than

the others: one *guarantees* for others in mat-ters of contract and stipulation; *security* is employed in matters of right and justice; one may be security for another, or give security for one's self: responsibility is employed in moral concerns; we take responsibility upon ourselves: warrant is employed in civil and commercial concerns; we warrant for that which concerns ourselves.

We guarantee by virtue of our power and the confidence of those who accept the guarantee; it is given by means of a word, which is accepted as a pledge for the future which is accepted as a piedge for the future performance of a contract. Governments, in order to make peace, frequently *guarantee* for the performance of certain stipulations by powers of minor importance. We are security by virtue of our wealth and credit; the security of the security security is a size of a security of the security with the security security is a security of the security secur is not confined to a simple word, it is always accompanied with some legitimate act that binds, it regards the payment of money for another; tradesmen are frequently security for others who are not supposed sufficiently wealthy to answer for themselves : a person is responsible by virtue of his office and relation ; responsibility binds for the reparation of injuries; masters are responsible for the good conduct of the children entrusted to their care : one warrants by virtue of one's knowledge and situation : the warrant binds to make restitution; the seller warrants his articles on sale to be such as are worth the purchase, or in case of defectiveness to be returned. A king guarantees for the transfer of the lands of one prince, on his decease, into the possession of another; when men have neither honour nor money, they must get others to be security for them, if any can be found sufficiently credulous; in England masters are responsible for all the mischiefs done by their servants; a tradesman who stands upon his reputation will be careful not to warrant anything which he is not assured will stand the trial.

The people of England, then, are willing to trust to the sympathy of regicides, the guarantee of the British monarchy.-BURKE.

Richard Cromwell desired only security for the debts he had contracted.-BURNET.

What a dreadful thing is a standing army, for the con-duct of the whole, or any part of which, no one is responsible.-BURKE.

No man's mistake will be able to warrant an unjust surmise, much less justify a false censure.—SOUTH.

Guard, v. Fence.

To Guard, Defend, Watch.

Guard is but a variation of ward, which comes from the German währen to look to.

Defend, v. Apology, and to defend.

Watch and Wake, through the medium of the northern languages, are derived from the Latin vigil watchful, vigeo to flourish, and the Greek ayallo to exult or be in spirits.

Guard seems to include in it the idea of both defend and watch, inasmuch as one aims to keep off danger by personal efforts; guard comprehends the signification of defend, inas-much as one employs one's eyes and attention to detect the danger. Guard comprehends the idea of watch: one defends and watches, there-fore, when one guards; but one does not always quard when one defends or watches.

To defend is employed in a case of actual attack; to guard is to defend, by preventing the attack: the soldier guards the palace of the king in time of peace; he defends the power and kingdom of his prince in time of war, or the person of the king in the field of battle : one guards in cases where resistance is requisite, and attack is threatened ; one watches in cases where an unresisting enemy is apprehended: soldiers or armed men are employed to guard those who are in custody; children are set to watch the corn which is threatened by the birds : hence it is that those are termed guards who surround the person of the monarch, and those are termed watchmen who are employed by night to watch for thieves and give the alarm, rather than make any attack.

In the improper application they have a similar sense : modesty guards female honour ; it enables her to present a bold front to the daring violator : clothing defends against the inclemency of the weather: a person who wants to escape watches his opportunity to slip out unobserved. The love of his subjects is the king's greatest safeguard; walls are no defence against an enraged multitude; it is necessary for every man to set a *watch* upon his lips, lest he suffer that to escape from him of which he may afterwards repent.

Modesty is not only n ornament, but also a guard to virtue.-ADDISON.

Forthwith on all sides to his aid was run, By angels many and strong, who interpos'd Defence.—MILTON.

But see the well-plum'd hearse comes nodding on, Stately and slow, and properly attended By the whole sable tribe, that paintul *watch*. The sick man's door, and live upon the dead.

BLAIR.

Guard, Sentinel.

These terms are all employed to designate those who are employed for the protection of either persons or things.

Guard has been explained above (v. To guard); Sentinel, in French sentinelle, is properly a species of guard, namely, a military guard in the time of a campaign; anyone may be set as guard over property who is empowered to keep off every intruder by force : but the sentinel acts in the army as the watch (v. To guard) in the police, rather to observe the motions of the enemy than to repel any force.

Fast as he could, he sighing quits the walls. And thus descending, on the guards he calls.—POPE.

One of the sentinels, who stood on the stage to prevent disorder, burst into tears .- STEELE.

Conscience is the sentinel of virtue .- JOHNSON.

Guard, Guardian.

These words are derived from the verb guard (v. To guard); but they have acquired a dis-

GUARD.

GUILTLESS.

Guard is used either in the literal or figurative sense; Guardian only in the improper sense. Guard is applied either to persons or things; guardian only to persons. In application to persons, the guard is tem-porary; the guardian is fixed and permanent: the quard only guards against external evils; the quardian takes upon him the office of parent, counsellor, and director; when a house is in danger of being attacked, a person may sit up as a guard; when a parent is dead, a guardian supplies his place: we expect from a guard nothing but human assistance ; but from our guardian angel we may expect supernatural assistance.

Him Hermes to Achilles shall convey, Guard of his life, and partner of his way.-POPE.

Come all ! let gen'rous rage your arms employ, And save Patroclus from the dogs of Troy.-POPE.

To Guard Against, Take Heed.

Both these terms imply express care on the part of the agent; but the former is used with regard to external or internal evils, the latter only with regard to internal or mental evils : in an enemy's country it is essential to be particularly on one's guard for fear of a sur-prise; in difficult matters, where we are liable to err, it is of importance to take heed lest we run from one extreme to another : young men, on their entrance into life, cannot be too much on their guard against associating with those who would lead them into expensive pleasures; in slippery paths, whether physically or morally understood, it is necessary to take heed how we go.

One would take more than ordinary care to *guard* one's self *against* this particular imperfection (changeableness), because it is that which our nature very strongly inclines

Take heed of that dreadful tribunal where it will not be enough to say that I thought this or I heard that,-

Guardian, v. Guard.

To Guess, Conjecture, Divine.

Guess, in Saxon and Low German gissen, is connected with the word ghost, and the German geist, &c., spirit, signifying the action of a spirit.

Conjecture, v. Conjecture.

Divine, from the Latin divinus and Deus a god, signifies to think and know as a god.

We guess that a thing actually is; we conjecture that which may be : we guess that it is a certain hour; we conjecture at the meaning of a person's actions. Guessing is opposed to the certain knowledge of a thing ; conjecturing is opposed to the full conviction of a thing: a child guesses at that portion of his lesson which he has not properly learned; a fanciful person employs conjecture where he cannot draw any positive conclusion.

To guess and to conjecture are natural acts of the mind : to divine, in its proper sense, is a supernatural act; in this sense the heathens affected to divine that which was known only to an Omniscient Being ; and impostors in our time presume to divine in matters that are set above the reach of human comprehension.

The term is, however, employed to denote a species of *quessing* in different matters, as to divine the meaning of a mystery.

And these discoveries make us all confess That sublunary science is but guess,-DENHAM,

Now hear the Grecian fraud, and from this one Conjecture all the rest.—DENHAM,

Walking they talk'd, and fruitlessly divin'd What friend the priestess by those words design'd. DRYDEN

Guest, Visitor, or Visitant.

Guest, from the northern languages, sig-nifies one who is entertained; Visitor or **Visitant** is the one who pays the visit. The *guest* is to the *visitor* as the species to the genus; every guest is a visitor, but every visitor is not a guest; the visitor simply comes to see the person, and enjoy social intercourse; but the guest also partakes of hospi-tality: we are visitors at the tea-table, at the card-table, and round the fire; we are guests at the festive board.

Some great behest from heav'n To us perhaps he brings, and will vouchsafe This day to be our *guest.*—MILTON.

No palace with a lofty gate he wants T" admit the tides of early visitants.-DEYDEN.

To Guide, v. To conduct.

Guide, Rule.

Guide is to Rule as the genus to the species: every *rule* is a *guide* to a certain extent; *but the guide* is often that which ex-ceeds the *rule*. The *guide*, in the moral sense, as in the proper sense, goes with us, and points out the exact path; it does not permit us to err either to the right or left : the rule marks out a line, beyond which we may not go; but it leaves us to trace the line, and consequently to fail either on the one side or other.

The Bible is our best guide for moral practice ; its doctrines as interpreted in the aritcles of the established church are the best rule of faith for every Christian.

You must first apply to religion as the *guide* of life, be-fore you can have recourse to it as the refuge of sorrow.— BLAIR.

There is something so wild, and yet so solemn, in Shak-speare's speeches of his ghosts and fairies, and the like imaginary persons, that we cannot forhear thinking them matural, though we have no *rule* by which to judge them. -ADDISON.

Guile, v. Deceit.

Guiltless, Innocent, Harmless.

Guiltless, without guilt, is more than Innocent: innocence, from noceo to hurt, extends no farther than the quality of not hurting by any direct act; guiltless comprehends the quality of not intending to hurt: it is possible, therefore, to be *innocent* without being guiltless, though not vice versa; he who wishes for the death of another is not guiltless, though he may be innocent of the crime of murder. Guiltless seems to regard a man's general condition ; innocent his particular condition ; no man is guiltless in the sight of God, for no man is exempt from the guilt of sin;

HAPPEN.

but he may be innocent in the sight of men, or innocent of all such intentional offences as render him obnoxious to his fellow creatures. Guiltlessness was that happy state of perfection which men lost at the Fall; innocence is that relative or comparative state of perfection which is attainable here on earth : the highest state of innocence is an ignorance of evil,

Ah! why should all mankind For one man's fault thus *quilless* be condemu'd, If *quilless* ! But from me what can proceed But all corrupt ?—MILTON.

When Adam sees the several changes of nature about him, he appears in a disorder of mind suitable to one who had forfeited both his *innocence* and his happiness. -ADDISON.

Guiltless is in the proper sense applicable only to the condition of man; and when ap-plied to things, it still has a reference to the present innocent is equally applicable to per-sons or things; a person is innocent who has not committed any injury; or has not any direct purpose to commit any injury; or a conversation is innocent which is free from what is hurtful. Innocent and Harmless both recommend themselves as qualities negatively good; they designate a freedom either in the person or thing to injure, and differ only in regard to the nature of the injury: innocence respects moral injury, and harmless physical injury: a person is *innocent* who is free from moral impurity and wicked pur-poses; he is *harmless* if he have not the power version is *innocent* which has nothing in it likely to corrupt the morals; a game is *harm*less which is not likely to inflict any wound, or endanger the health.

But from the mountain's grassy side, A gailtiess feast I bring; A scrip with fruits and herbs supplied, And water from the spring,—GOLDSMITH,

A man should endeavour to make the sphere of his innocent pleasures as wide as possible, that he may retire into them with safety.—ADDISON.

Full on his breast the Trojan arrow fell, But harmless bounded from the plated steel

ADDISON.

Guilty, v. Criminal.

Guise, Habit.

Guise and wise are both derived from the northern languages, and denote the manner ; but the former is employed for a particular or distinguished manner of dress.

Habit, from the Latin habitus a habit, fashion, or form, is taken for a settled or per-manent mode of dress.

The quise is that which is unusual, and often only occasional; the habit is that which is usual amongst particular classes : a person sometimes assumes the guise of a peasant, in order the better to conceal himself; he who devotes himself to the clerical profession puts on the habit of a clergyman.

Anubis, Sphinx, Idols of antique guise, and horned Pan, Terrific monstrous shapes !- DYER.

For 'tis the mind that makes the body rich, And as the sun breaks through the darkest cloud So honour appeareth in the meanest habit, SHARSPEARE,

Gulf, Abyss.

Gulf, in Greek κολπος from κοιλος hollow, is applied literally in the sense of a deep concave receptacle for water, as the gulf of Venice.

Abyss, in Greek abvoros, compounded of a privative and Buoros a bottom, signifies literally a bottomless pit.

One is overwhelmed in a gulf; it carries with it the idea of liquidity and profundity, into which one inevitably sinks never to rise: one is lost in an abyss ; it carries with it the idea of immense profundity, into which he who is cast never reaches a bottom, nor is able to return to the top ; an insatiable voracity is the characteristic idea in the signification of this term.

A gulf is a capacious bosom, which holds within itself and buries all objects that suffer themselves to sink into it, without allowing them the possibility of escape; hell is repre-sented as a fiery gulf, into which evil spirits are plunged, and remain perpetually over-whelmed: a guilty mind may be said, figura-tively, to be plunged into a gulf of woe or des-pair, when filled with the horrid sense of its enormities. An abyss presents nothing but an interminable space which has neither beginning nor end; he does wisely who does not venture in, or who retreats before he has plunged too deep to retrace his footsteps : as the ocean, in the natural sense, is a great abyss, so are metaphysics an immense abyss. into which the human mind precipitates itself only to be bewildered.

Sin and death amain Following his track, such was the will of heav'n, Pav'd after him a broad and beaten way Over the dark *abyss*, whose boiling *gulf*, Tamely endur'd a bridge of wond rous length From hell continu'd.-MILTON.

Hi broad wing'd vessel drinks the whelming tide, Hid in the bosom of the black abyss.-THOMSON.

To Gush, v. To flow.

Gust, v. Breeze.

H.

Habit, v. Custom. Habit, v. Guise. To Hallow, v. To dedicate. Handsome, v. Beautiful. To Hanker After, v. To desire.

To Happen, Chance.

To Happen that is, to fall out by a hap, is to **Chance** (v. Chance, fortune) as the genus to the species; whatever chances happens, but not vice-versa. Happen respects all events without including any collateral idea; chance

HAPPINESS.

comprehends, likewise, the idea of the cause and order of events : whatever comes to pass, happens, whether regularly in the course of things or particularly, and out of the order ; whatever chances happens altogether without concert, intention, and often without relation to any other thing. Accidents happen daily, which no human foresight could prevent; the newspapers contain an account of all that happens in the course of the day or week : listeners and busybodies are ready to catch every word that *chances* to fall in their hear-

With equal mind what happens let us bear, Nor joy, nor grieve too much for things beyond our care.-DRYDEN.

An idiot chancing to live within the sound of a clock, always amused himself with counting the hour of the day whenever the clock struck; but the clock being spoiled by accident, the idiot continued to count the hour without

Happiness, Felicity, Bliss, Blessedness, Beatitude.

Happiness signifies the state of being happy.

Felicity, in Latin *felicitas*, from *felix* happy, most probably comes from the Greek $\eta\lambda\xi$ youthful, youth being the age of purest

Bliss, Blessedness, signifies the state or property of being *blessed*.

Beatitude, from the Latin beatus signifies the property of being happy in a superior

Happiness comprehends that aggregate of pleasurable sensations which we derive from external objects; it is the ordinary term which is employed alike in the colloquial or the philosophical style : fdicit(y is a higher ex-pression, comprehending inward enjoyment, or an aggregate of inward pleasure, without regard to the source whence they are derived : bliss is a still higher term, expressing more than either happiness or felicity, both as to the degree and nature of the enjoyment. Happidegree and nature of his enjoynent. Inspire ness is the thing adapted to our present con-dition, and to the nature of our being, as a compound of body and soul; it is impure in its nature, and variable in degree ; it is sought for by various means and with great eagerness, but it often lies much more within our reach than we are apt to imagine : it is not to be found in the possession of great wealth, of great power, of great dominions, of great splendour, or the unbounded indulgence of any one appetite or desire ; but in moderate possessions, with a heart tempered by religion and virtue, for the enjoyment of that which God has bestowed upon us : it is therefore not so unequally distributed as some have been led to conclude.

Happiness admits of degrees, since every inhappiness admits of degrees, since every in-dividual is placed in different circumstances either of body or mind, which fit him to be more or less happy. Felicity is not regarded in the same light; it is that which is positive and independent of all circumstances: domestic felicity and conjugal felicity are regarded thing which can serve as an alloy. Bliss is that which is purely spiritual; it has its

HARBOUR.

source in the imagination, and rises above the ordinary level of human enjoyments: of earthly bliss little is known but in poetry; of heavenly bliss we form but an imperfect conception from the utmost stretch of our powers. Blessedness is a term of spiritual import, which refers to the happy condition of those who enjoy the Divine favour, and are permitted to have a foretaste of heavenly bliss, by the exaltation of their minds above earthly happiness. Beatitude denotes the quality of happiness only which is most exalted; namely, heavenly happiness.

Ah ! whither now are fled Those dreams of greatness ? those unsolid hopes Of happiness ?-THOMSON.

No greater *felicity* can genius attain than that of hav-ing purified intellectual pleasure, separated mirth from indecency, and wit from licentiousness.—JOHNSON.

The fond soul, Wrapt in gay visions of unreal bliss, Still paints th' illusive form,—THOMSON.

In the description of heaven and hell we are surely in-terested, as we are all to reside hereafter either in the regions of horror or of *bliss.*—JOHNSON.

So solid a comfort to men, under all the troubles and afflictions of this world, is that firm assurance which the Christian religion gives us of a future *knopicenes* as to bring even the greatest miseries which in this life we are hable to, in some sense, under the notion of *biesechess.*— TILLOTSON.

As in the next world, so in this, the only solid blessings are owing to the goodness of the nind, not the extent of the capacity; friendship here is an emanation from the same source as *beatitude* there.—POPE.

Happiness, v. Well-being.

Happy, Fortunate.

Happy and Fortunate are both applied to the external circumstances of a man; but the former conveys the idea of that which is abstractedly good, the latter implies rather what is agreeable to one's wishes. A man is happy in his marriage, in his children, in his connections, and the like; he is fortunate in his trading concerns. Happy excludes the idea of chance : fortunate excludes the idea of personal effort : a man is happy in the possession of what he gets ; he is fortunate in getting it.

In the improper sense they bear a similar analogy. A happy thought, a happy expression, a happy turn, a happy event, and the like denotes a degree of positive excellence ; a fortunate idea, a fortunate circumstance, a fortunate event, are all relatively considered with regard to the wishes and views of the individual.

O happy, if he knew his happy state, The swain who, free from business and debate, Receives his casy food from nature's hand. And just returns of cultivated land.-DRYDEN.

Visit the gayest and most *fortunate* on earth only with sleepless nights, disorder any single organ of the senses, and you shall (will) presently see his gaiety vanish,— BLAR.

Harangue, v. Address. To Harass, v. To distress. To Harass, v. To weary. Harbinger, v. Forerunner.

Harbour, Haven, Port.

The idea of a resting-place for vessels is common to these terms, of which Harbour

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is general, and the two others specific in their

Harbour, from the Teutonic herbergen to shelter, carries with it little more than the common idea of affording a resting or anchoring place. Haven, from the Teutonic haben to have or hold, conveys the idea of security. Port, from the Latin portus and porta a gate, conveys the idea of an inclosure. A haven is a natural harbour; a port is an artificial harbour. We characterize an harbour as commodious; a haven as snug and secure; a port as safe and easy of access. A commercial country profits by the excellence and number of its harbours ; it values itself on the security of its havens, and increases the number of its ports accordingly. A vessel goes into a harbour only for a season; it remains in a haven for a permanency; it seeks a port as the destination of its voyage. Merchantmen are perpetually going in and out of a harbour ; a distr ssed wessel, at a distance from home, seeks some haven in which it may winter; the weary mariner looks to the port not as the termination of his labour, but as the commencement of all his enjoyments.

> But here she comes, In the calm *harbour* of whose gentle breast My tempest-beaten soul may safely rest,—DRYDEN. Safe thro' the war her course the vessel steers, The *haven* gain'd, the pilot drops his fears. SHIPLEY

What though our passage through this world be never so stormy and tempestuous, we shall arrive at a safe port. -TILLOTSON.

To Harbour, Shelter, Lodge.

The idea of giving a resting-place is common to these terms: but Harbour (v. To foster) is used always in a bad sense: Shelter (v. Asylum) is in an indefinite sense : Lodge, in French loge, from the German liegen to lie, in an indifferent sense. One harbours that which ought not to find room anywhere : one shelters that which cannot find security elsewhere; one lodges that which wants a resting-place. Thieves, traitors, or conspirators are harboured by those who have an interest in securing them from detection : either the wicked or the unfortunate may be sheltered from the evil with which they are threatened : travellers are lodged as occasion may require.

In the moral sense, a man harbours resentment, inl-will, evil thoughts, and the like; he shelters himself from a charge by retorting it upon his adversary ; he lodges a complaint or information against any one with a magistrate. Harbour and shelter are said of things as well as of persons, in the active sense ; lodge is said of things in the neuter sense. Beds and bedfurniture harbour vermin : trees, as well as houses, shelter from a storm : a ball from a gun lodges in the human body, or any other solid substance.

She harbours in her breast a furious hate (And thou shalt find the dire effects too late) Fix'd on revenge, and obstinate to die.-DRYDEN.

The hen shelters her first brood of chickens with all the prudence that she ever attains.-JOHNSON.

dence that she ever attains. So that have a set of the set of the

To Harbour, v. To foster.

HARD.

Hard, Firm, Solid.

The close adherence of the component parts of a body constitutes Hardness. The close adherence of different bodies to each other constitutes Firmness (v. Fixed). That is hard which will not yield to a closer com-pression; that is βrm which will not yield so as to produce a separation. Ice is *hard*, as far as it respects itself, when it resists every pressure; it is *firm*, with regard to the water which it covers, when it is so closely bound as to resist every weight without breaking. Hard and Solid respects the internal con-

stitution of bodies, and the adherence of the component parts; but hard denotes a much closer degree of adherence than solid : the hard is opposed to the soft; the solid to the fluid: every hard body is by nature solid : although every solid body is not hard. Wood is always a solid body, but it is sometimes hard, and sometimes soft; water when congealed is a solid body, and admits of different degrees of

In the improper application, hardness is allied to insensibility; firmness to fixedness; solutity to substantiality: a hard man is not to be acted upon by any tender motives; a jirm man is not to be turned from his purpose ; a solid man holds no purposes that are not well founded. A man is hardened in that which is bad, by being made insensible to that which is good : a man is confirmed in anything good or bad by being rendered less disposed to lay it aside; his mind is consolidated by acquiring fresh motives for action.

I see you labouring through all your inconveniences of the rough roads, the hard saddle, the trotting horse, and what not.-POPE.

The loosen'd ice Rustles no more; but to the sedgy bank Fast grows, or gathers round the pointed stone, A crystal pavement, by the breath of heaven Cemented firm.—THOMSON. onjous manage

A copious manner of expression gives strength and weight to our ideas, which frequently makes impressions upon the mind, as iron does upon *abidi* bolese, rather by repeated strokes than a single blow,—MELMOTH'S LETTERS OF PLINY.

Hard, Callous, Hardened, Obdurate.

Hard is here, as in the former case (v. Hard), the general term, and the rest particular : hard, in its most extensive physical sense, denotes the property of resisting the action of external force, so as not to undergo any change in its form, or separation in its parts: Callous is that species of the hard, in application to the skin, which arises from its dryness, and the absence of all nervous susceptibility. Hard and callous are likewise applied in the moral sense : but hard denotes the absence of tender feeling, or the property of resisting any impression which tender objects are apt to produce ; callous denotes the property of not yielding to the force of motives to action. A hard heart cannot be moved by the sight of misery, let it be presented in ever so affecting a form : a *collous* mind is not to be touched by any persuasions however powerful.

Hard does not designate any circumstance of its existence or origin : we may be hard from a variety of causes ; but callousness arises from the indulgence of vices, passions, and the pursuit of vicious practices. When we speak of a person as *hard*, it simply determines what he is: if we speak of him as *callous*, it refers also to what he was, and from what he is become so.

Callous, Hardened, and Obdurate, are all employed to designate a morally depraved character: but callousness belongs properly to the heart and affections; hardened to both the heart and the understanding; obdurate more particularly to the will. Callousness is the first stage of hardness in moral depravity ; it may exist in the infant mind, on its first tasting the poisonous pleasures of vice, without being acquainted with its remote conse-A hardened state is the work of quences. time; it arises from a continued course of vice, which becomes as it were habitual, and wholly unfits a person for admitting of any other impressions: obduracy is the last stage of moral hardness, which supposes the whole mind to be obstinately bent on vice. A child discovers himself to be callous when the tears and entreaties of a parent cannot awake in him a single sentiment of contrition; a youth discovers himself to be hardened when he begins to take a pride and a pleasure in a vicious career; a man shows himself to be obdurate when he betrays a settled and con-firmed purpose to pursue his abandoned course, without regard to consequences.

Such woes Not e'en the *hardest* of our foes could hear. Nor stern Ulysses tell without a tear.—DRYDEN.

By degrees the sense grows callous, and loses that ex-quisite relish of trifles.-BERKELEY.

His harden'd heart, nor prayers, nor threatenings move : Fate and the gods had stopp'd his ears to love.-DRYDEN.

Round he throws his baleful eyes, That witness'd huge affliction and dismay, Mix'd with obdurate pride and steadfast hate. MILTON.

Hard, Hardy, Insensible, Unfeeling.

Hard (v. Hard) may either be applied to that which makes resistance to external impressions or that which presses with a force upon other objects : Hardy, which is only a variation of hard, is applicable only in the first case : thus, a person's skin may be hard, which is not easily acted upon : but the person is said to be *lardy* who can withstand the clements: on the other hand, *lard*, when employed as an active principle, is only ap-lied to the moral character; hence, the cifference between a hardy man who endures everything and a hard man who makes others ensure. **Insensible** and **Unfeeling** are lat modes of the *hard*, that is, they designate the negative quality of *hardness*, or its incapacity to receive impression : *hard*, therefore, is always the strongest term of the three; and of the two others, unfeeling is stronger than insensible. Hard and insensible are applied physically and morally; unfeeling is employed only as a moral characteristic. A horse's mouth is hard when it is insensible to the action of the bit; a man's heart is hard which is insensible to the miseries of others; a man is unsensitive to the interfers of others, a final is unjecting who does not regard the feelings of others. The heart may be hard by nature, or rendered so by the influence of some passion; but a person is commonly unifeling from circumstances. Shylock is depicted by

HARDHEARTED

Shakspeare as hard, from his strong antipathy to the Christians : people who enjoy an un-interrupted state of good health are often unfeeling in cases of sickness.

As that which is hard mostly hurts or pains when it comes in contact with the soft, the term hard is peculiarly applicable to superiors, or such as have power to inflict pain : a creditor may be hard towards a debtor. As insen-sible signifies a want of sense, it may be stole signifies a wait of sense, it may be sometimes necessary : a surgeon, when per-forming an operation, must be *insertsible* to the present pain which he inflicts. As *unfeeling* signifies a want of feeling, it is always taken for a want of good feeling : where the removal of ratio is required the surgeon shows thereoff of pain is required, the surgeon shows himself to be unfeeling who does not do everything in his power to lessen the pain of the sufferer.

To be inaccessible, contemptuous, and hard of heart, is to revolt against our own nature.-BLAIR.

Ocnus was next, who led his native train

Of hardy warriors through the watery plain. DEVDEN.

It is both reproachful and criminal to have an insensible heart.-BLAIR.

The father too a sordid man, Who love nor pity knew, Was all *insfecting* as the rock From whence his riches grew,—MALLET.

Hard, Difficult.

Hard is here taken in the improper sense of trouble caused, and pains taken, in which sense it is a much stronger term than Difficult, which, from the Latin difficilis, com-pounded of the privative dis and facilis, signifies merely not easy. Hard is therefore positive, and difficult negative. A difficult task cannot be got through without exertion, but a hard task requires great exertion. Difficult is applicable to all trivial matters which call for a more than usual portion either of labour or thought; hard is applicable to those which are of the highest importance, and accompanied with circumstances that call for the utmost stretch of every power. It is a difficult matter to get admitted into some circles of society; it is a hard matter to find societies that are select; it is difficult to decide between two fine paintings which is the finest; it is a hard matter to come at any conclusion on metaphysical subjects. A child mostly finds it difficult to learn his letters: there are many passages in classical writers which are hard to be understood by the learned.

Antigones, with kisses, often tried To beg this present in his beauty's pride, When youth and love are *hard* to be denied. DRYDEN.

As Swift's years increased, his fits of giddiness and deafness grew more frequent, and his deafness made conversation difficult.—JOHNSON.

Hardened. v. Hard.

Hardhearted, Cruel, Unmerciful, Merciless.

Hardhearted is here, as the word hard (v. Hard), the strongest of these terms: in regard to **Cruel**, it bespeaks a settled character ; whereas that may be frequently a temporary disposition, or even extend no farther th n

the action. A hardhearted man must always be cruel; but it is possible to be cruel and yet not hardhearted. A hardhearted parent is a monster who spurns from him the being that owes his existence to him, and depends upon him for support. A child is often cruel to animals from the mistaken conception that they are not liable to the same sufferings as

The Unmerciful and Merciless are both modes or characteristics of the hard-hearted. An unamerciful man is hardhearted inasmuch as he is unwilling to extend his compassion or mercy to one who is in his power; a mercifus man, which is more than an unmerciful man, is hardhearted inasmuch as he is restrained by no compunctious feelings from inflicting pain on those who are in his ower. Avarice makes a man hardhearted even to those who are bound to him by the el sest ties ; it makes him unmerciful to those who are in his debt. There are many merciless tyrants in domestic life, who show their disposition by their merciless treatment of their

Single men, though they be many times more chari-table, on the other side, are more *cruel* and *hardhearted*, because their tenderness is not so oft called upon.— BACON.

Relentless love the *cruci* mother led The blood of her unhappy babes to shed.-DRYDEN. I saw how unmerciful you were to your eyes in your last letter to me, -TILLOTSON.

To crush a merciless and cruel victor .- DRYDEN.

Hardihood, v. Audacity.

Hardiness, v. Audacity.

Hardly, Scarcely.

What is Hard is not common, and in that respect Scarce : hence the idea of unfrequency assimilates these terms both in signifaction and application. In many cases they may be used indifferently; but where the idea of practicability predominates, hardly seems most proper; and where the idea of frequency predominates scarcely seems pre-ferable. One are here here the second ferable. One can hardly judge of a person's features by a single and partial glance; we scarcely ever see men lay aside their vices from a thorough conviction of their enormity: but it may with equal propriety be said in general sentences; *hardly* one in a thousand, or *scarcely* one in a thousand, would form such a conclusion.

I do not expect, as long as I stay in India, to be free from a bad digestion, the "morbus literatorum," for which there is hardly any remedy but abstinence from food, literary and culinary.-SIR WM. JONES.

In this assembly of princes and nobles (the Congress at the flague) to which Europe has perhaps *earcely* seen anything equal, was formed the grand alliance against Louis_JOHNSON.

Hardship, v. Grievance.

Hardy, v. Hard.

Harm, v. Evil.

Harm, v. Injury.

Harmless, v. Guiltless.

Harmless, v. Unoffending.

- Harmony, v. Concord.
- Harmony, v. Melody

HARSH.

Harsh, Rough, Severe, Rigorous,

- Harsh. v. Acrimony.

Rough, v. Abrupt.

Severe, v. Austere.

Rigorous, from the Latin rigor and rigeo to stiffen, designates unbending, flexible

These terms mark different modes of treating those that are in one's power, all of which are the reverse of the kind.

Harsh and rough borrow their moral signification from the physical properties of the bodies to which they belong. The harsh and the rough both act painfully upon the tiste. but the former with much more violence than the latter. An excess of the sour mingled with other unpleasant properties constitutes harshness : an excess of astringency constitutes roughness. Cheese is said to be harsh when it is dry and biting : roughness is the peculiar quality of the damascene

From this physical distinction between these terms we discover the ground of their moral application. Harshness in a person's conduct acts upon the feelings, and does violence to the affections: roughness acts only externally on the senses: we may be rough in the tone of the voice, in the mode of address, or in the manner of handling or touching an object: but we are harsh in the sentiment we convey, and according to the persons to whom it is conveyed: a stranger may be *rough* when he has it in his power to be so : only a friend, or one in the tenderest relation, can be harsh. An officer of justice deals roughly with the prisoner in his charge, to whom he denies every indulgence in a *rough* and forbidding tone: a parent deals harshly with a child who refuses every endearment, and only speaks to command or forbid. Harsh and rough are unamiable and always censurable epithets: they indicate the harshness and roughness of the humour: severity and rigour are not always to be condemned; they spring from principle, and are often resorted to by necessity. Harshness is always mingled with anger and personal feeling: severity and rigour characterize things more than the temper of persons.

A harsh master renders every burden which he imposes doubly severe, by the grating manner in which he communicates his will: a severe master simply imposes the burden in a manner to enforce obedience. The one seems to indulge himself in inflicting pain: the other seems to act from a motive that is independent of the pain inflicted. A harsh man is therefore always severe, but with injustice : a severe man, however, is not always harsh. Rigour is a high degree of severity. One is severe in the punishment of offences: one is rigorous in exacting compliance and obedience. Severity is always more or less necessary in the army or in a school, for the preservation of good order : *rigour* is essential in dealing with the stubborn will and unruly passions of men. A general must be severe while lying in quarters, to prevent drunkenness and theft: but he must be *rigorous* when invading a foreign country, to prevent the ill-treatment of the A measure is severe that threatens heavy consequences to those who do not comply; a line of conduct is rigorous that binds men down with great exactitude to a particular mode of proceeding. A judge is severe who is ready to punish and unwilling to pardon.

No complaint is more feelingly made than that of the *harsh* and rugged manners of persons with whom we have an intercourse,—BLAIR.

Know, gentle youth, in Libyan lands there are A people rude in peace, and *rough* in war. DRYDEN.

It is pride which fills the world with so much harshness and severity. We are rigorous to offences as if we had never offended.-BLAIR.

Harshness, v. Acrimony.

To Hasten, Accelerate, Speed, Expedite, Despatch.

Hasten, in French hatir, and in the northern languages hasten, &c., is most probably connected with heiss, expressing what is vivid and active.

Accelerate, from *celer* quick, signifies literally to quicken for a specific purpose.

Speed, from the Greek $\sigma \pi o v \delta \hat{\eta}$, signifies to carry on diligently.

Expedite, v. Diligent. .

Despatch, in French *dépécher*, from *pes* a foot, signifies putting off or clearing.

Quickness in movement and action is the common idea in all these terms, which vary in the nature of the movement and the action. To hasten expresses little more than the general idea of quickness in moving towards a point; thus, he hastens who runs to get to the end of his journey : accelerate expresses moreover the idea of bringing something to a point ; thus, every mechanical business is accelerated by the order and distribution of its several parts. It may be employed, like the word hasten, for corporeal and familiar actions; a tailor ac-celerates any particular work that he has in hand by putting on additional hands, or a compositor accelerates the printing of a work by doing his part with correctness. The word speed includes not only quick but forward movement. He who goes with speed goes effectually forward, and comes to his journey's end the soonest. This idea is excluded from the term haste, which may often be a planless unsuitable quickness. Hence the proverb, "The more haste, the worst speed."

Expedite and despatch are terms of higher import, in application to the most serious concerns in life; but to expedite expresses a process, a bringing forward towards an end : despatch implies a putting an end to, a making a clearance. We do everything in our power to expedite a business : we despatch a great deal of business within a given time. Expedition is requisite for one who executes; despatch is most important for one who determines and directs. An inferior officer must proceed with expedition to fulfil the orders, or execute the purposes of his commander; a general or minister of state despatches the concerns of planning, directing, and instructing. Hence it is we speak only of expediting a thing; but we may speak of despatching a person, as well as a thing.

Every man hastens to remove his property in case of fire. Those who are anxious to bring anything to an end will do everything in their power to accelerate its progress. Those who are sent on any pressing errand will do great service by using speed. The success of a military progress depends often on the expedition with which it is conducted. In the counting-house and the cabinet, despatch is equally important; as we cannot do more than one thing at a time, it is of importance to get that quickly concluded to make way for another.

Where with like *haste*, though several ways they run, Some to undo, and some to be undone.-DENHAM.

Some to undo, and some to be undone.—DENHAM. Let the aged consider well, that by every intemperate indulgence they accelerate decay.—BLAIR.

The coachman was ordered to drive, and they hurried with the utmost *expedition* to Hyde Park Corner,-JOHNSON.

And as, in races, it is not the large stride, or high lift, that makes the *speed*: so, in business, the keeping close to the matter, and not taking of it too much at once, procureth despatch.—BACON.

To Hasten, Hurry.

Hasten, v. To hasten.

Hurry, in French *harier*, probably comes from the Hebrew *charrer* or *harrer* to be inflamed, or be in a hurry.

To hasten and harry both imply to move forward with quickness in any matter; but the former may proceed with some design and good order, but the latter always supposes perturbation and irregularity. We hasten in the communication of good news when we make efforts to convey it in the shortest time possible; we harry to get to an end when we impatiently and inconsiderately press forward without making choice of our means. To hasten is opposed to delay or a dilatory mode of proceeding; it is frequently indispensable to hasten in the affairs of kuman life; to harry is opposed to deliberate and cautious proceeding; it must always be prejudicial and unwise to harry; men may hasten; children harry.

As epithets, hasty and hurried are both employed in the bad sense; but hasty implies merely an overquickness of motion which outstrips consideration; hurried implies a disorderly motion which springs from a distempered state of mind. Irritable people use hasty expressions; they speak before they think; deranged people walk with hurried steps; they follow the blind impulse of undirected feeling.

Homer, to preserve the unity of action, hastens into the midst of things, as Horace has observed.—ADDISON.

Now 'tis nought But restless hurry through the busy air, Beat by unnumber'd wings,-THOMSON.

Hastiness, v. Rashness.

Hasty, v. Cursory.

Hasty, v. Angry.

To Hate, Detest.

Hate, v. Antipathy.

Detest, v. To abhor.

The alliance between these terms in signifi-

cation is sufficiently illustrated in the articles referred to. Their difference consists more in sense than application

To hate is a personal feeling directed towards the object independently of its qualities; to detest is a feeling independent of the person, and altogether dependent upon the nature of the thing. What one hates, one hates commonly on one's own account; what one *detests*, one *detests* on account of the object: hence it is detests on account of the object: hence to is that one hates, but not detests, the person who has done an injury to one's self; and that one detests, rather than hates, the person who has done injuries to others. Joseph's brethren hated him because he was more beloved than the use detest into the bit country heaving they; we detest a traitor to his country because of the enormity of his offence.

In this connection, to hate is always a bad passion ; to delest always laudable ; but when both are applied to inanimate objects, to hate is bad or good according to circumstances; to detest always retains its good meaning. When men hate things because they interfere with their indulgences, as the wicked hate the light, it is a bad personal feeling, as in the former case; but when good men are said to hate that which is bad, it is a laudable feeling justified by the nature of the object. As this feeling is, however, so closely allied to detest, it is necessary farther to observe that hate, whether rightly or wrongly applied, seeks the injury or destruction of the object; but detest is confined simply to the shunning of the object, or thinking of it with very great pain. God hates sin, and on that account punishes sinners; conscientious men detest all fraud, and therefore cautiously avoid being concerned in it.

> Spleen to mankind his envious heart possest, And much he *hated* all, but most the best.—POPE. Who dares think one thing, and another tell, My heart detests him as the gates of hell,-POPE.

Hateful, Odious.

Hateful signifies literally full of that which is apt to excite hatred.

Odious, from the Latin odi to hate, has the same sense originally.

These epithets are employed in regard to such objects as produce strong aversion in the are upon familiar subjects, they indicate an unbecoming vehemence in the speaker. Hateful is properly applied to whatever violates general principles of morality ; lying and swearing are hat ful vices : odious is more commonly applied to such things as affect the interests of others, and bring odium upon the indivi-dual; a tax that bears particularly hard and unequally is termed odious: or a measure of government that is oppressive is denominated odious. There is something particularly hateful in the meanness of cringing sycophants: nothing was more odious than the attempts of James to introduce popery.

Let me be deemed the *hateful* cause of all. And suffer, rather than my people fall.—POPE.

Oh 1 restless fate of pride, That strives to learn what Heav'n resolved to hide; Vain is the search, presumptuous and abhorr'd, Anxious to thee, and *odious* to thy lord,—POPE,

Hatred, v. Aversion.

HATRED.

Hatred, Enmity, Ill-Will, Rancour.

Hatred, v. Aversion.

Enmity, v. Enemy.

Ill-Will signifies either an evil will or a willing of evil.

Rancour, in Latin 'rancor from ranceo to grow stale, signifies staleness, mustiness.

These terms agree in this particular, that those who are under the influence of such feelings derive a pleasure from the misfortune of others; but *hatred* expresses more than *enmity*, and this more than *ill-will*. Hatred is others, but derives its whole happiness from their misery or destruction: ennity, on the contrary, is limited in its operations to parti-cular circumstances: *hatred* on the other hand, is frequently confined to the feeling of the individual; but enmity consists as much in the action as the feeling. He who is pos-sessed with *hatred* is happy when the object subsect what have to its mappy which the optimiserable when he is happy ; but the *hater* is not always instrumental in causing his misery or de-stroying his happiness; he who is inflamed with *enmity* is more active in disturbing the peace of his *enemy*; but oftener displays his temper in trifling than in important matters. *Ill-will*, as the word denotes, lies only in the mind, and is so indefinite in its signification that it admits of every conceivable degree. When the will is evily directed towards another in ever so small a degree it constitutes *ill-will*. Rancour is a species of bitter deep-rooted

Hatred is opposed to love; the object in both cases occupies the thoughts: the former torments the possessor; the latter delights him. Enmity is opposed to friendship; the objectin both cases interests the passions: the former the bad, and the latter the good passions or the affections: the possessor is in both cases busy either in injuring or forwarding the cause of him who is his enemy or friend. Ill-will is opposed to good will; it is either a general or a particular feeling; it embraces many or few, a single individual or the whole human race : he is least unhappy who bears least *ill-will* to others; he is most happy who bears true good will to all; he is neither happy or unhappy

who is not possessed of the one or the other. There is a farther distinction between these terms : that haired and ill-will are oftener the fruit of a depraved mind than the consequence of any external provocation; enmity and ran-cour, on the contrary, are mostly produced by particular circumstances of offence or commission : the best of men are sometimes the objects of hatred on account of their very virtues which have been unwittingly to themselves the causes of producing this evil passion; good advice, however kindly given, may probably occasion *ill-will* in the mind of him who is not disposed to receive it kindly; an angry word or a party contest is frequently the cause of enmity between irritable people and of rancour betwixt resentful and imperious people.

Phœnician Dido rules the growing state, Who fled from Tyre to shun her brother's hate.

That space the evil one abstracted stood From his own evil, and for the time remain'd Stupidly good, of *enmity* disarm'd.-MILTON.

For your servants neither use them so familiarly as to lose your reverence at their hands, nor so disdainfully as to purchase yourself their *ill-will.*-WENTWORTH.

Oh lasting rancour / oh insatiate hate, To Phrygia's monarch, and the Phrygian state

To Have, Possess.

Have, in German, haben, Latin habeo, not improbably from the Hebrew aba to desire, because those who have most desire most.

Possess, in Latin *possessus*, participle of *possideo* compounded of *pos* or *potis* and *sedeo*, signifies to have the power of resting upon or keeping.

Have is the general, possess is the particular term : have designates no circumstance of the action ; possess expresses a particular species of having.

To have is sometimes to have in one's hand or within one's reach; but to possess is to have as one's own : a clerk has the money which he has fetched for his employer; the latter possesses the money, which he has the power of turning to his use. To have is sometimes to have the right to, to belong ; to possess is to have by one and at one's command : a debtor has the property which he has surrendered to his creditor; but he cannot be said to possess it, lecause he has it not within his reach, and at his disposal : * we are not necessarily masters of that which we have ; although we always are of that which we possess : to have is sometimes only temporary; to possess is mostly per-manent: we have money which we are per-petually disposing of : we possess lands which we keep for a permanency: a person has the good graces of those whom he pleases; he possesses the confidence of those who put every thing in his power: the stoutest heart may have occasional alarms, but will never lose its self-possession: a husband who is possessed by the demon of jealousy has continual torment : a miser has goods in his coffers, but he is not master of them; they possess his heart and affections : we have things by halves when we share them with others; we possess them only when they are exclusively ours and we enjoy them undividedly : a lover has the affections of his mistress by whom he is beloved; he possesses her whole heart when she loves him alone : one has an interest in a mercantile concern in which he is a partner; the lord of a manor possesses all the rights annexed to that

That I spent, that I had; That I gave, that I have; That I left, that I lost. EPITAPH ON A CHARITABLE MAN.

The various objects that compose the world were by nature formed to delight our senses; and as it is this alone that makes them desirable to an uncorrupted taste, a man may be said naturally to posses them when he possesset thouse enjoyments which they are fitted by nature to yield.—BERKELEY.

Haven, v. Harbour.

Haughtiness, Disdain, Arrogance. Haughtiness denotes the abstract quality

* Vide Abbé Girard ; " Avoir, posséder."

of haughty, which, contracted from high-hearty, in Dutch and low German hoogharty, signifies literally high-spirited. We have engrated the French orthography of au on the original orthography of the northern languages, through the medium of which it may be traced to the Hebrew agag to be high.

Disdain, v. To contemn.

Arrogance, v. Arrogance.

Haughtiness (says Dr. Blair) is founded on the high opinion we entertain of ourselves; disdain, on the low opinion we have of others; arrogance is the result of both, but if any thing, more of the former than the latter. Haughtings and disdain are properly sentiments of the mind, and arrogance a mode of acting resulting from a state of mind : there may therefore be haughtiness and disdain which have not betrayed themselves by any visible action; but arrogance is always accompanied with its corresponding action : the haughty man is known by the air of superiority which he assumes; the *disdainful* man by the contempt which he shows to others; the arrogant

man by his lofty pretensions. Haughtiness and arrogance are both vicious; they are built upon a false idea of ourselves : but disdain may be justifiable when provoked by what is infamous : a lady must treat with disdain the person who insults her honour.

The same haughtiness that prompts the act of injus-tice will more strongly incite its justification -JOHNSON.

Didst thou not think such vengeance must await The wretch that, with his crimes all fresh about him, Rushes, irrevendt, unprepard, uncalld, Into his Maker's presence, throwing hack With insolvent disdarm his choicest gitt2-PORTEUS.

Turbulent, discontented men of quality, in proportion as they are puffed up with personal pride and arrogance, generally despise their own order.—BURKE.

Haughtiness, v. Pride.

Haughty, High, High-Minded.

Haughty, v. Haughtiness.

High is derived from the same source as

Haughly characterizes mostly the outward behaviour; high respects both the external behaviour and the internal sentiment; Highminded marks the sentiment only, or the state of the mind.

With regard to the outward behaviour, haughty is a stronger term than high: a haughty carriage bespeaks not only a high opinion of one's self, but a strong mixture of contempt for others: a high carriage denotes simply a *high* opinion of one's self: *haughtiness* is therefore always offensive, as it is burdensome to others; but height may sometimes be laudable, inasmuch as it is justice to one's self: one can never give a command in a haughty tone without making others feel their inferiority in a painful degree ; we may some-times assume a *high* tone in order to shelter

With regard to the sentiment of the mind, high denotes either a particular or an habitual state; high-minded is most commonly under-stood to designate an habitual state; the

HAZARD.

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consistent with Christian humility. He is high whom virtue ennobles; his height is independent of adventitious circumstances, it becomes the poor as well as the rich; he is properly high who is set above any mean comdescension: highmindedness, on the contrary, includes in it a self-complacency that rests upon one's personal and incidental advantages rather than upon what is worthy of ourselves as rational agents. Superiors are apt to indulge a haughdy temper which does but excite the scorn and hatred of those who are compelled to endure it: a high spirit is not always serviceable to one in dependent circumstances; but whon regulated by discretion, it enhances the value of a man's character: no one can be highminded without thinking better of himself, and worse of others, than he ought to think.

Let gifts be to the mighty queen design'd, And mollify with pray'rs her *haughty* mind. DRYDEN.

Who knows whether indignation may not succeed to terror, and the revival of *high* sentiment, spurning away the illusion of safety purchased at the expense of glory, may not drive us to a generous despair.—BURKS.

The wise will determine from the gravity of the case ; the irritable, from sensibility to oppression; the highminded, from disdam and indignation at abusive power in unworthy hands.-BURKE.

To Haul or Hale, v. To draw.

To Haunt, v. To frequent.

To Hazard, Risk, Venture.

Hazard, v. Chance.

Risk, v. Danger.

Venture is the same as adventure (v. Event).

All these terms denote actions performed under an uncertainty of the event: but hazard bespeaks a want of design and choice on the part of the agent; to risk implies a choice of alternatives; to eventure, a calculation and balance of probabilities: one hazards and risks under the fear of an evil; one ventures with the hope of a good. He who hazards an opinion or an assertion does it from presumptuous fedings and upon slight grounds; chances are rather against him than for him that it may prove erroneous: he who risks a battle does it often from necessity; he who chooses the least of two evils, although the event is dubious, yet he fears less from a failure than from inaction: he who ventures on a mercantile speculation does it from a love of gain; he flatters himself with a favourable event, and acquires boldness from the prospect.

There are but very few circumstances to justify us in *hazarding*; there may be several occasions which render it necessary to *risk*, and very many cases in which it may be advantageous to *venture*.

> They list with women each degen'rate name Who dares not hazard life for future fame.

If the adventurer risques honour, he risques more than the knight.-HAWKESWORTH.

Socrates, in his discourse before his death, says, he did not know whether his body shall (would) remain after death, but he thought so, and had such hopes of it that he was very willing to *centure* his life upon these hopes,— TILLOTSON,

HEALTHY.

Hazard, v. Chance. Head, v. Chief. Headstrong, v. Obstinate. Heady, v. Obstinate. To Heal, v. To cure.

Healthy, Wholesome, Salubrious, Salutary.

Healthy signifies not only having health, but also causing health.

Wholesome, like the German heilsam, signifies making whole, keeping whole or sound.

Salubrious and Salutary, from the Latin salus safety or health, signify likewise contributive to health or good in general.

contributive to *health* or good in general. These epithets are all applicable to such objects as have a kindly influence on the bodily constitution : healthy is the most general and indefinite; it is applied to exercise, to air, situation, climate, and most other things, but food, for which wholesome is commonly substituted: the life of a farmer is reckoned the most healthy; and the simplest diet is the most wholesome. Healthy and wholesome are rather negative in their sense; salubrious and salu-tary are positive: that is healthy and wholesome which does no injury to the health ; that is salubrious which serves to improve the health ; and that is salutary which serves to remove a disorder : climates are healthy or un-healthy, according to the constitution of the person; water is a wholesome beverage for those who are not dropsical; bread is a whole-some diet for man; the air and climate of southern France has been long famed for its salubrity, and has induced many invalids to repair thither for the benefit of their health; the effects have not been equally salutary in all cases : it is the concern of government that the places destined for the public education of youth should be in healthy situations; that their diet should be wholesome rather than delicate; and that in all their disorders care should be taken to administer the most salutary remedies.

Wholesome and salutary have likewise an extended and moral application; healthy and salubrious are employed only in the proper sense: wholesome in this case seems to convey the idea of making whole again what has been unsound; but salutary retains the idea of improving the condition of those who stand in need of improvement: correction is wholesome which serves the purpose of amendment without doing any injury to the body; instruction or admonition is salutary when it serves the purpose of strengthening good principles and awakening a sense of guilt or impropriety: laws and punishments are wholesome to the body politic, as diet is to the physical body; restrictions are salutary in checking irregularities.

You are relaxing yourself with the *healthy* and manly exercise of the field.-SIR WM. JONES.

Here laid his scrip with wholesome viands fill'd; There, listening every noise, his watchful dog. THOMSON, False decorations, fucuses, and pigments deserve the imperfections that constantly attend them, being neither commodious in application nor *wholesome* in their use,

If that fountain (the heart) be once poisoned, you can never expect that *salubrious* streams will flow from it.— BLAIR.

A sense of the Divine presence exerts this salutary in-fluence of promoting temperance and restraining the dis-orders incident to a prosperous state.—BLAIN.

Healthy, v. Sound.

To Heap, Pile, Accumulate, Amass.

To **Heap** signifies to form into a *heap*, which through the medium of the northern languages is derivable from the Latin copia plenty. To Pile is to form into a pile, which, being a variation of pole, signifies a high-raised heap. To Accumulate, from the Latin cumulus a heap, signifies to put heap upon heap. To Amass is literally to form into a mass.

To heap is an indefinite action; it may be performed with or without order : to pile is a definite action done with design and order; thus we heap stones, or pile wood: to heap may be to make into large or small heaps: to pile is always to make something considerable : children may heap sticks together: men pile loads of wood together. To heap and pile are used mostly in the physical, accumulate and amass in the physical or moral acceptation; the former is a species of *heaping*, the latter of piling ; we accumulate whatever is brought together in a loose manner: we amass that which can coalesce : thus a man accumulates guineas; and amasses wealth.

To accumulate and to amass are not always the acts of conscious agents : things may accumulate or amass: water or snow accumulates by the continual accession of fresh quantities ; ice amasses in rivers until they are frozen over : so in the moral acceptation, evils, abuses, and the like, accumulate: corruption amasses: al-though overwhelmed with an accumulation of sorrows, the Christian believer is never left comfortless; the industrious inquirer may collect a mass of intelligence.

Within the circles arms and tripods lie, Ingots of gold and silver *heap'd* on high.—DRYDEN.

This would I celebrate with annual games, With gifts on altars pil'd, and holy flames,-DRYDEN.

These odes are marked by glittering accumulations of ungraceful ornaments,-JOHNSON.

Sir Francis Bacon, by an extraordinary force of nature, compass of thought, and indefatigable study, had *amassed* to himself such stores of knowledge as we cannot look upon without anazement.—HUGHES,

To Hear, Hearken, Overhear.

To **Hear** is properly the act of the ear; it is sometimes totally abstracted from the mind, when we hear and do not understand : to **Hearken** is an act of the ear, and the mind in conjunction; it implies an effort to hear, a tendency of the ear: to Overhear is to hear clandestinely, or unknown to the person who is heard, whether designedly or not. We hear sounds : we hearken for the sense; we overhear the words : a quick ear hears the smallest sound ; a willing mind hearkens to what is said : a prying curiosity leads to overhearing.

I look'd, I listen'd, dreadful sounds I hear, And the dire forms of hostile gods appear. DRYDEN,

But aged Nereus hearkens to his love .- DEYDEN.

If he fail of that He will have other means to cut you off; I overheard him and his practices.—SHAKSPEARE.

To Hearken, v. To attend.

To Hearker, v. To hear.

Hearsay, v. Fame.

Hearty, Warm, Sincere, Cordial.

Hearty signifies having the heart in a thing.

Warm, v. Fire.

Sincere, v. Candid.

Cordial, from cors the heart, signifies according to the heart.

Hearty and warm express a stronger feeling than sincere; cordial is a mixture of the warm and sincere. There are cases in which it may be peculiarly proper to be hearty, as when we are supporting the cause of religion and virtue ; there are other cases in which it is peculiarly proper to be warm, as when our affections ought to be roused in favour of our friends ; in all cases we ought to be sincere, when we express either a sentiment or a feeling; it is peculiarly happy to be on terms of cordial regard with those who stand in any close rela-tion to us. A man himself should be hearty: his heart should be warm ; and professions sincere ; a reception cordial.

Yet should some neighbour feel a pain Just in the part where I complain, How many a message would he send ! What hearty prayers that I should mend !- SWIFT.

Youth is the season of warm and generous emotions. BLAIR.

I have not since we parted been at peace, Nor known one joy *sincere*.—ROWE.

With a gratitude the most cordial, a good man locks up to that Almighty Benefactor who aims at no end but the happiness of those whom he blesses.—BLAIR.

Heat, v. Fire. Heathen, v. Gentiles. To Heave, v. To lift.

To Heave, Swell.

Heave is used either transitively or intransitively, as a reflective or a neuter verb; Swell is used only as a neuter verb. *Heave* implies raising, and *swell* implies distension : they differ, therefore, very widely in sense, but they sometimes agree in application. The bosom is said both to *heave* and to *swell*; because it happens that the bosom swells by heaving; the waves are likewise said to heave themselves or to swell, in which there is a similar correspondence between the actions: otherwise most things which heave do not swell, and those which swell do not heave.

He heaves for breath, he staggers to and fro, And clouds of issuing smoke his nostrils loudly blow.

Meantime the mountain billows, to the clouds In dreadful tumult swell'd surge above surge. THOMSON.

Heavenly, v. Celestial. Heavenly, v. Godlike. Heaviness, v. Weight.

Heavy, Dull, Drowsy.

Heavy is allied to both Dull and Drowsy, but the latter have no close connection with each other.

Heavy and dull are employed as epithets both for persons and things; *heavy* characterizes the corporeal state of a person; *dull* qualifies the spirits or the understanding of the subject. A person has a *heavy* look whose temperament seems composed of gross and weighty materials which weigh him down and impede his movements ; he has a dull countenance in whom the ordinary brightness and vivacity of the mind is wanting: *heavy* is either a characteristic of the constitution, or only a temporary state arising from external or internal causes; dulness as it respects the frame of the spirits is a partial state; as it respects the mental vigour, it is a character-istic of the individual. It is a misfortune frequently attached to those of a corpulent habit to be very *heavy* : there is no one who from the changes of the atmosphere may not be occasionally heavy. Those who have no resources in themselves are always dull in solitude: those who are not properly instructed, or have a deficiency of capacity, will appear *dull* in all matters of learning.

Heavy is either properly or improperly applied to things which are conceived to have an undue proportion of tendency to pressure or leaning downwards : dull is in like manner employed for whatever fails in the necessary degree of brightness or vivacity; the weather is heavy when the air is full of thick and weighty materials; it may be dull from the intervention of clouds.

Heavy and drowsy are both employed in the sense of sleepy ; but the former is only a partioular state, the latter particular or general : all persons may be occasionally *heavy* or *drowsy*; some are habitually *drowsy* from disease; they likewise differ in degree; the latter being much the greater of the two; and occasionally they are applied to such things as produce sleepiness.

Heavy with age, Entellus stands his ground, But with his warping body wards the wound, DRYDEN.

O thou dull god! Why liest thou with the vile In loathsome beds; and leavist the kingly couch, A watch-case to a common larum bell? SHAKSPEARE.

And drowsy tinklings lull the distant fold .- GRAY.

Heavy, Burdensome, Weighty, Ponderous.

Heavy, from heave, signifies the causing to heave, or requiring to be lifted up with force.

Burdensome signifies having a burden.

Weighty signifies having a weight, and Ponderous, from the Latin pondus a weight,

has the sume original meaning. *Heavy* is the natural property of some bodies; *burdensome* is incidental to some. In the vulgar sense, things are termed heavy

HEED.

which are found difficult to lift in distinction from those which are light or easy to be lifted : but those things are burdensome which are too troublesome to be carried or borne : many things therefore are actually heavy that are never burdensome ; and others are occasionally burdensome that are never heavy : that which is heavy is so whether lifted or not, but that which is burdensome must be burdensome to some one : hard substances are mostly heavy : but to a weak person the softest substance may sometimes be *burdensome* if he is obliged to bear it : things are heavy according to the difficulty with which they are lifted ; but they are weighty according as they weigh other things down. The heavy is therefore indefinite; but the weighty is definite, and some-thing positively great: what is heavy to one may be light to another; but that which is weighty exceeds the ordinary weight of other things: ponderous expresses more than weighty, for it includes also the idea of bulk ; the pon-derous therefore is that which is so weighty and large that it cannot easily be moved.

Though philosophy teaches that no element is *heavy* in its own place, yet experience shows that out of its own place it proves exceeding *burdensome.*—SOUTH.

The sable troops along the narrow tracks Scarce bear the *weighty* burden on their backs. DRYDEN.

The diligence of an idler is rapid and impetuous, as ponderous bodies forced into velocity move with violence proportionate to their weight.-JOHNSON.

To Heed, v. To attend to

Heed, Care, Attention,

Heed, v. To attend.

Care, v. Care, solicitude.

Attention, v. To attend.

Heed applies to matters of importance to one's moral conduct ; care to matters of minor import: a man is required to take *heed*: a child is required to take *care*: the former exercises his understanding in taking *heed*; the latter exercises his thoughts and his senses in taking *care*; the former looks to the remote and probable consequences of his actions, and endeavours to prevent the evil that may happen ; the latter sees principally to the thing that is immediately before him. When a young man enters the world, he must take *heed* lest he be not ensuared by his companions into vicious practices ; in a slippery path we must take care that we do not fall.

Heed has moreover the sense of thinking on what is proposed to our notice, in which it agrees with attention; hence we speak of giving heed and paying attention : but the for-mer is applied only to that which is conveyed to us by another, in the shape of a direction, a caution, or an instruction; but the latter is said of everything which we are set to per-form. A good child gives *heed* to his parents when they caution him against any dangerous or false step; he pays *altention* to the lesson which is set him to learn. He who gives no *heed* to the counsels of others is made to repent his folly by bitter experience; he who fails in paying attention will be deficient.

HEIGHTEN.

Next you, my servants, heed my strict commands, Without the walls a run'd temple stands,—DEYDEN, I believe the hiatus should be avoided with more care in poetry than in orstory.—POPE.

All were attentive to the godike man .- DRYDEN.

Heedless, v. Negligent.

To Heighten, Raise, Aggravate.

To Heighten is to make higher (v. Haughly). To Raise is to cause to rise (v. To arise). To Aggravate (v. To aggravate) is to make heavy. Heighten refers more to the result of the action of making higher ; raise to the mode: we heighten a house by raising the roof; as raising conveys the idea of setting up aloft, which is not included in the word heighten. On the same ground a head-dress may be said to be heightened which is made higher than it was before; and a chair or a table is raised that is set upon something else : but in speaking of a wall, we may say, that it is either heightened or raised, because the operation and result must in both cases be the same. In the improper sense of these terms they preserve a similar distinction : we heighten the value of a thing ; we raise its price : we heighten the grandeur of an object; we raise a family.

Heighten and aggravate have connection with each other only in application to offences: the enormity of an offence is heightened, the guilt of the offender is aggravated by particular circumstances. The horrors of a murder are heightened by being committed in the desd of the night; the guilt of the perpetrator is aggravated by the addition of ingratitude to murder.

Purity and virtue heighten all the powers of fruition. -BLAIR.

I would have our conceptions raised by the dignity of thought and sublimity of expression rather than by a train of robes or a plume of feathers.—ADDISON.

The counsels of pusillanimity very rarely put off, whilst they are always sure to *aggravate*, the evils from which they would fly.—BURKE.

Heinous, Flagrant, Flagitious, Atrocious.

Heinous, in French heinous, Greek awos or dewos terrible.

Flagrant, in Latin *flagrans* burning, is a figurative expression for what is excessive and violent in its nature.

Flagitious, in Latin *flagitiosus* from *flagitium* infamy, denotes that which is peculiarly infamous.

Atrocious, in Latin *atrox* cruel, from *ater* black, signifies exceedingly black in guilt.

These epithets, which are applied to crimes, seem to rise in degree. A crime is *heinous* which seriously offends against the laws of nen; a sin is *heinous* which seriously offends against the will of God: an offence is *flaquan* which is in direct defiance of established opinions and practice : it is *flagitious* if a gross violation of the moral law, or coupled with any grossness; a crime is *atvocious* which is attended with any aggravating circumstances. Lying is a *heinous* sin : gaming and drunken-

ness are *flagrant* breaches of the Divine law; the murder of a whole family is in the fullest sense *atrocious*.

There are many authors who have shown wherein the malignity of a lie consists, and set forth in proper colours the *heinousness* of the offence.—ADDISON.

If any *plagrant* deed occur to smite a man's conscience, on this he cannot avoid resting with anxiety and terror. -BLAIR.

It is recorded of Sir Matthew Hale, that he for a long time concealed the consecration of himself to the stricter duties of religion, lest by some *flagitions* action he should bring piety into disgrace.-JOHNSON.

The wickedness of a loose or profane author is more atrocious than that of the giddy libertine,-JOHNSON.

To Help, Assist, Aid, Succour, Relieve.

Help, in Saxon helpan, German helfen, probably from the Greek οφελλω to do good to.

Assist, in Latin assisto, or ad and sisto, signifies to place one's self by another so as to give him our strength.

Aid, in Latin *adjuvo*, that is the intensive syllable *ad* and *juvo*, signifies to profit towards a specific end.

Succour, in Latin succurro to run to the help of any one.

Relieve, v. To alleviate.

The idea of communicating to the advantage of another is common to all these terms. Help is the generic term; the rest specific: help nay be substituted for the others, and in many cases where they would not be appli-cable. The first three are employed either to produce a positive good or to remove an evil; the two latter only to remove an evil. We help a person to prosecute his work, or help him out of a difficulty; we assist in order to forward a scheme, or we assist a person in the time of his embarrassment; we aid a good cause, or we aid a person to make his escape : we succour a person who is in danger; we relieve him in time of distress. To help and assist respect personal service, the former by corporeal, the latter by corporeal or mental labour: one servant helps another by taking a part in his employment; one author assists another in the composition of his work. We help up a person's load, we assist him to rise when he has fallen : we speak of a helper or a helpmate in mechanical employments, of an assistant to a professional man.

To assist and aid are used for services directly or indirectly performed: but the former is said only of individuals, the latter may be said of bodies as well as individuals. One friend assists another with his purse, with his counsel, his interest, and the like: one person aids another in carrying on a scheme; or one king, or nation, aids another with armies and subsidies. We come to the assistance of a person when he has met with an accident; we come to his aid when contending against numbers. Assistance is given, aid is sent.

To succour is a species of immediate assistance, which is given on the spur of the occasion; the good Samaritan went to the succour of the man who had fallen among thieves : so in like manner we may succour one who calls us by his cries; or we may succour the poor whom we find in circumstances of distress. The word relieve has nothing in common with suc-cour, except that they both express the re-moval of pain; but the latter does not neces-sarily imply any mode by which this is done, and therefore excludes the idea of personal

All these terms, except succour, may be applied to persons, as well as things : we may walk by the help of a stick ; read with the assistance of glasses : learn a task quickly by the aid of a good memory ; obtain relief from medicine. To help or assist is commonly an act of goodnature; to aid, frequently an act of policy; to succour or relieve, an act of gene-rosity or humanity. Help is necessary for one who has not sufficient strength to perform his task; assistance is necessary when a person's time or talent is too much occupied to perform the whole of his office; aid is useful when it serves to give strength and effieacy to our operations; succour is timely when it serves to ward off some danger; relief is salutary when it serves to lessen pain or want. When a person meets with an accident he requires the help of the by-standers, the assistance of his friends, and the aid of a medical man; it is noble to succour an enemy; it is charitable to relieve the wretched.

Their strength united best may help to bear .- POPE. Tis the first sanction nature gave to man Each other to assist in what they can.-DENHAM. Wise, weighty counsels aid a state distrest .- POPE. Patroclus on the shore, Now pale and dead, shall succour Greece no more

An unbeliever feels the whole pressure of a present calauity, without being *relieved* by the memory of any-thing that is past, or the prospect of anything that is to come.-ADDISON.

Heresy, v. Heterodoxy.

Heretic, Schismatic, Sectarian or Sectary, Dissenter, Nonconformist.

A Heretic is the maintainer of heresy (v. Heterodox): the Schismatic is the author or promoter of schism; the Sectarian or Sectary is the member of a sect; the Dissen-ter is one who dissents from the establishment, and the Nonconformist one who does not conform to the establishment. A man is a heretic only for matters of faith and doctrine, but he is a *schismatic* in matters of discipline and practice. The *heretic* therefore is not always a schismatic, nor the schismatic a heretic. Whoever holds the doctrines that are common to the Roman Catholic and the Reformed Churches is not a heretic in the Protestant sense of the word : although he may in many outward formalities be a schismatic. Calvinists are not heretics, but many among them are schismatics ; on the other hand there are many members of the establishment who hold though they do not avow heretical notions.

The heretic is considered as such with regard to the Catholic Church or the whole body of Christians, holding the same fundamental principles; but the schismatic and sectarian are considered as such with regard to particular established bodies of Christians. Schism, from the Greek $\sigma_{\chi \ell \omega}$ to split, denotes an action, and the schismatic is an agent who splits for himself in his own individual capacity : the sectarian does not expressly perform a part, he merely holds a relation ; he does not divide anything himself, but belongs to that which is already cut or divided. The schismatic therefore takes upon himself the whole moral responsibility of the schism ; but the sectarian does not necessarily take an active part in the measures of his sect; what-ever guilt attaches to schism attaches to the schismatic; he is a voluntary agent, acting from an erroneous principle, if not an unchristian temper : the sectarian is often an involuntary agent ; he follows that to which he has been incidentally attached. It is possible therefore to be a schismatic and not a sectarian ; as also to be a sectarian and not a schismatic. Those professed members of the establishment who affect the title of evangelical, and wish to palm upon the Church the peculiarities of the Calvinistic doctrine, and to engraft their own modes and forms into its discipline, are schismatics, but not sectarians ; on the other hand, those who by birth and education are attached to a sect, are sectarians, but not always schismatics. Consequently, schismatic is a term of much greater reproach than sectarian.

The schismatic and sectarian have a refer-ence to any established body of Christians of any country ; but dissenter is a term applicable only to the inhabitants of Great Britain, and bearing relation only to the established Church of England : it includes not only those who have individually and personally re-nounced the doctrines of the Church, but those who are in a state of dissent or difference from it. Dissenters are not necessarily either schismatics or sectarians, for British Roman Catholics and the Presbyterians of Scotland are all dissenters, although they are the reverse of what is understood by schismatic and sectorian : it is equally clear that all schismatics and sectarians are not dissenters, because every established community of Christians, all over the world, have had indi-viduals or smaller bodies of individuals setting themselves up against them : the term dissenter being in a great measure technical, it may be applied individually or generally without conveying any idea of reproach : the same may be said of nonconformist, which is a more special term, including only such as do not conform to some established or national re-ligion: consequently, all members of the Romish Church, or of the Kirk of Scotland, are excluded from the number of nonconformists ; whilst on the other hand, all British-born subjects not adhering to these two forms, and at the same time renouncing the established form of their country, are of this number, among whom may be reckoned Independents, Presbyterians, Baptists, Quakers, Methodists, and all other such sects as have been formed since the Reformation.

The schismatics disturb the sweet peace of our Church. -HOWEL.

In the house of Sir Samuel Luke, one of Cromwell's officers, Butler observed so much of the character of the *Sectaries* that he is said to have written or begun his poem at this time.—JOHNSON.

Of the Dissenters, Swift did not wish to infringe the toleration, but he opposed their encroachments .- JOHN-SON.

Watts is at least one of the few poets with whom youth and ignorance may be safely pleased; and happy will that reader be whose mind is disposed, by his verses or

To Hesitate. v. To demur.

To Hesitate, Faulter, Stammer, Stutter.

Hesitate, v. To demur.

Falter or Faulter seems to signify to commit a fault or blunder, or it may be a frequentative of to fall, signifying to stumble.

Stammer, in the Teutonic stammern, comes most probably from the Hebrew statem to obstruct.

Stutter is but a variation of stammer.

A defect in utterance is the idea which is common in the signification of all these terms : they differ either as to the cause or the mode of the action. With regard to the cause, a *hesitation* results from the state of the mind, and an interruption in the train of thoughts : falter arises from a perturbed state of feeling; stammer and stutter arise either from an incidental circumstance, or more commonly from a physical defect in the organs of utterance. A person who is not in the habit of public speaking, or of collecting his thoughts into a set form, will be apt to hesitate even in familiar conversation; he who first addresses a public assembly will be apt to *falter*. Children who first begin to read will *stammer* at hard words: and one who has an impediment in his speech will stutter when he attempts to speak in a

With regard to the mode or degree of the action, hesitate expresses less than falter; stammer less than stutter.

The slightest difficulty in uttering words constitutes a *hesitation*; a pause or the repeti-tion of a word may be termed *hesitating*; but to *falter* supposes a failure in the voice as well as the lips when they refuse to do their office. Stammering and stuttering are confined principally to the useless moving of the mouth; he who stammers brings forth sounds, but not the right sounds, without trials and efforts; he who stutters remains for some time in a state of agitation without uttering a sound.

To look with solicitude and speak with hesitation is attainable at will; but the show of wisdom is ridiculous when there is nothing to cause doubt, as that of valour when there is nothing to be feared.—JOHNSON.

an due to not the second secon

Lagean juice Will stamm'ring tongues and stagg'ring feet produce, DRYDEN,

To Hesitate, v. To scruple. Hesitation, v. Demur.

Heterodoxy, Heresy.

Heterodoxy, from the Greek erepos and δοξη, signifies another or a different doctrine.

Heresy, from the Greek apears a choice, signifies an opinion adopted by individual

* To be of a different persuasion is hetero-

" Vide Roubaud : "Hérétique, hétérodoxe."

doxy ; to have a faith of one's own is heresy ; the *heterodoxy* characterizes the opinions formed; the *heresy* characterizes the individual forming the opinion : the heterodoxy exists independently and for itself; the heresy sets itself up against others. As all division supposes error either on one side or on both, the words heterodoxy and heresy are applied only to human opinions, and strictly in the sense of a false opinion, formed in distinction from that which is better founded ; but the former respects any opinions, important or otherwise; the latter refers only to matters of importance: the heresy is therefore a fundamental error. There has been much heterodoxy in the Christian world at all times, and among these have been heresies denying the plainest and most serious truths which have been acknowledged by the great body of Christians since the Apostles.

All wrong notions in religion are ranked under the general name of heterodox.---GOLDING.

Those who have been present at public disputes in the University, know that it is usual to maintain *herestes* for argument's sake,—ADDISON.

Hidden, v. Secret. To Hide, v. To conceal. To Hide, v. To cover.

Hide, v. Skin.

Hideous, Ghastly, Grim, Grisly.

Hideous comes probably from hide, signifying fit only to be hidden from the view.

Ghastly signifies like a ghost.

Grim, in German grimm, signifies fierce.

Grisly, from grizzle, signifies grizzled, or motley coloured.

An unseemly exterior is characterized by these terms; but the *hideous* respects natural objects, and the *ghastly* more properly that which is supernatural or what resembles it. A mask with monstrous grinning features looks hideous: a human form with a visage of deathlike paleness is ghastly. The grim is applicable only to the countenance; dogs or wild beasts may look very grim: gristly refers to the whole form, but particularly to the colour; as blackness or darkness has always something terrific in it, a grisly figure having a monstrous assemblage of dark colour, is particularly calculated to strike terror. *Hide*ous is applicable to objects of hearing also, as a hideous roar; but the rest to objects of sight only.

y. From the broad margin to the centre grew Shelves, rocks, and whirlpools, hideous to the view. FALCONER.

And death Grinn'd horribly a ghastly smile.-MILTON.

Even hell's grim king Alcides' pow'r confest.-POPE.

All parts resound with tumults, plaints, and fears, And grisly death in sundry shapes appears.—POPE

High, v. Haughty.

High, Tall, Lofty.

High, in German hoch, comes from the Hebrew agag to be high.

Tall, in Welsh tal, is derived by Davis from the Hebrew talal to elevate.

Lofty is doubtless derived from *lift*, and that from the Latin *levalus* raised.

High is the term in most general use, which seems likewise in the most unqualified manner to express the idea of extension upwards, which is common to them all. Whatever is tall and lofty is high, but everything is not tall or lofty which is high. Tall and lofty both designate a more than ordinary degree of height; but tall is peculiarly applicable to what shoots up or stands up in a perpendicular direction; while lofty is said of that which is extended in breadth as well as in height; that which is litted up or raised by an accretion of matter or an expansion in the air. By this rule we say that ahouse is high, a chimney tall, a room lofty.

lafty. Trees are in general said to be high which exceed the ordinary standard of height; they are opposed to the low. A poplar is said to be tall, not only from its exceeding others in height, but from its perpendicular and spiral manner of growing; it is opposed to that which is bulky. A man and a horse are likewise said to be tall; but a hedge, a desk, and other common objects, are high. A hill is high, but a mountain is lofty; churches are in general high, but the steeples or the domes of cathedrals are lofty, and their spires are tall.

With the high is associated no idea of what is striking; but the tall is coupled with the aspiring or that which strives to out top: the lofy is always coupled with the grand, and that which commands admiration.

> High at their head he saw the chief appear. And bold Merion to excite their rear.—POPE, Prostrate on earth their beauteous bodies lay, Like mountain firs, as *tall* and straight as they. POPE,

E'en now, O king! 'tis giv'n thee to destroy The *lofty* tow'rs of wide extended Troy.-POPE.

High and lofty have a moral acceptation, but tall is taken in the natural sense only: high and lofty are applied to persons or what is personal, with the same difference in degree as before: a lofty title or lofty pretension conveys more than a high title or a high pretension. Men of high rank should have high ideas of virtue and personal dignity, and keep themselves clear from every thing low and mean: a kofty ambtion often soars too high to serve the purpose of its possessor ; whose fall is the greater when he finds himself compelled to descend.

> When you are tried in scandal's court, Stand high in homour, wealth, or wit, All others who inferior sit Conceive themselves in conscience bound To join and drag you to the ground.—SWIFT. Without thee, nothing jordy can I sing ; Come then, and with thyself thy genius bring.

Highminded, v. Haughty. Highsounding, v. Noisy. Hilarity, v. Mirth.

To Hinder, Prevent, Impede, Obstruct.

Hinder, from *hind*, or *behind*, signifies to *hinder* by going *behind*, and pulling a person back.

Prevent, from *pre* and *venio* to come before, signifies to *kinder* by coming before, or to cross another by the anticipation of his purpose.

Impede, from *in* and *pedes*, signifies to come between a person's feet, and entangle him in his progress.

Obstruct, from *ob* and *struo*, signifies to set up something in his way, to block the passage.

Hindler is the most general of these terms, as it conveys little more than the idea which is common to them all, namely, that of keeping one from his purpose. To *kinder* is commonly said of that which is rendered impossible for the time being, or merely delayed; *prevent* is said of that which is rendered altogether impracticable. A person is *kindered* by the weather and his various engagements from reaching a place at the time he intended; he is *prevented* but not *kindered* by ill health from going thither at all. If a friend calls, he *kinders* me from finishing the letter which I was writing; if I wish to *prevent* my son from reading any book, I keep it out of his way. To *kinder* is an act of the moment, it sup-

To kinder is an act of the moment, it supposes no design ; *merent* is a premeditated act, deliberated upon, and adopted for general purposes : the former is applied only to the movements of any particular individual, the latter to events and circumstances. I hinder a person who is running, if I lay hold of his arm and make him walk : it is the object of every good government to *prevent* offences rather than to punish offenders. In ordinary discourse these words fall very much into one another, when the circumstances of the case do not sufficiently define whether the action in hand be altogether suspended, or only suspended for a time; but the above explanation must make it very clear that to hinder, in its proper sense and application, is but a temporary act, and to prevent a decisive and permaneut one

To impede and obstruct are a species of hindering which is said rather of things than of persons; hinder is said of both; but hinder is commonly employed in regard to trilling matters, or such as retard a person's proceedings in the smallest degree; impede and obstruct are acts of greater importance, or produce a still greater degree of delay. A person is hindered in his work, although neither impeded nor obstructed; but the quantity of artillery and baggage which is attached to an army will greatly impede it in its march; and the trees which are thrown across the roads will obstruct its march.

Whatever causes a person to do a thing slower than he wishes is a hindrance; whatever binds him so that he cannot moye freely forward is an impediment; whatever is in his path or passage so as to prevent him moving forward is an obstruction. Every impediment and obstruction is a hindrance, though not vice versâ. A person is hindrace in the thing he is about if he be called off to do something else; il health impedes a person's progress in learning; any foreign body lodging in the vessels of the human body obstructs the course of the fluids, and consequently brings on serious diseases. Hindrances always suppose the agency of a person, either of the one who hinders, or the one who is hindered : but impediments and obstructions may be employed with regard to the operations of nature on inanimate objects. Cold impedes the growth of plants; a dam obstructs the course of water.

It is much easier to keep ourseives void of resentment than to restrain it from excess when it has gained admis-sion. To use the illustration of an excellent author, we can *prevent* the beginnings of some things, whose progress afterwards we cannot hinder .- HOLLAND.

Truth was provoked to see herself thus baffled and im-peded by an enemy whom she looked on with contempt.-JOHNSON.

This path you say is hid in endless night, This self-conceit alone obstructs your sight.—JENYNS.

To Hinder, Stop.

Hinder, v. To hinder.

Stop signifies to make to stand.

Hindering refers solely to the prosecution of an object : stop refers simply to the cessation of motion; we may be hindered, therefore, by being stopped ; but we may also be hindered without being expressly stopped, and we may be stopped without being hindered. If the stoppage do not interfere with any other object in view, it is a stoppage, but not a hundrance as when we are *stopped* by a friend whilst walking for pleasure: but it *stopped* by an idler in the midst of urgent business, so as not to be able to proceed a cording to our business, this is both a stoppage and a hindrance; on the other hand, if we are interrupted in the regular course of our proceeding, but not compelled to stand still or give up our business for any time, this may be a hindrance, but not a stoppage: in this manner, the conversation of others in the midst of our business, may considerably retard its progress, and so far hinder, but not expressly put a stop to the whole concern.

Is it not the height of wisdom and goodness too, to hander the consummation of those soul wasting suns, by obliging us to withstand them in their first infancy?-SOUTH.

A signal omen *stopp'd* the passing host, Their martial fury in their wonder lost.-POPE.

To Hinder, v. To retard.

To Hint. v. To allude.

To Hint, Suggest, Intimate, Insinuate. Hint, v. To allude.

Suggest, v. To allude.

To Intimate is to make one intimate, or specially acquainted with, to communicate ones most inward thoughts.

Insinuate, from the Latin sinus the bosom, is to introduce gently into the mind of

All these terms denote indirect expressions of what passes in one s own mind. We hint at a thing from fear and uncertainty : we suggest a thing from prudence and modesty ; we intimate a thing from indecision ; a thing is insinuated from artifice. A person who wants to get at the certain knowledge of any circumstance hints at it frequently in the presence of those who can give him the information; a man who will not offend others by an assumption of superior wisdom suggests his ideas on a

subject, instead of setting them forth with condence; when a person's mind is not in de up on any future action, he only *intimates* what may be done; he who has any thing offensive to communicate to another, will choose to *insinuate* it, rather than declare it in express terms. Hints are thrown out; they are frequently characterized as broken : suggestions are offered; they are frequently termed idle or ill-grounded : intimations are given, and are either slight or broad : insinuations are thrown out; they are commonly designated as slanderous, malignant, and the like.

To hint is taken either in a bad or an indifferent sense ; it is commonly resorted to by talebearers, mischief-makers, and all who want to talk of more than they know : it is rarely necessary to have recourse to hints in lieu of positive inquiries and declarations, unless the term be used in regard to matters of science or morals, when it designates loose thoughts, casually offered, in distinction from those which are systematized and formally pre-sented: upon this ground, a distinguished female writer of the present day modestly e: titl s her book, ' Hints towards forming the Charact r of a Young Princess.' To suggest is often r used in the good than the bad sense : while one suggests doubts, queries, difficulties, or im-provements in matters of opinion, it is truly laudable, particularly for young persons; but to suggest any thing to the disadvantage of another is even worse than to speak ill of him openly, for it bespeaks cowardi e as well as ill-nature. To *intimate* is taken either in a good or an indifferent sense ; it commonly passes between relatives or persons closely connected in the communication of their halfformed intentions or of doubtful intelligen e; but to insinuate is always taken in a bad sense; it is the resource of an artful and malignant enemy to wound the reputation of another, whom he does not dare open'y to accuse. A person is said to take a *hint*, to follow a *sugges*tion, to receive an intimation, to disregard au insinuation.

Willing to wound, and yet afraid to strike, Just *hint* a fault, and hesitate dislike,-POPE, We must *suggest* to the people, in what hatred He still hath held them.-SHAKSPEARE. Tis Heav'n itself that points out an hereafter, And *intimates* eternity to man.-ADDISON.

Hire, v. Allowance.

Hireling, Mercenary.

Hireling from hire, and Mercenary, from merz wages, are applied to any one who follows a sordid employment; but hireling may sometimes be taken in its proper and less reproachful sense, for one who is hired as a servant to perform an allotted work ; but in general they are both reproachful epithets : the former having particular reference to the meanness of the employment, and the latter to the sordid character of the person. *Hireling* prints are those which are in the pay of a party : a mercenary principle will sometimes actuate men in the highest station.

It was not his carrying the bag which made Judas a thief and an *hireling*.-SOUTH,

0 *

These soldiers were not citizens, but mercenary, sordid deserters.-BURKE,

To Hit, v. To beat.

To Hoard, v. To treasure,

To Hoist, v. To lift.

To Hold, v. To contain.

To Hold, Keep, Detain, Retain.

Hold, Saxon healden, Teutonic holden, &c.

Keep, in all probability comes from capio to lay hold of.

Detain and Retain both come from the Latin teneo to hold ; the first signifies, by virtue of the particle de, to hold from another; the second, by virtue of the particle re, signifies to hold back for oneself.

To hold is a physical act; it requires a degree of bodily strength, or at least the use of the limbs; to *keep* is simply to have by one at one's pleasure. The mode of the action is the leading idea in the signification of hold : the durability of the action is the leading idea in the word keep: we may hold a thing only for a moment; but what we keep we keep for a time. On the other hand, we may keep a thing by holding, although we may keep it by various other means : we may therefore hold without keeping, and we may keep without holding. A servant holds a thing in his hand for it to be seen, but he does not keep it; he gives it to his master who puts it into his pocket, and consequently keeps, but does not hold it. A thing may be held in the hand, or kept in the hand; in the former case, the pres-sure of the hand is an essential part of the action, but in the latter case it is simply a contingent part of the action : the hand holds,

but the person keeps it. What is held is fixed in position, but what is kept is left loose, or otherwise, at the will of the individual. Things are held by men in their hands, by beasts in their claws or mouths, by birds in their beaks; things are kept by people either about their persons or in their houses, according to convenience. Detain and retain are modes of keeping ; the

former signifies keeping back what belongs to another; the latter signifies keeping a long time for one's own purpose. A person may be either held, kept, detained, or retained : when he is held he is held contrary to his will by the hand of another; as suspected persons are held by the officers of justice, that they may not make their escape; he is kept, if he stops in any place, by the desire of another ; as a man is kept in prison until his innocence is proved ; or a child is kept at school, until he has finished his education : he is detained if he be kept away from any place to which he is going, or from any person to whom he belongs; as the servant of another is detained to take back a letter; or one is detained by business, so as to be prevented attending to an appointment : a person is retained, who is kept for a continu-ance in the service of another; as some servants are said to be retained, while others are dismissed.

Things are held in the improper sense : they are kept, detained, and retained, in the proper sense. A money-lender holds the property of

others in pledge; the idea of a temporary and partial action is here expressed by *hold*, in distinction from *keep*, which is used to express something definite and permanent: the something definite and permanent: the money-lender *keeps* the property as his own, if the borrower forfeits it by breach of con-tract. When a person purchases anything, he is expected to *keep* it, or pay the value of the thing ordered, if the tradesman fulfil his part of the engagement. What is defained is kept either contrary to the will, or without the consent, of the possessor: when things are suspected to be stolen, the officers have the right of detaining them until inquiry be instituted. What is *retained* is continued to be *kept*; it supposes, however, some alteration in the terms or circumstances under which it is kept : a person retains his seat in a coach, notwithstanding he finds it disagreeable : or a lady retains some of the articles of millinery, which are sent for her choice, but she returns the rest.

All are used in a moral application except detain; in this case they are marked by a similar distinction. A person is said to *hold* an office, by which simple possession is implied; he may hold it for a long or a short time, at the will of others, or by his own will, which are not marked : he *keeps* a situation, or he keeps his post, by which his continuance in the situation, or at the post, are denoted ; but to say he *retains* his office, signifies that he might have given it up or lost it, had he not been led to continue in it. In like manner, with regard to one's sentiments or feelings, a man is said to hold certain opinions, which are ascribed to him as a part of his creed ; he keeps the opinions which no one can induce him to give up ; he retains his old attachment -, notwithstanding the lapse of years, and change of circumstances, which have intervened, and were naturally calculated to wean him from them.

It is a certain sign of a wise government, when it can hold men's hearts by hopes.—BACON.

The proof is best when men keep their authority towards their children, but not their purse.-BACON.

Haste ! goddess, haste ! the flying host detain, Nor let one sail be hoisted on the main.-POPE.

Ideas are *retained* by renovation of that impression which time is always wearing away.-JOHNSON.

To Hold, Occupy, Possess.

Hold, v. To hold.

Occupy, in Latin occupo, or oc and capio to hold or keep, so that it cannot be held by others.

Possess, in Latin possideo, or potis and sedeo, signifies to sit as master of.

We hold a thing for a long or a short time; we occupy it for a permanence : we hold itt for ourselves or others ; we occupy it only for our-selves : we hold it for various purposes ; we occupy only for the purpose of converting it to our private use. Thus a person may hold an estate, or, which is the same thing, the title deeds to an estate pro tempore, for another person's benefit; but he occupies an estate if he enjoys the fruit of it. On the other hand, to occupy is only to hold under a certain compact; but to possess is to hold as one's own. The tenant occupies the farm when he holds it

by a certain lease, and cultivates it for his subsistence: but the landlord possesses the farm, possessing the right to let it, and to receive the rent. We may hold by force, or rand, or right; we *occupy* either by force or right; we *possess* only by right. Hence we say figuratively, to hold a person in esteem or contempt, to occupy a person's attention, or to possess his affection.

He (the eagle) drives them from his fort, the towering

For ages, of his empire, which in peace Unstain'd he holds.—THOMSON.

In the Frogs of Aristophanes, three entire acts are occu-pied by a contest between Æschylus and Euripides,-CUMBERLAND.

But now the feather'd youth their former bounds Ardent disdain, and weighing oft their wings, Demand the free *possession* of the sky.—THOMSON.

To Hold, Support, Maintain.

Hold, v. To hold, keep.

Support, v. To countenance.

Maintain, v. To assist, maintain.

Hold is here, as in the former article, a term of very general import; he who supports and maintains must hold, though not vice versa.

Hold and support are employed in the proper sense. maintain in the improper sense. To hold is a term unqualified by any circumstance ; we may hold a thing in any direction, hold it up or down, in a straight or oblique direction ; support is a species of holding up ; direct effort of the individual; to *support* may be an indirect and a passive act; he who *holds* anything up keeps it in an upright posture, by the exertions of his strength; he who supports a thing only bears its weight, or suffers it to rest upon h mself: persons or voluntary agents can hold up; inanimate objects may support. a servant holds up a child that it may see; a pillar supports a building.

Hold, maintain, and support, are likewise employed still farther in a moral application, as it respects different circumstances ; opinions are held and maintained as one's own; they are supported when they are another's. We hold and maintain when we believe; we sup-port the belief or doctrine of another, or what we ourselves have asserted and maintained at a former time. What is held is held by the act of the mind within one's self; what is main-tained and supported is openly declared to be held. To hold marks simply the state of one's own mind; to maintain indicates the effort which one makes to inform others of this state; to support indicates the efforts which one makes to justify that state. We hold an opinion only as it regards ourselves ; we maintain and support it as it regards others; that is, we maintain it either with others, for others, or against others : we support it in an especial manner against others: we maintain it by assertion; we support it by argument. Bad principles at first harm only the individual by whom they are held ; but they will do harm to all over whom our influence ex-tends when we maintain them; they may do harm to all the world, when we undertake to support them. Good principles need only be HOLLOW.

held, or at most maintained, unless where adversaries set themselves up against them, and render it necessary to support them. principles have been held occasionally by inprinciples have been actd occasionally by m-dividuals in all ages, but they were never maintained with so much openness and effrontery at any time, as at the close of the eighteenth century, when supporters of such principles were to be found in every tap-room.

Hold is applied not only to principles and opinions, but also to sentiments ; maintain and support are confined either to abstract and speculative opinions, or to the whole mind : we hold a thing dear or cheap, we hold it in abhorrence, or we hold it sacred : but we maintain or support truth or error; we maintain an influence over ourselves; we support our resolution.

It was a notable observation of a wise father, that those which *hetd* and persuaded pressure of consciences were commonly interested therein themselves for their own cols.-BACON.

Nothing can support the minds of the guilty from drooping .- SOUTH.

Who then is free? The wise, who well maintains An emptre ofer himself - FRANCIS,

Holiday, v. Feast.

Holiness. Sanctity.

Holiness, which comes from the northern languages, has altogether acquired a Christian signification : it respects the life and temper of a Christian.

Sanctity, which is derived from the Latin sanctus and sanctuo to sanction, has merely a moral signification, which it derives from the sanction of human authority.

Holiness is to the mind of a man what sanctity is to his exterior ; with this difference, that holmess to a certain degree ought to belong to every man professing Christianity; but sinc-tuty, as it lies in the manners, the outward garb, and deportment, is becoming only to certain persons, and at certain times. Holiness is a thing not to be affected ; it is

that genuine characteristic of Christianity which is altogether spiritual, and cannot be counterfeited : sanctaty, on the other hand, is from its very nature exposed to falsehood, and the least to be trusted; when it displays itself in individuals, either by the sorrowfulness of their looks, or the singular cut of their garments, or other singularities of action and gesture, it is of the most questionable nature : but in one who performs the sacerdotal office it is a useful appendage to the solemnity of bis character, exciting a reverential regard to the individual in the mind of the beholder, and the most exalted sentiments of that reli-gion which he thus adorns by his outward profession.

Habitual preparation for the Sacrament consists in a permanent habit or principle of holiness.—SOUTH.

About an age ago, it was the fashion in England for every one that would be thought religious, to throw as much sunctity as possible into his face, -ADDISON.

Hollow, Empty.

Hollow, from hole, signifies being like a hole.

Empty, v. Empty.

Hollow respects the body itself; the absence of its own materials produces hollowness: empty respects foreign bodies; their absence in another body constitutes emptimess. Hollowness is therefore a preparative to emptimess, and may exist independently of it; but emptimess presupposes the existence of hollowness; what is empty must be hollow; but what is hollow need not be empty. Hollowness is often the natural property of a body; emptiness is a contingent property: that which is hollow is destined by nature to contain; but that which is empty is deprived of its contents by a casualty; a nut is hollow for the purpose of receiving the fruit; it is empty if it contain no fruit.

They are both employed in a moral acceptation, and in a bad sense; the *hollow*, in this case, is applied to what ought to be solid or sound; and *empty* to what ought to be filled: a person is *hollow* whose goodness lies only at the surface, whose fair words are without meaning; a truce is *hollow* which is only an external cessation from hostilities : a person is *empty* who is without a requisite portion of understanding and knowledge; an excuse is *empty* which is unsupported by fact and reason; a pleasure is *empty* which cannot afford satisfaction.

The shocks of an earthquake are much more dreadful than the highest and loudest blusters of a storm; for there may be some shelter against the violence of the one, but no security against the *hollowness* of the other.-SOUTH.

The creature man, Condemn'd to sacrifice his childish years To babbling ignorance and *empty* fears.—PRIOR,

Holy, Pious, Devout, Religious.

Holy, v. Holiness.

Pious, in Latin *pius*, which is most probably changed from *dius* or *deus*, signifies having a regard for the gods.

Devout, in Latin devotus, from devoveo to engage by a vow, signifies devoted or conseerated.

Religious, in Latin *religiosus*, comes from *religio* and *religo* to bind, because religion binds the mind, and produces in it a fixed principle.

A strong regard to the Supreme Being is expressed by all these epithets; but holy con-veys the most comprehensive idea; pius and devout designate most fervour of mind; religious is the most general and abstract in its signification. A holy man is in all respects heavenly-minded; he is more fit for heaven than earth : holiness to whatever degree it is possessed, abstracts the thoughts from sub-lunary objects, and fixes them on things that are above; it is therefore a Christian quality, which is not to be attained in its full perfection by human beings, in their present imperfect state, and is attainable by some to a much greater degree than by others. Our Saviour was a perfect pattern of *holiness*; his apostles after him, and innumerable saints and good men, both in and out of the ministry, have striven to imitate his example, by the holiness of their life and conversation; in such, however, as have exclusively devoted themselves to his service, this holiness may

shine brighter than in those who are entangled with the affairs of the world.

Pious is a term more restricted in its signication, and consequently more extended in application than *holy*: *piety* is not a virtue peculiar to Christians, it is common to all believers in a Supreme Being; it is the homage of the heart and the affections to a superior Being: from a similarity in the relationship between a heavenly and an earthly parent, devotedness of the mind has in both cases been denominated piety. Piety towards God naturally produces *piety* towards parents; for the obedience of the heart, which gives rise to the virtue in the one case, seems instantly to dictate the exercise of it in the other. difference between holiness and piety is obvious from this, that our Saviour and his apostles are characterized as *holy*, but not *pious*, be cause *piety* is swallowed up in *holiness*. On the other hand, Jew and Gentile, Christian and Heathen, are alike termed pious, when they cannot be called holy, because piety is not only a more practicable virtue, but because it is more universally applicable to the dependant condition of man.

Devotion is a species of piety peculiar to the worshipper; it bespeaks that devotedness of mind which displays itself in the temple when the individual seems by his outward services solemnly to devote himself, soul and body, to the service of his Maker. Piety, therefore, lies in the heart, and may appear externally; but devotion does not properly exist except in an external observance : a man piously resigns himself to the will of God, in the midst of his afflictions; he prays decoully in the bosom of his family.

Religious is a term of less import than either of the other terms; it denotes little more than the simple existence of religion. or a sense of religion in the mind: the religious man is so, more in his principles than in his affections; he is religious in his sentiments, inasmuch as he directs all his views according to the will of his Maker; and he is religious in his conduct, inasmuch as he observes the outward formalities of homage that are due to his Maker. A holy man fits himself for a higher state of existence, after which he is always aspiring; a pious man has God in all his thoughts, and seeks to do His will; a devout man bends timself in humble adoration, and pays his vows of prayer and thanksgiving; a religious man conforms in all things to what the dictates of his conscience require from him, as a responsible being, and a member of society.

When applied to things, these terms preserve a similar distinction: we speak of the holy sacrament; of a pious discourse, a pious ejaculation; of a devout exercise, a devout air; a religious sentiment, a religious life, a religious education, and the like.

The holiest man, by conversing with the world, insensibly draws something of soil and taint from it.-SOUTH.

In every age the practice has prevailed of substituting certain appearances of *pictg* in the place of the great duties of humanity and mercy.—BLAIR,

A state of temperance, sobriety, and justice, without devotion, is a lifeless, insipid condition of virtue.—ADDI-SON,

HOLY.

Devotion expresses not so much the performance of any particular dury, as the spirit which must animate all religious duties.—BLAIR.

Holy, Sacred, Divine.

Holy, v. Holiness.

Sacred, in Latin sacer, is derived either from the Greek aylos boly or *σ*aos whole, perfect, and the Hebrew zacah pure.

Divine, v. Godlike.

Holy is here, as in the former article, a term of higher import than either sacred or divine : whatever is most intimately connected with religion and religious worship, in its purest state, is *holy*, is unhallowed by a mixture of inferior objects, is elevated in the greatest possible degree, so as to suit the nature of an infinitely perfect and exalted Being. Among the Jews, the holy of holies was that place which was intended to approach the nearest to the heavenly abode, consequently was preserved as much as possible from all contamination with that which is earthly : among the CI ristians, that religion or form of religion is termed holy, which is esteemed purest in its d ctrine, discipline, and ceremonies; by the Roman Catholics this title is applied to their own form; by the Church of England it has been adopted to designate its religious system. Upon this ground we speak of the church as a holy place, of the sacrament as the holy sacrament, and the ordinances of the church as

Sucred is less than holy; the sacred derives its senction from human institutions, and is connected rather with our moral than our religious duties: what is holy is altogether spiritual, and abstracted from the earthly; what is sacred may be simply the human purified from what is gross and corrupt : what is holy must be regarded with awe, and treated with every possible mark of reverence; what is sacred must not be violated nor infringed upon. The laws are sacred, but not holy; a man's word should be sacred, though not holy. for neither of these things is to be reverenced, but both are to be kept free from injury or external violence. The holy is not so much opposed to, as it is set above, every thing else; the sacred is opposed to the profane: the Scriptures are properly denominated *holy*, be-cause they are the word of God, and the fruit of his *Holy* Spirit: but other writings may be termed sacred which appertain to religion, in distinction from the profane, which appertain only to worldly matters.

Divine is a term of even less import than sacred ; it signifies either belonging to a deity, or being like a deity; but from the looseness of its application it has lost in some respects the dignity of its meaning. The dwine is often contrasted with the human : but there are many human things which are denomnated divine: Milton's poem is entitled a divine poem, not merely on account of the subject, but from the exalted manner in which the poet has treated his subject : what is divine, therefore, may be so superlatively excellent as to be conceived of as having the stamp of inspiration from the Deity, which of course, as it respects human performances, is but an hyperbolical mode of speech.

From the above explanation of these terms. it is clear that there is a manifest difference between them, and yet that their resemblance is sufficiently great for them to be applied to the same objects. We speak of the *Holy* Spirit. and of Divine inspiration ; by the first of which epithets is understood not only what is superhuman, but what is a constituent part of the Deity; by the second is represented merely in a general manner the source of the inspiration as coming from the Deity, and not from man. Subjects are denominated either scored or divine, as when we speak of sacred poems or divine hymns; sacred here charac-terizes the subjects of the poems, as those which are to be held sacred; and divine designates the subject of the hymns as not being ordinary or merely human : it is clear, therefore, that what is holy is in its very nature sacred, but not vice versa; and that what is holy and sacred is in its very nature divine; but the divine is not always either holy or

To fit us for a due access to the *holy* Sacrament, we must add actual preparation to habitual.-SOUTH.

Religion properly consists in a reverential esteem of things sacred .-- SOUTH.

When a man resteth and assureth himself upon *Divine* protection, he gathereth a force and faith which human nature in itself could not obtain,-BACON.

Holy-Day, v. Feast.

Homage, Fealty, Court.

Homage, in French hommage, comes from homme a man, signifying a man's, that is, an inferior's, act of acknowledging superiority. Homage, in the technical sense, was an oath taken, or a service performed, by the tenant to his lord, on being admitted to his land; or by inferior princes to a sovereign, whereby they acknowledged his sovereign, whereby they acknowledged his sovereign, and figurative sense, it comprehends any solemn mark of deference, by which the superiority of another is acknowledged.

Fealty (from the French *féal*, loyal, trusty), is a lower species of *homage*, consisting only of an oath; it was made formerly by tenants, who were bound thereby to personal service under the feudal system; it is never taken otherwise than in the proper sense.

Court, which derives its meaning from the verb to *court*, woo, and seek favour, is a species of *homage*, complaisance, or deference, which is assumed for a specific purpose; it is not only voluntary, but depends upon the humour and convenience of the courter.

Homage is paid or done to superior endowments; court is paid to the contingent, not the real, superiority of the individual. Homage consists in any form of respect which is admitted in civil society; the Romans did homage to the talent of Virgil, by always rising when he entered the theatre; men do homage to the wisdom of another, when they do not venture to contradict his assertions, or call in question his opinions. Court is every thing or nothing, as circumstances require; he who pays his court consults the will and humour of him to whom it is paid, while he is consulting his own interest. We cannot avoid observing the *homage* which the world is constrained to pay to virtue.-BLAIR.

Man disobeying, Disloyal breaks his fealty .- MILTON.

Virtue is the universal charm; even its shadow is courted,-BLAIR,

Honest, v. Fair.

Honest, v. Sincere.

Honesty, Uprightness, Integrity, Probity.

Honesty, v. Fair.

Uprightness, from upright, in German aufrichtig or aufgerichtet, from aufrichten to set up, signifies in a straight direction, not deviating nor turning aside.

Honest is the most familiar and universal term, it is applied alike to actions and principles, to a mode of conduct or a temper of mind : upright is applied to the conduct, but always with reference to the moving principle. As it respects the conduct, honesty is a much more homely virtue than uprightness: a man is said to be honest who in his dealings with others does not violate the laws; thus a servant is honest who does not take any of the property of his master, or suffer it to be taken; a tradesman is *honest* who does not sell bad articles; and people in general are denominated honest who pay what they owe, and do not adopt any methods of defrauding others ; honesty in this sense, therefore, consists in negatives ; but uprightness is positive. and extends to all matters which are above the reach of the law, and comprehends not only every thing which is known to be hurtful, but also whatever may chance to be hurtful. To be honest requires nothing but a knowledge of the first principles of civil society; it is learned, and may be practised, by the youngest and most ignorant : but to be upright supposes a superiority of understanding or information, which qualifies a person to discriminate between that which may or may not injure another. An honest man is contented with not overcharging another for that which he sells to him; but an *upright* man seeks to provide him with that which shall fully answer his purpose : a man will not think himself dishonest who leaves another to find out defects which it is possible may escape his notice; but an *upright* man will rather suffer a loss himself than expose another to an error which may be detrimental to his interests. From this difference between honesty and uprightness arises another, namely, that the honest man may be honest only for his own convenience, out of regard to his character, or a fear of the laws; but the upright man is always upright, from his sense of what is right, and his concern for others.

Honest, in its extended sense, as it is applied to principles, or to the general character of a man, is of a higher cast than the common kind of *konesty* above-mentioned; *uprightness*, however, in this case, still preserves its superiority. An *konest* principle is the first and most universally applicable principle, which the mind forms of what is right and wrong; and the *honest* man, who is so denominated on account of his having this principle, is looked upon with respect, inasmuch as he possesses

the foundation of all moral virtue in his dealings with others. Honest is here the generic term, and uprightness the specific term; the former does not exclude the latter, but the latter includes the former. There may be many konest men and konest minds; but there are not so many upright men nor upright minds. The konest man is rather contrasted with the rogue, and an konest principle is opposed to the selfish or artful principle: but the upright man or the upright mind can be compared or contrasted with nothing but itself. An konest man will do no harm if he know it; but an upright man is careful not to do to another what he would not have another do to him.

Honesty is a feeling that actuates and directs by a spontaneous impulse; *uprightness* is a principle that regulates or puts every thing into an even course. Honesty can be dispensed with in no case; but *uprightness* is called into exercise only in certain cases. We characterize a servant or the lowest person as *honest*: but we do not entitle any one in so low a capacity as *upright*, since *uprightness* is exercised in matters of higher moment, and rests upon the evidence of a man's own mind; a judge, however, may with propriety be denominated *upright*, who scrupulously adheres to the dictates of an unbiassed conscience in the administration of justice.

Uprightness is applicable only to principles and actions; Integrity (from the Latin integer whole) is applicable to the whole man or his character; and Probity (from probus or prohibus restraining, that is, restraining from evil) is in like manner used only in the comprehensive sense. Uprightness is the straightness of rule by which actions and conduct in certain cases is measured; integrity is the wholeness or unbrokenness of a man's character throughout life in his various transactions; probity is the excellence and purity of a man's character in his various relations. When we call a man *upright*, we consider him in the detail : we bear in mind the uniformity and fixedness of the principle by which he is actuated : when we call him a man of integrity, we view him in the gross, not in this nor that circumstance of life, but in every circumstance in which the rights and interests of others are concerned. Uprightness may therefore be looked upon in some mea-sure as a part of *integrity*; with this differ-ence, that the acting principle is in the one case only kept in view, whereas in the other case the conduct and principle are both in-cluded. The distinction between these terms is farther evident by observing their different application. We do not talk of a man's up-rightness being shaken, or of his preserving his uprightness; but of his integrity being shaken, and his preserving his integrity. We may, however, ascribe the particular conduct of any individual as properly to the *integrity* of his principles or mind, as to the *uprightness* of his principles. A man's uprightness displays itself in his dealings, be they ever so trifling ; but the integrity of his character is seen in the most important concerns of life. A judge shows his uprightness in his daily administration of justice, when he remains uninfluenced by any partial motive; he shows his integrity when he resists the most powerful motives of personal interest and advantage out of respect to right and justice.

Integrity and probity are both general and abstract terms; but the former is relative, the latter is positive: *integrity* refers to the ex-ternal injuries by which it may be assailed or destroyed; it is goodness tried and preserved: probity is goodness existing of itself, without reference to anything else. There is no integrity where private interest is not in ques-tion; there is no probity wherever the interests of others are injured : *integrity* therefore includes *probity*, but *probity* does not necessarily suppose integrity. Probity is a free principle, that acts without any force ; *integrity* is a de-fensive principle, that is obliged to maintain itself against external force. Probity excludes all injustice ; integrity excludes in a particular manner that, injustice which would favour one's self. Probity respects the rights of every man, and seeks to render to every one what is his due ; it does not wait to be asked, it does not require any compulsion; it voluntarily enters into all the circumstances and conditions of men, and measures out to each his portion : probity therefore forbids a man being malignant, hard, cruel, ungenerous, unfair, or anything else which may press unequally and unjustly on his neighbour: *integrity* is disin-terested; it sacrifices every personal considera-tion to the maintenance of what is right: a man of *integrity* will not be contented to ab-stain from selling himself for gold; he will keep himself aloof from all private partialities or resentments, all party cabals or intrigue, which are apt to violate the *integrity* of his mind. We look for honesty and uprightness in citizens ; it sets every question at rest between man and man: we look for *integrity* and *pro-*bity in statesmen, or such as have to adjust the rights of many; they contribute to the public as often as to the private good.

Were I to take an estimate of the comparative value of these four terms, I should denominate honesty a current coin which must be in every man's hands ; he cannot dispense with it for his daily use : uprightness is fine silver: probity fine gold without any alloy: and *integrity* gold tried and purified: all which are in the hands of but comparatively few, yet carry a value with them independently of the use which is made of them.

The blunt, honest humour of the Germans sounds better in the roughness of the high Dutch than it would in a politer tongue.—ADDISON.

- The steward, whose account is clear, Demands his honour may appear; His actions never shun the light; He is, and would be, prov'd *upright*.—GAY.

The violation of the petition of right, imputed to King Charles I., is more to be ascribed to the necessity of his situation than to any failure in the *integrity* of his principles .- HUME.

A compliment, as far as it deserves to be practised by a man of *probity*, is only the most civil and obliging way of saying what you mean.—ATTERBURY.

Honesty, Honour.

These terms both respect the principle which actuates men in the adjustment of their rights with each other. The words are both derived from the same source, namely, the Hebrew hon substance or wealth (v. Honesty), which, being the primitive source of esteem among

men, became at length put for the measure or standard of esteem, namely, what is good. Hence Honesty and Honour are founded upon what is estimable; with this difference, that honesty is confined to the first principles or laws upon which civil society is founded, and honour is an independent principle that extends to everything which by usage has been admitted as estimable or entitled to esteem. An honest action, therefore, can never reflect so much credit on the agent as an *honourable* action, since in the perform-ance of the one he may be guided by motives comparatively low, whereas in the other case he is actuated solely by a fair regard for the honour or the esteem of others. To a breach of honesty is attached punishment and personal inconvenience in various forms; but to a breach of honour is annexed only disgrace or the ill opinion of others : he, therefore, who sets more value or interest on the gratification of his passions than on the esteem of the world, may gain his petty purpose with the sacrifice of his *honour*; but he who strives to be dishonest is thwarted in his purpose by the intervention of the laws, which deprive him of his unworthy gains: consequently, men are compelled to be *honest* whether they will or not, but they are entirely free in the choice of being honourable.

On the other hand, since honesty is founded on the very first principles of human society, and honour on the incidental principles which have been annexed to them in the progress of time and culture, the former is positive and definite, and he who is actuated by this principle can never err; but the latter is indefinite and variable, and as it depends upon opinion it will easily mislead. We cannot have a false honesty, but we may have false honour. Honesty always keeps a man within the line of his duty; but a mistaken notion of what is *honourable* may carry a man very far from what is right, and may even lead him to run counter to common honesty.

Honesty, in the language of the Romans, as well as in French, rather signifies a composition of those qualities which generally acquire honour and esteem to those who possess them.—TEMPLE.

ossess them.—TEALIDE. With breathing brass to kindle fierce alarms, And rouse to dare their fate in *honourable* arms. DRYDEN.

Honour, v. Glory.

Honour, v. Honesty.

To Honour, Reverence, Respect.

These terms agree in expressing the act of an inferior towards his superior ; but Honour (v. Glory) expresses less than Reverence (v. To adore), and more than Respect (v. To esteem).

To honour is only an outward act ; to reverence is either an act of the mind or the outward expression of a sentiment; to respect is only an act of the mind. We honour God by adoration and worship, as well as by the per-formance of his will; we *honour* our parents by obeying them and giving them our personal service: we reverence our Maker by cherishing in our minds a dread of offending Him, and making a fearful use of his holy name and word ; we reverence our parents by holding a similar sentiment in a less degree.

To honour and respect are extended to other objects besides our Maker and our parents; but reverence is confined to objects of a religious description : "We honour the king and all that are put in authority under him," by rendering to them the tribute that is due to their station; we respect all who possess superior qualities: the former is an act of duty, it flows out of the constitution of civil society; the latter is a voluntary act flowing out of the t mper of the mind towards others. To respect, as has been before observed, signifies merely to feel *respect* : but to show *respect*, or a mark of *respect*, supposes an outward action which brings it still nearer to *honour*. It is a mark of honour in subjects to keep the birthday of their Sovereign; it is a mark of respect to any i dividual to give him the upper seat in a ro m or at a table. Divine honours were for-merly paid by the Romans to some of their emperors; respect is always paid to age in all Christian countries; among the heathens it differed according to the temper of the people.

Of learning, as of virtue, it may be affirmed that it is at once honoured and neglected.-JOHNSON.

The foundation of every proper disposition towards God must be laid in *reverence*, that is, admiration mixed with awe.-BLAIR.

Establish your character on the *respect* of the wise, not on the flattery of dependants.-BLAIR.

Honour, Dignity.

Honour (v. *Honour*) may be taken either for that which intrinsically belongs to a person or for that which is conferred on him.

Dignity, from the Latin *dignus* worthy, signifying worthiness, may be equally applied to what is extrinsic or intrinsic in a man.

In the first case *honour* has a reference to what is esteemed by others; *dignity* to that which is esteemed by ourselves: a sense of honour impels a man to do that which is esteemed honourable among men; a sense of dignity to do that which is consistent with the worth and greatness of his nature : the former strives to elevate himself as an individual ; the latter to raise himself to the standard of his species : the former may lead a person astray; but the latter is an unerring guide. It is honour which makes a man draw his sword upon his friend; if is diputly which makes him despise every paltry affront from others, and apologize for every apparent affront on his own part. This distinction between the terms is kept up in their application to what is ex-traneous of a man: honour is that which is conferred on him by others; but dignity is the worth or value which is added to his condition: hence we always speak of honours as conferred or received; but dignities as pos-Honours may somesessed or maintained. times be casual; but *dignities* are always per-manent: an act of condescension from the sovereign is an *honour*; but the *dignity* lies in the elevation of the office. Hence it is that honours are mostly civil or political; dignities ecclesiastical.

When a proud, aspiring man meets with honour and preferments, these are the things which are ready to lay hold of his heart and affections.-SOUTH.

Him Tullus next in *dignity* succeeds,-DEYDEN,

HOPE.

Hope, Expectation, Trust, Confidence.

Hope, in German *hoffen*, probably comes from the Greek $\sigma \pi \epsilon \nu \omega$ to look at with pleasure.

Expectation, v. To await.

Trust, v. Belief.

Confidence, v. To confide.

Anticipation of futurity is the common idea expressed by all these words. Hope is welcome ; expectation is either welcome or unwelcome: we hope only for that which is good ; we expect the bad as well as the good. In bad weather we hope it will soon be better ; but in a bad season we *expect* a bad harvest, and in a good season a good harvest. *Hope* is simply a gresentiment; it may vary in degree, more according to the temper of the mind that the nature of the circumstances : some hope where there is no ground for hope, and others despair where they might hope: expectation is a conviction that excludes doubt; * we expect in proportion as that conviction is positive: we *hope* that which may be or can possibly be; we expect that which must be or which ought The young man hopes to live many to be. years; the old man expects to die in a few years. Hope is a precious gift to man ; it is denied to no one under any circumstances; it is a solace in affliction, and a support under adversity; it throws a ray of light over the darkest scene: *expectation* is an evil rather than a good ; whether we expect the thing that is agreeable or otherwise, it is seldom attended with anything but pain. Hope is justified by the nature of our condition ; since everything is changing, we have also reason to hope that a present evil, however great, may be succeeded by something less severe : *expecta*tion is often an act of presumption, in which the mind outsteps its own powers, and esti-mates the future as if it were present; since everything future is uncertain but death, there is but that one legitimate subject of expectation. Hope may be deferred, but never dies; it is a pleasure as lasting as it is great: expectation is swallowed up in certainty; it seldom leaves anything but disappointment.

Trust and confidence agree with hope in regard to the objects anticipated ; they agree with expectation in regard to the certainty of the anticipation : expectation, trust, and confidence, when applied to some future good, differ principally in the grounds on which the cer-tainty or positive conviction rests. Expectation springs either from the character of the individual or the nature of the event which is the subject of anticipation : in the former it is a decision; in the latter a rational conclusion: trust springs altogether from a view of the circumstances connected with the event. and is an inference or conclusion of the mind drawn from the whole : confidence arises more from the temper of the mind than from the nature of the object; it is rather an instantaneous decision than a rational conclusion. Expectation and confidence therefore are often erroneous, and mostly unwarrantable; the latter still more frequently than the former :

* See Eberhardt: "Hoffnung, Erwartung, Vertrauen, Zuversicht,

trust, like *hope*, is always warrantable, even though it may sometimes be deceived.

If we expect our friends to assist us in time of need, it may be a reasonable expectation founded upon their tried regard for us and promises of assistance; or it may be an extravagant expectation founded upon our self-love and selfishness; if we trust that an emineut physician will cure us, it is founded upon our knowledge of his skill, and of the nature of our case; if we indulge a confident expectation that our performances will meet with universal approbation, it is founded upon our vanity and ignorance of ourselves. The most modest may is permitted to hope that his endeavours to please will not fail of success; and to trust finself authorized to expect success, and still less to be confident of it, when a thousand contingencies may intervene to defeat the proposed end.

Regions of sorrow, doleful shades, where peace and rest can never dwall; hope never comes, That comes to all.-MLITON. All these within the dangeon's depth remain. Despairing pardon, and *expecting* pain.-DRYDEN. Our country's gods, in whom our *trust* we place.--DRYDEN.

His pride Humbled by such rebuke, so far beneath His confidence to equal God in pow'r.-MILTON.

Hopeless, v. Desperate.

Horrible, v. Fearful.

Horrid, v. Fearful.

Host, v. Army.

Hostile, v. Averse.

Hostility, v. Enmity.

Hot, Fiery, Burning, Ardent.

Hot, in German heiss, Latin astus, comes from the Hebrew ash fire.

Fiery signifies having fire.

Burning denotes the actual state of burning.

Ardent, v. Fervour.

These terms characterize either the presence of heat or the cause of heat : hot is the general term which marks simply the presence of heat ; hery goes farther, it denotes the presence of fire which is the cause of heat ; burning denotes the action of fire, and consequently is more expressive than the two ; ardent, which is literally the same in signification, is employed either in poetry or in application to moral objects : a room is hot ; a furnace or the tail of a comet firery ; a coal burning ; the sun ardent.

In the figurative application, a temper is said to be hot or fiery; rage is burning; the mind is ardent in pursuit of an object. Zeal may be hot, fiery, burning, and ardent; but in the first three cases, it denotes the intemperance of the mind when heated by religion or politics; the latter is admissible so long as it is confined to a good object.

Let loose the raging elements. Breath'd *hot* From all the boundless furnace of the sky, And the wide, glittering waste of *burning* sand, A sufficiently wind the pligrim smiles With instant death.—THOMSON,

HOWEVER.

E'en the camel feels, Shot through his wither'd heart, the *fiery* blast. THOMSON.

The royal eagle draws his vigorous young, Strong pounc'd, and *ardent* with paternal fire. THOMSON.

House, v. Family.

However, Yet, Nevertheless, Notwithstanding.

These conjunctions are in grammar termed adversative, because they join sentences together that stand more or less in opposition to each other. **However** is the most general and indefinite; it serves as a conclusive deduction drawn from the whole.

"The truth is however not yet all come out;"-by this is understood that much of the truth has been told, and much yet remains to be told ; so likewise in similar sentences: "I am not however of that opinion;" where it is implied either that many hold the opinion or much may be said of it, but be that as it may, I am not of that opinion: "however, you may rely on my assistance to that amount;" that is, at all events, let whatever happen, you may prely on so much of my assistance; however, as is obvious from the above example, connects not only one single proposition, but many propositions either expressed or understood. Yet, Nevertheless, and Notvrithstanding, are mostly employed to set two specific propositions either in contrast or direct opposition to each other; the two latter are but species of the former, pointing out the opposition in a more specific manner.

There are cases in which yet is peculiarly proper; others in which nevertheless, and others in which notvithstanding, is preferable. Yet bespeaks a simple contrast; "Addison was not a good speaker, yet he was an admirable writer; Johnson was a man cf uncouth manners, yet he had a good heart and a sound head :" nevertheless and notwithstanding could not in these cases have been substituted. Nevertheless and notwithstanding are mostly used to imply effects or consequences opposite to what might naturally be expected to result.

"He has acted an unworthy part; nevertheless I will be a friend to him as far as I can " that is, although he has acted an unworthy part, I will be no less his friend as far as lies in my power. "Notwithstanding all I have said, he still persists in his own imprudent conduct; that is, all I have said notwithstanding or not restraining him from it, he still persists. "He is still rich notwithstanding his loss;" that is, his loss notwithstanding, or not standing in the way of it, he is still rich. From this resolution of the terms, more than from any specific rule, we may judge of their distinct applications, and clearly perceive that in such cases as those above cited the conjunctions nevertheless and notwithstanding could not be substituted for each other, nor yet for either : in other cases, however, where the objects are less definitely pointed out they may be used indifferently. "The Jesuits piqued them-selves always upon their strict morality, and yet (notwithstanding or nevertheless) they admitted of many things not altogether consonant with moral principle: you know that these are but tales, yet (notwithstanding, nevertheless) you believe them.

However, it is but just sometimes to give the world representation of the bright side of human nature,-

He had not that reverence for the queen as might have been expected from a man of his wisdom and breeding; yet he was impertinently solicitous to know what her Majesty said of him in private.—CLARENDON.

There will always be something that we shall wish to have finished, and be nevertheless unwilling to begin -JOHNSON.

Notwithstanding there is such infinite room between man and his Maker for the creative power to exert itself in, it is impossible that it should ever be filled up, -ADDISÓN.

Hue, v. Colour.

To Hug, v. To clasp.

Huge, v. Enormous.

Human, Humane.

Though both derived from home a man, they are thus far distinguished that Human is said of the genus, and Humane of the species. The human race or human beings are opposed to the irrational part of the creation ; a humane race or a humane individual is opposed to one that is cruel and fond of inflicting pain. He who is not human is divested of the first and distinguishing characteristics of his kind; he who is not *humane*, of the most important and elevated characteristic that belongs to his nature.

Christianity has rescued human nature from that igno-minious yoke under which in former times the one half of mankind groaned.—BLAIR.

Life, fill'd with grief's distressful train, For ever asks the tear humane.-LANGHORNE,

Humanity, v. Benevolence.

To Humble, v. To abase.

Humble, Lowly, Low.

Humble (v. Humble, modest) is here compared with the other terms as it respects both persons and things. A person is said to be humble on account of the state of his mind : he is said to be Lowly and Low either on account of his mind or his outward circumstances. A humble person is so in his principles and in his conduct ; a lowly person is so in the tone of his feelings, or in his station and walk of life ; a low person is so either in his sentiments, in his actions, or in his rank and condition.

Humility should form a part of the character as it is opposed to arrogance and assumption; it is most consistent with the fallibility of our nature. Lowiness should form a part of our temper, as it is opposed to an aspiring and lofty mind; it is most consistent with the temper of our Saviour, who was meek and *lowly* of mind. The *humble* and *lowly* are always taken in a good sense : but the low either in a bad or an indifferent sense. A lowly man, whether as it respects his mind or his condition, is so without any moral debasement, but a man who is *low* in his condition is likewise conceived to be *low* in his habits and his sentiments, which is being near akin to the vicious. The same distinction is preserved in applying these terms to inanimate or spiritual objects. A humble roof, a humble office, a humble station, are associated with the highest moral worth ; whilst a low office, a low situation, a low birth seem to exclude the idea of worth.

Sleep is a god too proud to wait in palaces, And yet so *humble* too as not to scorn The meanest country cottages.—COWLEY.

Where purple violets lurk With all the *lowly* children of the shade. THOMSON.

With rev'rence low, And prostrute at his feet, the chiefs receive His irreversible decrees,—SOMERVILLE,

Humble, Modest, Submissive.

Humble, in Latin humilis low, comes from humus the ground, which is the lowest position.

Modest, v. Modest.

Submissive, in Latin submissus, participle of submitto, signifies put under.

These terms designate a temper of mind the reverse of self-conceit or pride. The humble is so with regard to ourselves or others : modesty is that which respects ourselves only : submissiveness that which respects others. A man is humble from a sense of his comparative inferiority to others in point of station and outward circumstances; or he is *humble* from a sense of his imperfections, and a consciousness of not being what he ought to be : he is modest in as much as he sets but little value on his qualifications, acquirements, and endowments. Humility is a painful sentiment: for when it respects others it is coupled with fear, when it respects our own unworthiness it is coupled with sorrow: modesty is a peaceful sentiment; it serves to keep the whole mind in due

When humility and modesty show themselves in the outward conduct, the former bows its if down, the latter shrinks : a *humble* man gives freely to others from a sense of their desert ; a *modest* man demands nothing for himself, from an unconsciousness of desert in himself.

Between humble and submissive there is this prominent feature of distinction, that the former marks a temper of mind, the latter a mode of action: the former is therefore often the cause of the latter, but not so always : we may be submissive because we are humble; but we may likewise be submissive from fear, from interested motives, from necessity, from duty and the like; and on the other hand, we may be humble without being submissive, when we are not brought into connection with others. A man is humble in his closet when he takes a review of his sinfulness : he is submissive to a master whose displeasure he dreads.

As humility may display itself in the outward conduct, it approaches still nearer to submissive in application : hence we say a humble air, and a submissive air ; the former to denote a man's sense of his own comparative littleness, the latter to indicate his readiness to submit to the will of another : a man therefore carries his humble air about with him to all his superiors, nay, indeed, to the world at large ; but he puts on his submissive air only to the individual who has the power of controlling him. Upon the same principle, if I humbly ask a person's pardon, or humbly solicit any favour, I mean to express a sense of my own unworthi-

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ness compared with the individual addressed; but when a counsellor submissively or with submission addresses a judge on the bench, it implies his willingness to submit to the decision of the bench; or if a person submissively yields to the wishes of another, it is done with an air that bespeaks his readiness to conform his actions to a preseribed rule.

In God's holy house, I prostrate myself in the humblest and decentest way of genuflection I can imagine.— HOWEL.

Sedition itself is *modest* in the dawn, and only toleration may be petitioned where nothing less than empire is design'd.—SOUTH.

And potent Rajahs, who themselves preside O'er realms of wide extent! But here *submissive* Their homage pay ! alternate kings and slaves ! SOMERVILLE,

To Humble, Humiliate, Degrade.

Humble and Humiliate are both drawn from the same source (v. Humble, modest).

Degrade, v. To abase.

Humble is commonly used as the act either of persons or things: a person may humble himself or he may be humbled: humiliate is employed to characterize things; a thing is humiliating or an humiliation. No man humbles himself by the acknowledgment of a fault; but it is a great humiliation for a person to be dependent on another for a living when he has it in his power to obtain it for himself; to humble is to bring down to the ground: it supposes a certain eminence, either created by the mind or really existing in the outward circumstances: to degrade is to let down lower; it supposes steps for ascending or descending. He who is most elevated in his own esteem may be most humbled: misfortunes may humble the proudest conqueror; he who is most elevated in the esteem of others may be the most degrade. A lesson in the school of adversity is humbling to one who has known nothing but prosperity: terms of peace are humiliating; low vices are peculiarly degrading to a man of rank.

Deep horror seizes ev'ry human breast, Their pride is *humbled*, and their fear confess'd.

A long habit of *humiliation* does not seem a very good preparative to manly and vigorous sentiments.—BURKE.

Who but a tyrant (a name expressive of everything which can vitiate and *degrade* human nature) could think of seizing on the property of men unaccused and unheard. -BURKE.

To Humiliate, v. To humble. Humour, v. Liquid.

Humour, Temper, Mood.

Humour literally signifies moisture or fluid, in which sense it is used for the fluids of the human body; and as far as these humours or their particular state is connected with, or has its influence on, the animal spirits and the moral feelings, so far is humour applicable to moral agents.

Temper (v. Disposition) is less specific in its signification; it may with equal propriety, under the changed form of temperament, be

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applicable to the general state of the body or the mind.

Mood, which is but a change from mode or manner, has an original signification not less indefinite than the former ; it is applied, however, only to the mind. As the humours of the body are the most variable parts of the animal frame, humour in regard to the mind denotes but a partial and transitory state when compared with the *temper*, which is a general and habitual state. The *humour* is so fluctuating that it varies in the same mind perpetually; but the temper is so far confined that it always shows itself to be the same whenever it shows itself at all : the humour makes a man different from himself; the *temper* makes him different from others. Hence we speak of the *humour* of the moment; of the temper of youth or of old age : so likewise we say, to accommodate one's self to the humour of a person ; to manage his temper: to put one into a certain humour . to correct or sour the temper. Humour is not less partial in its nature than in its duration; it fixes itself often on only one object, or respects only one particular direction of the feelings : temper extends to all the actions and opinions as well as feelings of a man ; it gives a colouring to all he says, does, thinks, and feels. We may be in a *humour* for writing or reading; for what is gay or what is serious; for what is noisy or what is quiet: but our temper is discoverable in our daily conduct; we may be in a good or ill humour in company, but in domestic life and in our closest relations we show whether we are good or ill tempered. A man shows his humour in different or trifling actions; he shows his *temper* in the most important actions : it may be a man's humour to sit while others stand, or to go unshaven while others shave; but he shows his temper as a Christian or otherwise in forgiving injuries or harbouring resentments; in living peaceably, or indulging himself in contentions.

The same distinction is kept up between the terms when applied to bodies of men. A nation may have its humour and its temper as much as an individual: the former discovers itself in the manners and fashions; the latter in its public spirit towards its government or other nations. It has been the unlucky humour of the present day to banish ceremony, and consequently decency, from all companies; the temper of the times is somewhat more sober now than it was during the heat of the revolutionary mania.

Humour and mood agree in denoting a particular and temporary state of feeling; but they differ in the cause: the former being attributable rather to the physical state of the body, and the latter to the moral frame of the mind: the former therefore is independent of all external circumstances, or at all events, of any that are reducible to system; the latter is guided entirely by events, or the view which the mind takes of events. Humour is therefore generally taken in a bad sense, unless actually qualified by some epithet to the contrary: mood is always taken in an indifferent sense. There is no calculating on the humour of a man; it depends upon his mood whether he performs ill or well: it is necessary to suppress humour in a child; we discover by the mejancholy mood of a man that something distressing has happened to

True modesty is ashamed to do anything that is opposite to the *humour* of the company.—ADDISON.

There are three or four single men who suit my temper to a hair.-COWPER.

Strange as it may seem, the most ludicrous lines I ver wrote have been written in the saddest mood.-

Humour, Caprice.

Humour, v. Humour.

Caprice, v. Fantastical.

Hamour is general; caprice is particular: hu.nour may be good or bad; caprice is always taken in a bad sense. Humour is always inde-pendent of fixed principles; it is the feeling or impulse of the moment : caprice is always opposed to fixed principle, or rational motives of acting ; it is the feeling of the individual setting at nought all rule, and defying all reaso i. The feeling only is perverted when the humour predominates; the judgment and will is perverted by caprice : a child shows its humour in fretfulness and impatience; a man betrays his caprice in his intercourse with others, in the management of his concerns, in the choice of his amusements.

Indulgence renders children and subordinate persons humorsome; prosperity or unlimited power is apt to render a man capricious: a humorsome person commonly objects to be pleased, or is easily displeased; a capricious person likes and dislikes, approves and disap-proves the same thing in quick succession. *Humour*, when applied to things, has the sense of wit: whence the distinction between humorsome and humorous: the former implying the existence of humour or perverted feeling in the person : the latter implying the existence of humour or wit in the person or thing. Caprice is improperly applied to things to designate their total irregularity and planlessness of proceeding ; as, in speaking of fashion, we notice its caprice when that which has been laid aside is again taken into use: diseases are termed capricious which act in direct opposition to all established rule.

You'll ask me, why I rather choose to have A weight of carrion flesh than to receive Three thousand ducats; I'll not answer that, But say, it is my humour.—SHAKSPEARE.

Men will submit to any rule by which they may be exempted from the tyranny of *caprice* and chance.— JOHNSON.

Humour, v. Wit.

To Humour, v. To qualify.

Hunt, Chase.

The leading idea in the word Hunt is that of searching after; the leading idea in the word Chase is that of driving away, or before one. In a strict sense, hunt denotes a search for objects not within sight ; chase is a pursuit after such objects only as are within sight: we may *hunt*, therefore, without *chasing*; we may *chase* without *hunting*: a person *hunts* after, but does not *chase* that which is lost: a boy choses, but does not hunt a butterfly. When applied to field sports, the hunt com-mences as soon as the huntsman begins to look for the game; the chase commences as soon as it is found: on this ground, perhaps, it is, that hunt is used in familiar discourse to designate the specific act of taking this amusement; and *chase* is used only in particular cases where the peculiar idea is to be expressed : a fox hunt, or a stag hunt, is said to take place on a particular day; or that there has been no hunting this season, or that the hunt has been very bad : but we speak, on the other hand, of the pleasures of the chase : or that the chase lasted very long; the animal gave a long chase.

Come hither, boy ! we'll hunt to-day The bookworm, ravening beast of prey.-PARNELL.

Both their several parts must do In the noble *chase* of faine,—COWLEY.

To Hurl, v. To cast.

Hurricane, v. Breeze.

To Hurry, v. To hasten.

Hurt, v. Injury.

Hurt, v. Sorry.

Hurtful, v. Disadvantage.

Hurtful, Pernicious, Noxious, Noisome.

Hurtful signifies full of hurt, or causing plenty of hurt.

Pernicious, v. Destructive.

Noxious and Noisome, from the Latin noxius and noceo to hurt, and the Italian noioso, signifies the same originally as hurtful.

Between hurtful and pernicious there is the same distinction as between harding and de-stroying: that which is hurtful may hurt in various ways; but that which is permissions necessarily tends to destruction : confinement is hurtful to the health : bad company is pernicious to the morals ; or the doctrines of freethinkers are *pernicious* to the well-being of society. Noxious and noisome are species of the hurtful: things may be hurtful both to body and mind; nozious and noisome only to the body: that which is nozious inflicts a direct injury; that which is *noisome* inflicts it indirectly: *noxious* insects are such as wound ; noisome vapours are such as tend to create disorders : Ireland is said to be free from every noxious weed or animal; where filth is brought together, there will always be noisome smells.

The hurtful hazel in thy vineyard shun -DRYDEN.

Of strength, pernicious to myself, I boast, The powers I have were given me to my cost LEWIS.

The serpent, subtlest beast of all the field, Of huge extent sometimes, with brazen eyes, And hairy mane, terrific, though to thee Not *moxious*, but obedient at thy call.—MILTON.

The only prison that enslaves the soul As the dark habitation, where she dwells Is in a *noisome* dungeon.—BELLER.

Husbandman, r. Farmer.

Husbandry, v. Cultivation.

Hypocrite, Dissembler.

Hypocrite, in Greek υποκριτης from υπο and κρινομαι, signifies one appearing under a mask.

Dissembler, from *dissemble*, in Latin *dissimate* or *dis* and *similis*, signifies one who makes himself appear unlike what he really is.

The hypocrite feigns to be what he is not; the dissembler conceals what he is : the former takes to himself the credit of virtues which he has not; the latter conceals the vices that he has: every hypeorile is a dissembler; but every dissembler is not a hypeorite: the hypeorite makes truth serve the purpose of fa schood ; the dissembler is content with making falsehood serve his own particular purpose.

In regard to others, hypocrivy is not so permicious as barefaced irreligion.-ADDISON.

So spake the false dissembler unperceived.-MILTON.

I.

Idea, Thought, Imagination.

Idea, in Latin *idea*, Greek $\epsilon\iota\delta\epsilon a$, signifies the form or image of an object, from $\epsilon\iota\delta \omega$ to see, that is, the thing seen in the mind.

Thought literally signifies the thing thought.

Imagination signifies the thing imagined.

The word *idea* is not only the most general in sense, but the most universal in application; thought and imagination are peculiar terms used only in connection with the agent thinking or imagining. All these words have therefore a distinct office, in which they cannot properly be confounded with each other. *Idea* is used in all cases for the mental representation, abstractedly from the agent that represents them : hence ideas are either clear or distinct ; ideas are attached to words ; ideas are analysed, confounded, and the like; in which cases the word *thought* could not be substituted. *Thought* belongs only to thinking and rational beings : the brutes may be said to have ideas, but not thoughts : hence thoughts are either mean, fine, grovelling, or sublime, according to the nature of the mind in which they exist : hence we say with more propriety, to indulge a *thought* than to indulge an *idea* ; to express one's thoughts, rather than one's ideas, on any subject : although the latter term idea, on account of its comprehensive use, may without violation of any express rule be indifferently employed in general discourse for thought : but the former term does not on this account lose its characteristic meaning.

Imagination is not only the fruit of thought. but of peculiar thought: the thought may be another's; the imagination is one's own; the thought occurs and recurs; it comes and it goes; it is retained or rejected at the pleasure of the *thinking* being: the *imagination* is framed by special desire; it is cherished with the partiality of a parent for its offspring. Thoughts are busied with the surrounding objects; imaginations are employed on distant and strange objects : hence thoughts are denominated sober. chaste, and the like : imaginations, wild and extravagant. Thoughts engage the mind as circumstances give rise to them; they are always supposed to have a foundation in something: *imaginations*, on the other hand, are often the mere fruit of a disordered brain; they are always regarded as unsubstantial, if not unreal; they frequently owe their origin to the suggestions of the appetites and passions : whence they are termed the imaginations of the heart.

Every one finds that many of the *ideas* which he desired to retain have slipped away irretrievably.—JOHN-SON.

The warring passions, and tumultuous thoughts That rage within thee !- ROWE.

Different climates produce in men by a different mixture of the humours a different and unequal course of *imaginations* and passions.—TEMPLE.

Idea, v. Perception.

Ideal, Imaginary.

Ideal does not stric ly adhere to the sense of its primitive *idea* (v. *Idea*): the *idea* is the representation of a real object in the mind; but *ideal* signifies belonging to the *idea* independently of the reality or the external object. **Imaginary** preserves the signification of its primitive *imagination* (v. *Fancy.* also v. *Ideal*, as denoting what is created by the mind itself.

The *ideal* is not directly opposed to, but abstracted from, the real; the *imaginary*, on the other hand, is directly opposed to the *real*; it is the unreal thing formed by the *imagination*. *Ideal* happiness is the happiness which is formed in the mind, without having any direct and actual prototype in nature; but it may, nevertheless, be something possible to be

realised ; it may be above nature, but not in direct contradiction to it: the imaginary is that which is opposite to some positive existing reality; the pleasure which a lunatic derives from the conceit of being a king is

There is not, perhaps, in all the stores of *ideal* anguish a thought more painful than the consciousness of having propagated corruption,—JOHNSON.

Superior beings know well the vanity of those imagin-ary perfections that swell the heart of man.-ADDISON.

Idiom, v. Language.

Idiot, v. Fool.

Idle, Lazy, Indolent.

Idle is in German eitel vain.

Lazy, in German lässig, comes from the Latin lassus weary, because weariness naturally

Indolent, in Latin indolens, signifies without feeling, having apathy or unconcern.

A propensity to inaction is the common lea by which these words are connected; idea by they differ in the cause and degree of the quality: idle expresses less than lazy, and lazy less than *indolent*: one is termed *idle* who will do nothing useful; one is *lazy* who will do nothing at all without great reluctance; thing or set about anything. There is no direct inaction in the *idler*; for a child is *idle* who will not learn his lesson, but he is active enough in that which pleases himself : there is an aversion to corporeal action in a lazy man, but not always to mental action ; he is lazy at work, *lexy* in walking, or *lazy* in sitting; but he may not object to any employment, such as reading or thinking, which leaves his body entirely at rest: an *indolext* man, on the contrary, fails in activity from a defect both in the mind and the body; he will not only not move, but he will not even think, if it give him trouble ; and trifling exertions of any kind are sufficient, even in prospect, to deter him from attempting to move.

Idleness is common to the young and the thoughtless, to such as have not steadiness of mind to set a value on anything which may be acquired by exertion and regular employment; the idle man is opposed to one that is diligent: laziness is frequent among those who are compelled to work for others; it is a habit of body superinduced upon one's condition ; those who should labour are often the most unwilling to move at all, and since the spring of the mind which should impel them to action is wanting, and as they are continually under the necessity of moving at the will of another, they acquire an habitual reluctance to any motion, and find their comfort in entire inaction: hence *laziness* is almost confined to servants and the labouring classes; laziness is opposed to industry : indolence is a physical property of the mind, a want of motive or purpose to action : the *indolent* man is not so fond of his bodily ease as the lazy man, but he shrinks from every species of exertion still more than the latter; indolence is a disease most observable in the higher classes, and even in persons of the highest intellectual endowments, in whom there should

be the most powerful motives to exertion; the *indolent* stands in direct opposition to nothing but the general term active.

The life of a common player is most apt to breed an habitual *idleness*; as they have no serious employment to occupy their hands or their heads, they grow averse to everything which would require the exercise of either : the life of a common soldier is apt to breed laziness; he who can sit or lie for twenty hours out of the twenty-four will soon acquire a disgust to any kind of labour, unless he be naturally of an active turn ; the life of a rich man is most favourable to indolence; he who has everything provide 1 at his hand, not only for the necessities, but the comforts of life, may soon become averse to everything that wears the face of exertion ; he may become indolent, if he be not unfortunately so by

As pride is sometimes hid under humility, idleness is often covered by turbulence and hurry,-JOHNSON.

covered by through the daw, The rook, and magpie, to the grey grown oaks, That the calm village in their verdant arms Sheltering embrace, direct their *lary* flight. THOMSON.

Nothing is so opposite to the true enjoyment of life as the relaxed and feeble state of an *indolent* mind.— BLAIR.

Idle, Leisure, Vacant.

Idle, v. Idle.

Leisure, otherwise spelt leasure, comes from lease, as in the compound release, and the Latin laro to make lax or loose, that is, loosed or set free.

Vacant, v. Free.

Idle is opposed here to the busy; leisure simply to the employed : he therefore who is *idle*, instead of being busy, commits a fault; which is not always the case with him who is at leisure or free from his employment. Idle is always taken in a sense more or less unfavourable; *leisure* in a sense perfectly in-different: if a man says of himself that he has spent an *idle* hour in this or that place, in anusement, company, and the like, he means to signify he would have spent it better if anything had offered; on the other hand, he would say that he spends his leisure moments in a suitable relaxation : he who values his time will take care to have as few *idle* hours as possible; but since no one can always be employed in severe labour, he will occupy his leisure hours in that which best suits his taste.

Idle and leisure are said in particular reference to the time that is employed ; vacant is a more general term, that simply qualifies the thing : an idle hour is one without any proper employment; a vacant hour is in general one free from the employments with which it might be filled up; a person has *leisure* time according to his wishes; but he may have *vacant* time from necessity, that is, when he is in want of employment.

Life is sustained with so little labour that the tedious-ness of *idle* time cannot otherwise be supported (than by artificial desires).-JOHNSON.

The plant that shoots from seed, a sullen tree At *leisure* grows, for late posterity.—DRYDEN.

Idleness dictates expedients by which life may be passed unprofitably, without the tediousness of many recent hours,-JOHNSON.

Idle, Vain.

Idle, v. Idle, lazy.

Vain, in Latin vanus, probably changed from vacaneus, signifies empty.

These epithets are both opposed to the solid or substantial; but *idle* has a more particular reference to what ought or ought not to engage the time or attention; vain seems to qualify the thing without any such reference. A pur-suit may be termed either *idle* or vain: in the such may be contact entropy of the or each of the former case, it reflects immediately on the agent for not employing his time on something more serious; but in the latter case, it simply characterizes the pursuit as one that will be attended with no good consequences; when we consider ourselves as beings who have but a short time to live, and that every moment of that time ought to be thoroughly well-spent, we should be careful to avoid all idle concerns ; when we consider ourselves as rational beings, who are responsible for the use of those powers with which we have been invested by our Almighty Maker, we shall be careful to reject all vain concerns: an *idle* effort is made by one who does not care to works only to please himself; a vain effort may be made by one who is in a state of desperation.

And let no spot of *idle* earth be found, But cultivate the genius of the ground.—DRYDEN.

Deluded by vain opinions, we look to the advantages of fortune as our ultimate goods.-BLAIR.

Ignominy, v. Infamy.

Ignorant, Illiterate, Unlearned, Unlettered.

Ignorant, in Latin ignorans, from the privative ig or in and nore, or the Greek yawawa, signifies not knowing things in general, or not knowing any particular circumstance.

Unlearned, Illiterate, and Unlet-tered, are compared with *ignorant* in the general sense.

Ignorant is a comprehensive term; it in-cludes any degree from the highest to the lowest, and consequently includes the other terms, illiterate, unlearned, and unlettered, which express different forms of ignorance. Ignorance is not always to one's disgrace, since it is not always one's fault; the term is not therefore dimetit encreached it the encode inco therefore directly reproachful: the poor igno-rant savage is an object of pity rather than condemnation; but when ignorance is coupled with self-concett and presumption, it is a perfect deformity: hence the word *illiterate*, which is us d only in such cases has become a term of reproach: an *ignorant* man who sets up to teach others is termed an *illiterate* preacher; and quacks, whether in religion or medicine, from the very nature of their call-ing, are altogether an *illiterate* race of men. The words unlearned and unlettered are disengaged from any unfavourable associations. A modest man, who makes no pretensions to learning, may suitably apologize for his supposed deficiencies by saying he is an unlearned or unlettered man; the former is, however, a

term of more familiar use than the latter. man may be described either as generally unlearned or as unlearned in particular sciences or arts; as unlearned in history; unlearned in philosophy; unlearned in the ways of the world : a poet may describe his muse as unlettered.

The said, and sent Cyllenius with command To free the ports, and ope the Punje land To Trojan guests ; lest, *inprovant* of fate, The queen might force them from her town and state, DRYDEX,

Because this doctrine may have appeared to the *un-*learned light and whinslead. I must take leave to unfold the wisdom and antiquity of my first proposition in these my essays, to wit, that "every worthless man is a dead man."—ADDISON.

Ajax, the haughty chief, the *unlettered* soldier, had no way of making his anger known but by gloomy sullen-ness.-JOHNSON.

III. v. Badly.

Illness, v. Sickness;

Illiterate. v. Ignorant.

To Illuminate, Illumine, Enlighten.

Illuminate, in Latin illuminatus, participle of illumino, and Enlighten, from the noun light, both denote the communication of light; the former in the natural, the latter in the moral sense. We *illuminate* by means of artificial lights; the sun *illuminates* the world by its own light; preaching and instruction enlighten the minds of men. Illumine is but a poetic variation of illuminate; as, the Sun of Righteousness illumined the benighted world : illuminations are employed as public demon-strations of joy: no nation is now termed enlightened but such as have received the light of the Gospel.

Reason our guide, what can she more reply. Than that the sun *illuminates* the sky ?- FRIOR.

But if neither you nor I can gather so much from these places, they will tell us it is because we are not inwardly enlightened.—SOUTH.

What in me is dark Mumine ; what is low, raise and support.-MILTON.

To Illumine, v. To illuminate.

To Illustrate, v. To explain.

Illustrious, v. Distinguished.

Illustrious, v. Famous.

Ill Will, v. Hatred.

Image, v. Likeness.

Imaginary, v. Ideal.

Imagination, v. Fancy.

Imagination, v. Idea.

To Imagine, v. To conceive.

To Imagine, v. To think.

Imbecility, v. Debility.

To Imitate, v. To follow.

To Imitate, Copy, Counterfeit.

To Imitate, v. To follow. Copy, v. Copy.

Counterfeit, from the Latin contra and facio, signifies to make in opposition to the reality.

The idea of taking a likeness of some object is common to all these terms; but initiate is the generic; copy and counterfeit the specific terms: to imitate is to take a general likeness; to copy, to take an exact likeness ; to counterfeit, to take a false likeness: to imitate is. therefore, almost always used in a good or an indifferent sense; to copy mostly, and to coun-terfeit always, in a bad sense; to imitate an author's style is at all times allowable for one who cannot form a style for himself; but to copy an author's style would be a too slavish adherence even for the dullest writer. To *imitate* is applicable to every object, for every external object is susceptible of *imi*tation; and in man the imitative faculty displays itself alike in the highest and the lowest matters, in works of art and moral con-duct; to copy is applicable only to certain objects which will admit of a minute likeness being taken; thus, an artist may be said to copy from nature, which is almost the only circumstance in which copying is justifiable, except when it is a mere manual act : to copy anything in others, whether it be their voice, their manners, their language, or their works, is inconsistent with the independence which belongs to every rational agent : to counterfeit is applicable but to few objects, and happily practicable but in few cases ; we may counterfeit coin, or we may counterfeit the person, the character, the voice, or the hand-writing, of any one for whom we would wish to pass ; but if the likeness be not very exact, the falsehood is easily detected.

Poetry and music have the power of *imitating* the manners of men.-SIR WM. JONES.

The mind, impressible and soft, with ease The mind, impressione and sore, when and sees. Imbibes and *copies* what she hears and sees. COWPER,

I can *counterfeit* the deep tragedian, Speak and look big, and pry on every side. SHAKSPEARE.

To Imitate, Mimick, Mock, Ape.

Imitate, v. To follow.

Mimick, from the Greek µ1µ05, has the same origin as imitate.

Mock, in French mocquer, Greek μωκαω to laugh at.

To Ape signifies t) imitate like an ape.

To initiate is here the general term : to mimic and to ape are both species of vic ous imitation.

One imitates that which is deserving of imitation, or the contrary : one mimicks either that which is not an authorized subject of imitation or which is imitated so as to excite laughter. A person wishes to make that his own which he *imitates*, but he *mimicks* for the entertainment of others.

The force of example is illustrated by the readiness with which people *imitate* each other's actions when they are in close intercourse: the trick of mimickry is sometimes carried to such an extravagant pitch that no man, however sacred his character, or exalted his virtue, can screen himself from being the object of this species of buffoonery : to ape is a serious though an absurd act of imitation ; to mimick is a jocose act of imitation : to mock is an ill-natured and vulgar act of imitation. The ape imitates to please himself, but the mimic imitates to please others. The ape seri-

ously tries to come as near the original as he can; the mimic tries to render the imitation as ridiculous as possible: the former *apes* out of deference to the person *aped*; the latter mimicks out of contempt or disregard.

Mimick's our of contempt of angent and mimick's our of the merry-andrew or buffoon; aping to the weakling who has no originality in himself. Show-people display their talents in mimicking the cries of birds or beasts, for the entertainment of the gaping crowd; weak and vain people, who wish to be admired for that which they have not in themselves, ape the dress, the manners, the voice, the mode of speech, and the like, of some one who is above them. *Mimickry* excites laughter from that which is burlesque in it; *aping* excites laughter from that which is absurd and unsuitable in it; mockery excites laughter from the malicious temper of those who enjoy it.

Because we sometimes walk on two! I hate the *imitating* crew.-GAY.

Nor will it less delight th' attentive sage T' observe that instinct which unerring guides The brutal race which *mimicks* reason's love. SOMFRVILLE.

A courtier any *ape* surpasses; Behold him humbly cringing wait Upon the minister of state, View him soon after to inferiors Aping the conduct of superiors .- SWIFT.

Immaterial, v. Incorporeal.

Immaterial, v. Unimportant.

Immediately, v. Directly.

Immense, v. Enormous.

Imminent, Impending, Threatening.

Imminent, in Latin imminens, from maneo to remain, signifies resting or coming upon.

Impending, from the Latin pendeo to hang, signifies hanging.

Threatening is used in the sense of the verb to threaten.

All these terms are used in regard to some evil that is exceedingly near : imminent conveys no idea of duration; *impending* excludes the idea of what is momentary. A person may be in imminent danger of losing his life in one instant, and the danger may be over the next instant: but an *impending* danger is that which has been long in existence, and gra-dually approaching; we can seldom escape imminent danger by any efforts of one's own; but we may be successfully warned to escape from an impending danger. Imminent and impending are said of dangers that are not discoverable ; but a threatening evil gives intimations of its own approach; we perceive the threatening tempest in the blackness of the sky: we hear the threatening sounds of the enemy's clashing swords.

The threatening voice and fierce gestures with which these words were uttered struck Montezuma. He saw his own danger was *imminent*, the necessity unavoidable. -ROBERTSON.

There was an opinion, if we may believe the Spanish historians, almost universal among the Americans, that some dreadful calamity was *impending* over their heads, -ROERISON.

Immoderate, v. Excessive.

Immodest, v. Indecent.

Immodest, Impudent, Shameless.

Immodest signifies the want of modesty : Impudent and Shameless signify without

Immodest is less than either impudent or shameless: an immodest girl lays aside the ornament of her sex, and puts on another garb that is less becoming ; but her heart need not be corrupt until she becomes *impudent* : she wants a good quality when she is *implacent*: modest; she is possessed of a positively bad quality when she is *implacent*. There is always hope that an immodest woman may be sensible of her error, and amend; but of an *impudent* woman there is no such chance, she is radically

Impudent may characterize the person or the thing : shameless characterizes the person. A person's air, look, and words are *impudent* when contrary to all modesty: the person himself is *shameless* who is devoid of all sense of shame

Music diffuses a calm all around us, and makes us drop Music diffuses a calm all around us, and makes us drop all those *immodest* thoughts which would be a h hindrance to us in the performance of the great duty of thanksgiv-ing.—SPECTATOR.

I am at once equally fearful of sparing you and of being too impudent a corrector.-POPE.

too imputent a content of the site removes his greedy heart can feel, Is if one life escapes his murdering steel; *Stanneless* by force of rhand to work his way, And no less prompt to flatter than betray. *CUMBERLAND*,

To Impair, Injure.

Impair comes from the Latin im and pejoro or pejor worse, signifying to make Worse.

Injure, from in and jus against right, siguifies to make otherwise than it ought

Impair seems to be in regard to injure as the species to the genus ; what is *impaired* is *injured*, but what is *injured* is not necessarily impaired. To impair is a progressive mode of *injuring*: an *injury* may take place either by degrees or by an instantaneous act: straining of the eyes impairs the sight, but a blow injures rather than empairs the eye. A man's health may be impaired or injured by his vices, but his limbs are injured rather than impaired by a fall. A person's circumstances are *impaired* by a succession of misfortunes; they are *injured* by a sudden turn of fortune.

It is painful to consider that this sublime enjoyment of friendship may be *impaired* by innumerable causes,-JOHNSON.

Who lives to nature rarely can be poor, O what a patrimony this I a being Of such inherent strength and majesty, Not worlds posest can raise it; worlds destroy'd can't $injure_VOUG$.

To Impart, v. To communicate.

Impassable, v. Impervious.

To Impeach, v. To accuse.

To Impede, v. To hinder.

Impediment, v. Difficulty.

To Impel, v. To actuate.

To Impel, v. To encourage.

IMPERFECTION.

Impending, v. Imminent.

Imperative, v. Commanding

Imperfection, Defect, Fault, Vice,

Imperfection denotes either the abstract quality of imperject, or the thing which constitutes it imperject.

Defect, v. Blemish.

Fault, v. Fault.

Vice, v. Crime.

These terms are applied either to persons or things. An imperfection in a person arises from his want of perfection, and the infirmity of his nature; there is no one without some point of *imperfection* which is obvious to others, if not to himself: he may strive to diminish it, although he cannot expect to get altogether rid of it: a defect is a deviation from the general constitution of man; it is what may be natural to the man as an individual, but not natural to man as a species; in this manner we may speak of a defect in the speech, or a defect in temper. The fault and vice rise in degree and character above either of the former terms; they both reflect disgrace more or less on the person possessing them; but the *fault* always characterizes the agent, and is said in relation to an individual: the vice characterizes the action, and may be considered abstractedly : hence we speak of a man's faults as the things we may condemn in him; but we may speak of the vices of drunk-enness, lying, and the like, without any im-mediate reference to any one who practises here are the solution of the set of the solution of the solut practice is a pollution.

In regard to things the distinction depends upon the preceding explanation in a great n easure, for we can scarcely use these words without thinking on man as a moral agent, who was made the most perfect of all creatures, and became the most *imperfect*; and from our imperfection has arisen, also, a general imperfection throughout all the works of creation. The word imperfection is therefore the most unqualified term of all : there may be imperfection in regard to our Maker; or there may be imperfection in regard to what we conceive of perfection : and in this case, the term simply and generally implies whatever falls short in any degree or manner of perfection. Defect is a positive degree of imper-fection; it is contrary both to our ideas of per-fection or our particular intention: thus, there may be a defect in the materials of which a thing is made; or a *defect* in the mode of making it: the term *defect*, however, whether said of persons or things, characterizes rather the object than the agent. Fault, on the other hand, when said of things, always refers to the agent: thus we may say there is a defect in the glass, or a defect in the spring; but there is a fault in the workmanship, or a fault in the putting together, and the like. Vice, with regard to things, is properly a serious or radical defect ; the former lies in the

constitution of the whole, the latter may lie in the parts; the former lies in essentials, the latter lies in the accidents: there may be a *defact* in the shape or make of a horse; but the *vice* is said in regard to his soundness or unsoundness, his docility or indocility.

It is a pleasant story that we forsooth who are the only imperfect creatures in the universe are the only beings that will not allow of imperfection.—STEELE.

The low race of net take a secret pleasure in finding an eminent character levelled to their condition by a report of its defects, and keep thomselves in countenance, though they are excelled in a thousand virtues, if they believe that they have in common with a great person any one fault.—ADDISON.

I did myself the honour this day to make a visit to a lady of quality, who is one of those that are ever railing at the vices of the age.—STEELE.

Imperfection, Weakness, Frailty, Failing, Foible.

Imperfection (v. Imperfection) has already been considered as that which in the most extended sense abridges the moral perfection of man; the rest are but modes of *imperfection* varying in degree and circumstances. Weakness is a positive and strong degree of imperfection which is opposed to strength; it is what we do not so necessarily look for, and therefore distinguishes the individual who is liable to it. Frailty is another strong mode of *imperfection* which characterizes the fragility of man, but not of all men ; it differs from weakness in respect to the object. A weakness lies more in the judgement or in the sentiment; frailty lies more in the moral features of an action. It is a weakness in a man to yield to the persuasions of any one against his better judgement; it is a frailty to yield to intemperance or illicit indulgences. Failings and Foibles are the smallest degrees of imperfection to which the human character is liable : we have all our failings in temper, and our foibles in our habits and our prepossessions; and he, as Horace observes, is the best who has the fewest. For our imperfections we must seek superior aid : we must be most on our guard against those weaknesses to which the softness or susceptibility of our minds may most expose us, and against those frailties into which the violence of our evil passions may bring us: towards the *failings* and *foibles* of others we may be indulgent, but should be ambitious to correct them in our-

You live in a reign of human infirmity where every one has *imperfections*.—BLAIR.

The folly of allowing ourselves to delay what we know cannot finally be escaped is one of the general weaknesses which, to a greater or less degree, prevail in every mind.— JOHNSON.

There are circumstances which every man must know will prove the occasions of calling forth his latent *frailties.*—BLAIR.

Never allow small *failings* to dwell on your attention so much as to deface the whole of an amiable character.--BLAIR.

Imperious, v. Commanding.

Imperious, Lordly, Domineering, Overbearing.

All these epithets imply an unseemly exercise or affectation of power or superiority.

Imperious, from impero to command, mand without adequate authority, or to convey one's commands in an offensive manner: Lordly, signifying like a lord, characterizes the manner of acting the lord: and Domi-neering, from *dominus* a lord, denotes the manner of ruling like a lord, or rather of attempting to rule : hence a person's temper or his tone is denominated imperious ; his air or deportment is lordly ; his tone is domineering. A woman of an imperious temper commands in order to be obeyed : she commands with an imperious tone in order to enforce obedience. A person assumes a lordly air in order to display his own importance : he gives orders in a domineering tone in order to make others feel their inferiority. There is always something offensive in *imperiousness*; there is frequently something ludicrous in that which is lordly; and a mixture of the ludicrous and offensive in that which is domineering: the lordly is an affectation of grandeur where there are the fewest pretensions; and the domineering is an affectation of authority where it least exists : lordly is applied even to the brutss who set themselves up above those of their kind ; domineering is applied to servants and ignorant people, who have the opportunity, of commanding without knowing how to command. A turkey cock struts about the yard in a lordly style : an upper servant domineers over all that are under him.

The first three of these terms are employed for such as are invested with some sort of power, or endowed with some sort of superiority, however trifling; but Overbearing is employed for men in the general relations of society, whether superiors or equals. A man of an imperious temper and some talent will frequently be so overbearing in the assemblies of his equals as to awe the rest into silence, and carry every measure of his own without contradiction. As the petty airs of superiority here described are most common among the uncultivated part of mankind, we may say that the *imperious* temper shows itself peculiarly in the domestic circle; that the *lordly* air shows itself in public; that the domineering tone is most remarkable in the kitchen; and the overbearing behaviour in

I reflected within myself how much society would suffer if such insolent *overbearing* characters as Leontine were not held in restraint.—CUMBERLAND,

Thy willing victim, Carthage, bursting loose From all that pleading nature could oppose; From a whole city's tears, by rigid faith Imperious call'd, and honour's dire command. THOMSON.

He who has sunk so far below himself as to have given up his assent to a *domineering* error is fit for nothing but to be trampled on.-SOUTH.

Impertinent, Rude, Saucy, Impudent, Insolent.

Impertment, in Latin in and pertinens not belonging to one, signifies being or wanting to do what it does not belong to one to be or do.

Rude, in Latin rudus rude, and raudus a ragged stone, in the Greek ραβδοs a rough

stick, signifies literally unpolished; and in an extended sense, wanting all culture.

Saucy comes from sauce, and the Latin salsus, signifying literally salt; and in an extended sense, stinging like salt,

Impudent, v. Assurance.

Insolent, from the Latin in and solens, contrary to custom, signifies being or wanting to be contrary to custom.

Impertinent is allied to rude, as respects one's general relations in society, without regard to station; it is allied to saucy, impudent, and insolent as respects the conduct of inferiors.

He who does not respect the laws of civil society in his intercourse with individuals, and wants to assume to himself what belongs to another, is *impertinent*: if he curry this impertinence so far as to commit any violent breach of decorum in his behaviour, he is rude. Impertanence seems to spring from a too high regard of one's self: rudeness from an ignorance of what is due to others. An impertinent man will ask questions for the mere gratification of curiosity; a rude man will stare in one's face in order to please himself. An impertinent man will take possession of the best seat without regard to the right or convenience of another; a rude man will burst into the room of another, or push against his person, in violation of all ceremony.

Impertinent, in comparison with the other terms, saucy, impudent, and insolent, is the most general and indefinite: whatever one does or says that is not compatible with our humble station is *impertinent*. saucy is a sharp kind of impertinence : impudent an unblushing kind of *impertinence* ; *insolence* is an outrageous kind of impertmence, it runs counter to all established order : thus, the terms seem to rise in sense A person may be impertinent in words or actions: he is saucy in words or looks: he is impudent or insolent in words, tones, gesture, looks, and every species of action. A person's impertinence discovers itself in not giving the respect which is due to his superiors in general, strangers, or otherwise; as when a common person sits down in the presence of a man of rank : sauciness discovers itself towards particular individuals, in certain relations ; as in the case of servants who are savey to their masters, or children who are savey to their teachers: impudence and insolence are the strongest degrees of impertinence ; but the former is more particularly said of such things as reflect disgrace upon the offender, and spring from a low depravity of mind, such as the abuse of one's superiors, and a vulgar defiance of those to whom one owes obedience and respect : insolence, on the contrary, originates from a haughtiness of spirit, and a misplaced pride, which breaks out into a contemptuous disregard of the station of those by whom one is offended ; as in the case of a servant who should offer to strike his master, or of a criminal who sets a magistrate at defiance.

Self-conceit is the grand source of *impertin*ence, it makes persons forget themselves; the young thereby forget their youth; the servant forgets his relationship to his master; the poor and ignorant man forgets the distance between himself and those who are elevated

IMPLACABLE.

by education, rank, power, or wealth: imperiment persons, therefore, act towards their equals as if they were inferiors, and towards their superiors as if they were their equals: an angry pride that is offended with reproof commonly provokes sauciness: an insensibility to shame, or an unconsciousness of what is honourable either in one's-self or others, gives birth to impudence: uncontrolled passions and bloated pride are the ordinary stimulants to insolere.

It is publicly whispered as a piece of *impertinent* pride in me, that I have hitherto been saucily civil to everybody, as if I thought nobody good enough to quarrel with.-LADY M. W. MONTAGU.

-LADY M. W. MONTAGE. My house should no such *rude* disorders know As from high drinking consequently flow, POMFRET,

Whether he knew the thing or no, His tongue eternally would go; For he had impudence at will.-GAY. He claims the bull with lawless insolence, And having setz d his horns, accosts the prince. DRYDEN,

Impervious, Impassable, Inaccessible.

Impervious, from the Latin *in*, *per*, and *via*, signifies not having a way through : Impassable, not to be passed through : Imaccessible, hot to be approached. A wood is *impervious* when the trees, branches, and leaves are entangled to such a degree as to admit of no passage at all : a river is *impasso*. *ble* that is so deep that it cannot be forded : a rock or a mountain is *inaccessible* the summit of which is not to be reached by any path whatever. What is *impervious* is for a permanency; what is *impervious* is for a permanency; what is *impassable* is commonly so only for a time : roads are frequently *impassable* in the winter that are *passable* in the summer, while a thicket is *impervious* during the whole of the year : *impassable* is likewise said only of that which is to be passed by living creatures, but *impervious* may be extended to inanimate objects ; a wood may be *impervious*

> The monster, Cacus, more than half a beast, This hold *impervious* to the sun possess'd.

But lest the difficulty of passing back DBYDEN. Stay his return perhaps over this gulf, Impassable, impervious, let us try Adventrous work.—MLITON. At least our envious foe hath fail'd who thought All like humselt rebellious, by whose aid This inaccessible high strength, the seat Of Deity Supreme, us disposses it. He trusted to have seiz'd...MLITON.

Impetuous, v. Violent.

Impious, v. Irreligious.

Implacable, Unrelenting, Relentless, Inexorable.

Implacable, unappeasable, signifies not to be allayed nor softened.

Unrelenting or Relentless, from the Latin *lenio* to soften, or to make pliant, signifies not rendered soft.

Inexorable, from oro to pray, signifies not to be turned by prayers.

Inflexibility is the idea expressed in common by these terms, but they differ in the causes and circumstance with which it is attended.

Animosities are implacable when no misery which we occasion can diminish their force. and no concessions on the part of the offender can lessen the spirit of revenge : the mind or character of a man is unrelenting when it is not to be turned from its purpose by a view of the pain which it inflicts : a man is inexorable who turns a deaf ear to every solicitation or entreaty that is made to induce him to lessen the rigour of his sentence. A man's angry passions render him *implacable*; it is not the magnitude of the offence, but the temper of the offended that is here in question; by implacability he is rendered insensible to the misery he occasions, and to every satisfaction which the offender may offer him : fixedness of purpose renders a man unrelenting or relentless; an unrelenting temper is not less callous tess in *unrecenting* tender is not ress canous to the misery produced than an *implacable* temper; but it is not grounded always on resentment for personal injuries, but some-times on a certain principle of right and a sense of necessity: the *incorable* man adheres to his rule, as the *unrelenting* man does to his purpose; the former is insensible to any workings of his heart which might shake his purpose, the latter turns a deaf ear to all the solicitations of others which would go to alter his decrees : savages are mostly implacable in Their animosities; Titus Manlius Torquatus displayed an instance of *unrelenting* severity towards his son; Minos, *Beaus*, and Rhada-manthus were the *inexorable* judges of hell.

Implacable and unrelenting are said only of animate beings in whom is wanting an ordinary portion of the tender affections; inecorable may be improperly applied to inanimate objects; justice and death are both represented as inecorable.

Imp'acable as the enmity of the Mexicans was, they were so unacquainted with the science of war that they knew not how to take the proper measures for the destruction of the Spaniards.-ROBERTSON.

These are the realms of unrelenting fate.-DRYDEN.

Acca, 'tis past, he swims before my sight, Inexorable death, and claims his right. -DRVDEN.

To Implant, Ingraft, Inculcate, Instil, Infuse.

To plant is properly to fix plants in the ground; to **Implant** is, in the improper sense, to fix principles in the mind. Graft is to make one plant grow on the stock of another; to Iograft is to make particular principles flou isn in the mind, and form a part of the character. Calco is in Latin to tread; and Inculcate, to stamp into the mind. Stillo, in Latin, is literally to fall dropwise: instillo to Instil, is, in the improper sense, to make sentiments as it were drop into the mind. Fundo, in Latin, is literally to pour in a stream; infundo, to Infuse, is in the improper sense to pour principles or feeings into the mind.

To implant, ingraft, and inculcate are said of abstract opinions, or the rules of right and wrong; instit and infuse of such principles that influence the heart, the affections, and the passions. It is the business of the parent in early life to implant sentiments of virtue in his child; it is the business of the teacher to ingraft them. The belief of a Deity, and

all the truths of Divine Revelation, ought to be implanted in the mind of the child as soon as it can understand anything ; if it have not enjoyed this privilege in its earliest infancy, the task of ingrafting these principles afterwards into the mind is attended with considerable difficulty and uncertainty of success. Instil is a corresponding act with implant ; we implant belief ; we instil the feeling which is connected with this belief. It is not enough to have an abstract belief of a God implanted into the mind ; we must likewise have a love and a fear of Him, and reverence for His Holy Name and Word, instilled into the mind. To instil is a gradual process which is the

natural work of education ; to infuse is a more arbitrary and immediate act. Sentiments are instilled into the mind, not altogether by the personal efforts of any individual, but likewise by collateral endeavours; they are however infused at the express will and with the express endeavour of some person. By the reading of the Scriptures, an attendance on public worship, and the influence of example, combined with the instructions of a parent, religious sentiments are instilled into the mind ; by the counsel and conversation of an intimate friend, an even current of the feeling becomes infused into the mind. Instil is applicable only to permanent sentiments; infuse may be said of any partial feeling: hence we speak of *infusing* a poison into the mind by means of insidious and mischievous publications; or infusing a jealousy by means of crafty insinuations, or infusing an ardour into the minds of soldiers by means of spirited addresses coupled with military successes.

With various seeds of art deep in the mind *Implanted.*-THOMSON.

The reciprocal attraction in the minds of men is a prin' ciple *ingrafted* in the very first formation of the soul by the Author of our nature.—BERKELEY.

To preach practical serions, as they are called, that is, serimons upon virtues and vices, without *incultating* the great Scripture truths of redemption, grace, &c., which alone can enable and incite us to forsake sin and follow after rightecuness, what is it but to put together the wheels and set the hands of a watch, forgetting the spring which is to make them all go?-BISHOF HORKE.

The apostle often makes mention of sound doctrine in opposition to the extravagant and corrupt opinions which false teachers, even in those days, *institled* into the minds of their ignorant and unwary disciples.—BEVERIDGE.

No sconer grows The soft *infusion* prevalent and wide, Then all alive, at once their joy o'erflows In music unconfin'd.—THOMSON,

To Implicate, Involve.

Implicate, from plico to fold, denotes to fold into a thing; and Involve, from volve to roll, signifies to roll into a thing: by which explanation we perceive that to *implicate* marks something less entangled than to *in*volve: for that which is folded may be folded only once, but that which is rolled is rolled inany times. In application therefore to human affairs, people are said to be *implicated* who have taken ever so small a share in a transaction; but they are *involved* only when they are deeply concerned: the former is like wise especially applied to criminal transactions, the latter to those things which are in themselves troublesome: thus a man is *im*plicated in the guilt of robbery who should

IMPORTANCE.

for its prevention; as law-suits are of all things the most intricate and harassing, he who is engaged in one is properly *incolved* in it, or he who is in debt in every direction is strictly said to be *involved* in debt.

That which can exalt a wife only by degrading a husband will appear on the whole not worth the acquisition, even though it could be made without provoking jealousy by the *implication* of contempt.—HAWKESWOITH.

Those who cultivate the memory of our Revolution will take care how they are *involved* with persons who, under pretext of zeal towards the Revolution and constitution, frequently wander from their true principles.— BUKKE.

To Implore, v. To beseech.

To Imply, v. To signify.

To Import, v. To signify.

Importance, Consequence, Weight, Moment.

Importance, from *porto* to carry, signifies the carrying or bearing with, or in itself.

Consequence, from *consequor* to follow, or result, signifies the following, or resulting from a thing.

Weight signifies the quantum that the thing weighs.

Moment, from *momentum*, signifies the force that puts in motion.

Importance is what things have in themselves ; they may be of more or less importance, according to the value which is set upon them : this may be real or unreal; it may be estima-ted by the experience of their past utility, or from the presumption of their utility for the future: the idea of *importance*, therefore, acture: the idea of *importance*, therefore, enters into the meaning of the other terms more or less. *Consequence* is the *importance* of a thing from its *consequence*. This term there-fore is peculiarly applicable to such things, the *consequences* of which may be more im-modiately discerned either from the neglect or the attention : it is of consequence for a letter to go off on a certain day, for the affairs of an individual may be more or less affected by it; an hour's delay sometimes in the departure of a military expedition may be of such consequence as to determine the fate of a battle. The term weight implies a positively great degree of importance: it is that importance which a thing has intrinsically in itself, and which makes it *weigh* in the mind: it is applied therefore to such things as offer themstives to deliberation; hence the counsels of a nation are always weighty, because they involve the interests of so many. Moment is that importance which a thing has from the power in itself to produce effects, or to determine interests : it is applicable, therefore, only to such things as are connected with our prosperity or happiness; when used without any adjunct, it implies a great degree of *import-ance*, but may be modified in various ways: as a thing of no moment, or small moment, or great moment; but we cannot say with the same propriety, a thing (f small weight, and still less a thing of great weight : it is a matter of no small moment for every one to choose that course of conduct which will stand the test of a death-bed reflection.

He that considers how soon he must close his life, will find nothing of so much *importance* as to close it well.— JOHNSON.

The corruption of our taste is not of equal consequence with the depravation of our virtue.-WARTON.

The finest works of invention are of very little weight when put in the balance with what refines and exalts the rational mind,-SPECTATOR.

Whoever shall review his life will find that the whole tenor of his conduct has been determined by some accident of no apparent moment.—JOHNSON.

Importunate, v. Pressing.

Importunate, v. Solicitous.

To Impose Upon, v. To deceive.

Impost, v. Tax.

Impostor, v. Deceiver.

Imprecation, v. Malediction.

To Impress, v. To imprint.

Impression, v. Mark.

To Imprint, Impress, Engrave.

Print and Press are both derived from pressus, participle of primo, signifying in the literal scnse to press, or to make a mark by pressing: to Impress and Imprint are morally employed in the same sense. Things are impressed on the mind so as to produce a conviction: they are imprinted on it so as to produce recollection. If the truths of Christianity be impressed on the mind, they will show themselves in a corresponding conduct: whatever is imprinted on the mind in early life, or by any particular circumstance, is not re-adily forgotten. Engrave, from graze and the German graben to dig, expresses more in its moral application for we may truly say that if the truths of Christianity be engraven in the minds of youth, they can never be eradicated.

Whence this disdan of life in ev'ry breast but from a motion on their minds *imprest* That all who for their country die, are blest ! JENYNS.

Such a strange, sacred, and inviolable majesty has God *insprinted* upon this faculty (the conscience), that it can never be deposed.—SOUTH.

Deep on his front engraven, Deliberation sat, and public care.—MILTON.

Imprisonment, v. Confinement.

Impropriation, v. Appropriation.

To Improve, v. To amend.

Improvement, v. Progress.

Impudence, v. Assurance.

Impudent, v. Immodest.

Impudent, v. Impertinent.

To Impugn, Attack.

Impugn, in Latin in and pugno, signifies to fight against.

Attack, v. To attack.

These terms are employed synonymously only in regard to doctrines or opinions; in which case, to *impugm* signifies to call in question, or bring arguments against; to *attack* is to oppose with warmth. Sceptics *impugm* every opinion, however self-evident or w.llmost indecent attacks upon the Bible and all that is held sacred by the rest of the world.

He who impugns may sometimes proceed insidiously and circuitously to undermine the faith of others: he who attacks always pro-ceeds with more or less violence. To impugn is not necessarily taken in a bad sense; we may sometimes impugn absurd doctrines by a fair train of reasoning : to attack is always objectionable, either in the mode of the action or its object, or in both : it is a mode of proceeding oftener employed in the cause of falsehood than truth : when there are no argu-ments wherewith to *impugn* a doctrine, it is easy to attack it with ridicule and scurrility.

To Impute, v. To ascribe.

Inability, Disability.

Inability denotes the absence of ability in the most general and abstract sense. Disability implies the absence of ability only in particular cases : the inability lies in nature of the thing, and is irremediable ; the disability lies in the circumstances, and may sometimes be removed : weakness, whether physical or mental, will occasion an *inability* to perform a task ; there is a total inability in an infant to walk and act like an adult : a want of knowledge or of the requisite qualifications may be a *disability*; in this manner minority of age or an objection to take certain oaths may be a disability for filling a public office.

It is not from *inability* to discover what they ought to do that men err in practice.-BLAIR.

Want of age is a legal disability to contract a marriage.

Inaccessible, v. Inspervious.

Inactive, Inert, Lazy, Slothful,

A reluctance to bodily exertion is common to all these terms. Inactive is the most general and unqualified term of all ; it ex-presses simply the want of a stimulus to exertion : Inert is something more positive, from the Latin iners or sine arte without art or mind ; it denotes a specific deficiency either in body or mind.

Lazy (v. Idle). Slothful from slow, that is, full of slowness; and Sluggish from slug, that is, like a slug, drowsy and heavy: all rise upon one another to denote an ex-pressly defective temperament of the body which directly impedes action.

To be inactive is to be indisposed to action ; that is, to the performance of any office, to the doing any specific business: to be *inert* is somewhat more; it is to be indisposed to movement : to be lazy is to move with pain to one's self: to be *slothful* is never to move otherwise than slowly: to be *sluggish* is to move in a sleepy and heavy manner.

A person may be inactive from a variety of incidental causes, as timidity, ignorance, modesty, and the like, which combine to make him averse to enter upon any business or take any serious step; a person may be inert from temporary indisposition ; but laziness, slothful-ness, and sluggishness are inherent physical defects : laziness is, however, not altogether inde-

pendent of the mind or the will; but slothful-ness and sluggishness are purely the offspring of nature, or, which is the same thing, habit superinduced upon nature. A man of a mild character is frequently inactive : he wants that ardour which impels perpetually to action ; he wishes for nothing with sufficient warmth to make action agreeable ; he is therefore inactive by a natural consequence : some diseases, particularly of the melancholy kind, are accompanied with a strong degree of inertness; since they seem to deprive the frame of its ordinary powers to action, and to produce a certain de-gree of torpor: *lazy* people move as if their bodies were a burden to themselves; they are fond of rest, and particularly averse to be put in action; but they will sometimes move quickly, and perform much when once impelled to move: slothful people never vary their pace; they have a physical impediment in themselves to quick motion: sluggish people are with difficulty brought into action; it is their nature to be in a state of stupor.

What laws are these? instruct us if you can; There's one design'd for brutes, and one for man, Another guides *inactive* matter's course.—JENYNS.

Informer of the planetary train, Without whose quickening planee their cumbrous orba Were brute, unlovely mass, *inert* and dead.—THOMSON.

The first canto (in Thomson's Castle of Indolence) opens a scene of *lazy* luxury that fills the imagination .-- JOHN

Falsely luxurions will not man awake. And, springing from the bed of *stoth*, enjoy The cool, the fragrant, and the silent hour? THOMSON.

Conversation would become dull and vapid if negli-gence were not sometimes roused, and *stuggishness* quick-ened, by due severity of reprehension.-JOHNSON.

Inadequate, v. Incapable.

Inadvertency, Inattention, Oversight.

Inadvertency, from advert to turn the mind to, is allied to Inattention (v. Atten-tive), when the act of the mind is signified in general terms; and to Oversight when any particular instance of *inadvertency* occurs. *Inadvertency* never designates a habit, but inattention does; the former term, therefore, is unqualified by the reproachful sense which attaches to the latter ; any one may be guilty of *inadvertencies*, since the mind that is occupied with many subjects equally serious may be turned so steadily towards some that others may escape notice; but *inattention*, which de-signates a direct want of *attention*, is always a fault, and belongs only to the young, or such as are thoughtless by nature : since inadvertency is an occasional act, it must not be too often repeated, or it becomes inattention. An oversight is properly a species of inadvertency which arises from looking over, or passing by, a thing. Inadvertency seems to refer rather to the cause of the mistake, namely, the par-ticular abstraction of the mind from the object; the term *oversight* seems to refer to the mistake itself, namely the missing something which ought to have been taken; it is an inadveriency in a person to omit speaking to one of the company ; it is an oversight in a tradesman who omits to include certain articles in his reckoning ; we pardon an inadvertency in another, since the consequences are never serious; we must be guarded against oversights in business, as their consequences may be serious.

Ignorance or *inadvertency* will admit of some extenuation .- SOUTH.

The expense of attending (the Scottish Parliament), the inattention of the age to any legal or regular system of povermment, but above all, the exobiliant authority of the hooles, made this privilege of so little value as to be almost negleted—ROBERTSON.

The ancient critics discover beauties which escape the observation of the vulgar and very often find reasons for palliating such little slips and *oversights* in the writings of emmeut authors.—ADDISON.

Inanimate, v. Lifeless.

Inanity, v. Vacancy.

Inattention, v. Inadvertency.

Inattentive, v. Negligent.

Inborn, v. Inherent.

Inbred, v. Inherent.

Incapable, Insufficient, Incompetent, Inadequate.

Incapable, that is, not having capacity (r. Ability); Insufficient, or not sufficient, or not having what is sufficient; Incompetent or not competent (r. Competent): are employed either for persons or things; the first in a general, the last two in a specific sense; Inadequate, or not adequate or equalled, is applied most generally to things.

When a man is said to be incapable, it characterizes his whole mind; if he be said to have *insufficiency* and *incompetency*, it respects the particular objects to which he has applied his powers : he may be insufficient or incompe-tent for certain things; but he may have a capacity for other things : the term incapacity, therefore, implies a direct charge upon the understanding, which is not implied by insufficiency and incompetency. An incapacity consists altogether of a physical defect ; an insufficiency and incompetency are incidental defects : the former depending upon the age, the condition, the acquisitions, moral qualities and the like, of the individual ; the latter on the extent of his knowledge, and the nature of his studies : where there is direct *incapacity* a person has no chance of making himself fit for any office or employment ; youth is naturally accompanied with *insufficiency* to fill stations which belong to mature age, and to perform offices which require the exercise of judgement : a young person is, therefore, still more *incompetent* to form a fixed opinion on any one subject, because he can have made himself master of none.

Incompatie is applied sometimes to the moral character, to signify the absence of that which is bad; insufficient and incompetent always convey the idea of a deficiency in that which is at least desirable; it is an honour to a person to be incompate of falsehood, or incompate of doing an ungenerous action; but to be insufficient and incompetent are, at all events, qualities not to be boasted of, although they may not be expressly disgraceful. These terms are likewise applicable to things, in which they preserve a similar distinction; infidelity is incom-

INCESSANTLY.

able of affording a man any comfort; when the means are *imsufficient* for obtaining the ends it is madness to expect success; it is a sad condition of humanity when a man's resources are *incompetent* to supply him with the first necessaries of life.

Inadequate is relative in its signification, like unsufficient and incompetent; but the relation is different. A thing is insufficient which does not suffice either for the wishes, the purposes, or necessities of any one, in particular or in general cases; thus, a quantity of materials may be insufficient for a particular building: incompetency is an insufficiency for general purposes, in things of the first necessity; thus, an income may be incompetent to support a family: inadequacy is still more particular, for it denotes any deficiency which is measured by comparison with the object to which it refers; thus, the strength of an animal may be inadequate to the labour which is required, or a reward may be inadequate to the service.

Were a human soul *incapable* of farther enlargements, I could imagine it might fall away insensibly.—ADDI-SON.

When God withdraws his hand, and lets nature sink into its original weakness and *insufficiency*, all a man's delights tail him.—SOUTH.

Incessantly, Unceasingly, Uninterruptedly, Without Intermission.

Incessantly and Unceasingly are but variations from the same word, *cease*.

Uninterruptedly, v. To disturb.

Intermission, v. To subside.

Continuity, but not duration, is denoted by these terms: incessantly is the most general and indefinite of all; it signifies without ceasing, but may be applied to things which admit of certain intervals ; unceasingly is definite, and signifies never ceasing; it cannot therefore be applied to what has any cessation. In familiar discourse, incessantly is an extravagant mode of speech, by which one means to denote the absence of those ordinary intervals which are to be expected ; as when one says a person is incessantly talking; by which is understood that he does not allow himself the ordinary intervals of rest from talking: unceasingly, on the other hand, is more literally employed for a positive want of cessation; a noise is said to be unceasing which literally never ceases; or complaints are unceasing which are made without any pauses or intervals. Incessantly and unceasingly are said of things which act of themselves ; uninterruptedly is said of that which depends upon other things : it rains incessantly marks a continued operation of nature. independent of everything ; but to be uninterruptedly happy marks one's freedom from every foreign influence which is unfriendly to one's happines.

Incessarily and the other two words are employed either for persons or things; without intermission is however mostly employed for persons: things act and re act incessarily

INCLINATION.

upon one another; a man of a persevering temper goes on labouring without intermission until he has effected his purpose.

Surfeat, misdiet, and unthrifty waste, Vaine feastes, and ydle superfluitie, All those this sence's fort assayle *incessantly*.

Impell'd, with steps *unceasing*, to pursue Some fleeting good that mocks me with the view. GOLDSMITH,

She draws a close, incumbent cloud of death, Uninterrupted by the living winds.-THOMSON.

For any one to be always in a laborious, hazardous posture of defence, without intermission, must needs be intolerable.—SOUTH.

Incident, v. Circumstance.

Incident, v. Event.

Incidental, v. Accidental.

To Incite, v. To encourage.

To Incite, v. To excite.

Inclination, v. Attachment.

Inclination, v. Bent.

Inclination, v. Disposition.

Inclination, Tendency, Propensity, Proneness.

All these terms are employed to designate the state of the will towards an object: Inclination (v. Attachment) denotes its first movement towards an object; Tendency (from to tend) is a continued indination: Propensity, from the Latin propensus and propende to hang forward, denotes a still stronger leaning of the will; and Prone, from the Latin pronus downward, characterizes an habitual and fixed state of the will towards an object. The inclination expresses the leaning but not the direction of that leaning; it may be to the right or to the left, upwards or downwards; consequently we may have an inclination to that which is good or bad, high which it conveys, it is appropriately applied to those things which degenerate or lead to what is bad; excessive structness in the treatnent of children has a tonderey to damp the spirit: propensity and proneness both designate a downward direction, and consequently refer only to that which is bad and low: a person has a propensity to drinking, and a promeness to lying.

Inclination is always at the command of the understanding; it is our duty therefore to suppress the first risings of any *inclination* to extravagance, intemperance, or any irregularity; as *tendency* refers to the thing rather than the person, it is our business to avoid that which has a *tendency* to evil; the *propensity* will soon get the mastery of the best principles and the firmest resolution; it is our duty therefore to subdue every *propensity*; *proneness* to evil is inherent in our nature which we derive from our first parents; it is the grace of God alone which can lift us up above this groveling part efforts.

Partiality is properly the understanding's judging according to the *inclination* of the will.—SOUTH,

The *inclinations* of men should frequently be thwarted, -BURKE.

Such is the *propensity* of our nature to vice that stronger restraints than those of mere reason are necessary to be imposed on man.-BLAIR.

Every commission of sin imprints upon the soul a further disposition and *proneness* to sin.—SOUTH.

Every immoral act, in the direct *tendency* of it, is certainly a step downwards.—SOUTH.

To Incline, v. To lean.

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To Inclose, Include.

From the Latin *includo* and its participle *inclusus*, are derived **Inclose** and **Include**; the former to express the proper and the latter the improper signification: a yard is *inclosed* by a wall; particular goods are *included* in a reckoning; the kernel of a nut is *inclused* in a shell; morality as well as faith is *included* in Christian perfection.

With whom she marched straight against her foes, And them unawares beside the Severne did *inclase*. SPENSER.

The idea of being once present is *included* in the idea of its being past.-GROVE.

To Include, v. To comprise.

To Include, v. To inclose.

Incoherent, v. Inconsistent.

Incompetent, v. Incapable.

Incongruous, v. Inconsistent.

Inconsiderable, v. Unimportant.

Inconsistent, Incongruous, Incoherent.

Inconsistent, from sisto to place, marks the unfitness of being placed together.

Incongruous, from congruo to suit, marks the unsuitableness of one thing to another.

Incoherent. from *hereo* to stick, marks the incapacity of two things to coalesce or be united to each other.

Inconsistency attaches either to the actions or sentiments of men; incongruity attaches to the modes and qualities of things; incoherency to words or thoughts: things are made inconsistent by an act of the will; a man acts or thinks inconsistently, according to his own pleasure: incongruity depends upon the nature of the thing; there is something very incongruous in blending the solemn and decent service of the church with the extravagant rant of Methodism: incoherence marks the want of coherence in that which ought to follow in a train; extemporary effusions from the pulpit are often distinguished most by their incoherence.

Every individual is so unequal to himself that man seems to be the most wavering and *inconsistent* being in the universe.-HUGHES.

The solemn introduction of the Phœnix in the last scene of Samson Agonistes is *incongruous* to the personage to whom it is ascribed.—JOHNSON.

Be but a person in credit with the multitude, he shall be able to make rambling *incoherent* stuff pass for high rhetoric.—SOUTH.

INCONVENIENCE.

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Inconstant, v. Changeable. Incontrovertible, v. Indubitable.

To Inconvenience, Annoy, Molest. To Inconvenience is to make not convenient (v. Convenient).

To Annoy, from the Latin noceo to hurt, is to do some hurt to. To Molest, from the Latin moles a mass or weight, signifies to press with a weight.

We inconvenience in small matters, or by omitting such things as might be convenient; we annoy or molest by doing that which is positively painful; we are inconvenienced by a person's absence; we are annoyed by his presence if he renders himself offensive; we are annoyed by that which is either temporary; we are annoyed by that which is either temporary or durable; we are molested by that which is weighty and oppressive : we are inconvenienced simply in regard to our circumstances; we are annoyed mostly in regard to our corporeal feelings; we are molested mostly in regard to our minds; the removal of a seat or a book may inconvenience one who is engaged in business; the buzzing of a fly, or the stinging of a gnat, may annoy; the impertiment freedom, or the rude insults of ill-disposed persons, may molest.

I have often been tempted to inquire what happiness is to be gained, or what *inconvenience* to be avoided, by this stated recession from the town in the summer season. _JORNSON.

Against the capitol I met a lion, Who glar'd upon me, and went surly by, Without annoying me.—SHAKSPEARE.

See all with skill acquire their daily food, Produce their tender progeny and feed, With care parental, whilst that care they need, In these lov'd offices completely blest, No hopes beyond them, nor vain fears molect. JENYNS,

Incorporeal, Unbodied, Immaterial, Spiritual.

Incorporeal, from corpus a body, marks the quality of not belonging to the body, or having any properties in common with it; Unbodied denotes the state of being without the body, or not inclosed in a body; a thing may therefore be *incorporeal* without being unbodied; but not vice versi: the soul of man is *incorporeal*, but not unbodied, during his natural life.

Theorporeal is always used in regard to living things, particularly by way of comparison, with corporeal or human beings: hence we speak of *incorporeal* agency, or *incorporeal* agents, in reference to such beings as are supp sed to act in this world without the help of the body; but **Immaterial** is applied to inanimate objects; men are corporeal as men, spirits are *incorporeal*; the body is the material part of man, the soul his *immaterial* part: what yer external object acts upon the senses is material; but the action of the mind on itself and its results are all *immaterial*: the earth; sun, moon, &c., are termed material: but the impressions which they make on the mtnd, that is, our ideas of them, are *im*poaterial.

INCREASE.

The incorporeal and immaterial have always a relative sense; the **Spiritual** is that which is positive: God is a spiritual, not properly an incorporeal nor immaterial being; the angels are likewise designated, in general, as the spiritual inhabitants of Heaven; although, when spoken of in regard to men, they may be denominated incorporeal.

Of sense, whereby they hear, see, smell, touch, taste, Tasting, concoct, digest, assimilate, And corporeal to incorporeal turn.-MILTON.

Th' unbodied spirit flies And lodges where it lights, in man or beast.

O thou great arbiter of life and death, Nature's immortal, *immaterial* sun ! Thy call I follow to the land unknown.—YOUNG.

In Course, v. Naturally.

To Increase, v. To enlarge.

To Increase, Grow.

Increase, from the Latin *in* and *cresco*, signifies to grow upon or grow to a thing, to become one with it.

Grow, in Saxon growan, very probably comes from, or is connected with, the Latin *crevi*, perfect of *cresco*.

The idea of becoming larger is common to both these terms : but the former expresses the idea of unqualified manner : and the latter annexes to this general idea also that of the mode or process by which this is effected. To *increase* is either a gradual or an instantaneous act; to grow is a gradual process : a stream increases by the addition of other waters; it may come suddenly or in course of time, by means of gentle showers or the rushing in of other streams ; but if we say that the river or other streams; but if we say that the river or stream grows, it is supposed to grow by some regular and continual process of receiving fresh water, as from the running in of different rivulets or smaller streams. To *increase* is either a natural or an artificial process; to grow is always natural; money *increases* but does not grow, because it *increases* by artificial means: corn usay either *increases* or grow is means; corn may either *increase* or *grow*: in the former case we speak of it in the sense of becoming larger or increasing in bulk ; in the latter case we consider the mode of its increasing, namely, by the natural process of vegeta-tion. On this ground we say that a child grows when we wish to denote the natural process by which his body arrives at its proper size; but we may speak of his *increasing* in stature, in size, and the like. For this reason likewise increase is used in a transitive as well as intransitive sense : but grow always in an intransitive sense: we can increase a thing, though not properly grow a thing, because we can make it larger by whatever means we please; but when it grows it makes itself

In their improper acceptation these words preserve the same distinction: "trade increases" bespeaks the simple fact of its becoming larger; but "trade grows" implies that gradual increase which flows from the natural concurrence of circumstances. The affections which are awakened in infancy grow with one's growth; here is a natural and

moral process combined. The fear of death sometimes increases as one grows old; the courage of a truly brave man increases with the sight of danger: here is a moral process which is both gradual and immediate, but in both cases produced by some foreign cause.

I have enlarged on these two words the more because they appear to have been involved in some considerable perplexity by the French Some considerable perpexity by the Fyther writers, Girard and Roubaud, who have entered very diffusely into the distinction between the words croitre and augmenter, corresponding to increase and grow, but I trust that from the above explanation, the distinction is clearly to be observed.

Then, as her strength with years increas'd, began To pierce aloft in air the scaring swan.-DRYDEN,

Some trees their birth to bounteous nature owe, Some trees their out to be planting grow. For some without the pains of planting grow. DRYDEN.

Increase, Addition, Accession, Augmentation.

Increase is here as in the former article the generic term (v. To increase): there will always be increase where there is Augmentation, Addition, and Accession, though

Addition is to increase as the means to the end: the addition is the artificial mode of making two things into one ; the increase is the result : when the value of one figure is added to another, the sum is *increased*; hence a man's treasures experience an increase by the addition of other parts to the main stock. Addition is an intentional mode of increasing; accession is an accidental mode ; one thing is added to another, and thereby increased ; but an accession takes place of itself; it is the coming or joining of one thing to another so as to increase the whole. A merchant increases his property by adding his gains in trade every year to the mass; but he receives an accession of property either by inheritance or any other contingency. In the same manner a monarch *increases* his dominions by adding one territory to another, or by various acces-

sions of territory which fall to his lot. When we speak of an increase, we think of the whole and its relative magnitude at different times; when we speak of an *addition*, we think only of the part and the agency by which this part is joined; when we speak of an accession, we think only of the circumstance by which one thing becomes thus joined to another. Increase of happiness does not depend upon *increase* of wealth; the miser makes daily *additions* to the latter without making any to the former : sudden accessions of wealth are seldom attended with any good consequences, as they turn the thoughts too violently out of their sober channel and bend them too strongly on present possessions and good fortune.

Augmentation is another term for increase, which differs less in sense than in application : the latter is generally applied to all objects that admit such a change: but the former is applied only to objects of higher import or cases of a less familiar nature. We may say that a person experiences an *increase* or an *augmentation* in his family; or that he has had

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an increase or an augmentation of his salary, or that there is an increase or augmentation of the number: in all which cases the former term is most adapted to the colloquial, and the latter to the grave style.

At will I crop the year's increase, My latter life is rest and peace,—DRYDEN.

The ill state of health into which Tullia is fallen is a very severe *addition* to the many and great disquietudes that afflict my mind.—MELMOTH'S LETTERS OF CICERO.

There is nothing in my opinion more pleasing ir reli-gion than to consider that the soul is to shine for ever with new accessions of glory.-ADDISON.

Ambitious Turnus in the press appears, And aggravating crimes, *augments* their fears DRYDEN.

Incredulity, v. Unbelief.

Incursion, v. Invasion.

Indebted, Obliged.

Indebted is more binding and positive than Obliged : we are indebted to whoever confers an essential service : we are obliged to him who does us any service. A man is in-debted to another for the preservation of his life; he is obliged to him for an ordinary act of civility; a debt whether of legal or moral right must in justice be paid; an obligation which is only moral ought in reason to be returned. Whether we be indebted to another expressly for a certain sum of money, or whether we be indebted to him for our natural existence, or for the main comfort of our lives, we are bound to make him a suitable compensation as far as lies in our power ; but when we are simply obliged, we owe another particular good will. According to an old proverb in this case, one good turn deserves another. We may be indebted to things; we are obliged to persons only : we are indebted to Christianity, not only for a superior faith, but also for a superior system of morality; we ought to be obliged to our friends who admonish us of our faults with a friendly temper. A nation may be *indebted* to an individual, but men are *obliged* to each other only as individuals: the English nation is indebted to Alfred for the groundwork of its free constitution ; the little courtesies which pass between friends in their social intercourse with each other lay them under *obligations* which it is equally agreeable to receive and to pay.

A grateful mind ` By owing owes not, but still pays at once Indebted and discharg'd,-MILTON.

We are each of us so civil and obliging that neither thinks he is obliged, -- POPE.

Indecent, Immodest, Indelicate.

Indecent is the contrary of decent (v. Becoming), Immodest the contrary of modest (v. Modest), Indelicate the contrary of delicate (v. Fine).

Indecency and immodesty violate the fundamental principles of morality: the former however in external matters, as dress, words, and looks; the latter in conduct and disposition. A person may be *indecent* for want of either knowing or thinking better; but a fe-male cannot be *immodest* without radical cortuption of principle. Indecency may be apartial, -immodesty is a positive and entire breach of the moral law. Indecency belongs to both sexes; immodesty is peculiarly applicable to the misconduct of females.

Indecency is less than immodesty, but more than indelicacy: they both respect the outward behaviour ; but the former springs from illicit or uncurbed desire ; indelicacy from the want of education. It is a great indecency for a man to marry again very quickly after the death of his wife; but a still greater indecency for a woman to put such an affront on her deceased husband: it is a great indelicopy in any one to break in upon the retirement of such as are in sorrow and mourning. It is indecent for females to expose their persons as many do whom we cannot call *immodest* women; it is indelicate for females to engage in masculine exercises.

The Dubistan contains more ingenuity and wit, more indecency and blasphemy, than I ever saw collected in one single volume.—SIR WM. JONES.

Immodest words admit of no defence, For want of decency is want of sense,-ROSCOMMON.

Your papers would be chargeable with something worse than *indelicacy* did you treat the detestable am of un-cleanness in the same manner as you rally self-love.— SPECTATOR.

Indelicate, v. Indecent.

To Indicate. v. To show.

Indication, v. Mark.

Indifference, Insensibility, Apathy.

Indifference signifies no difference ; that is, having no difference of feeling for one thing more than another.

Insensibility, from sense and able, signifies incapable of feeling.

Apathy, from the Greek privative a and $\pi a \theta os$ feeling, implies without feeling.

Indifference is a partial state of the mind ; apathy and insensibility are general states of the mind; he who has *indifference* is not to be awakened to feeling by some objects, though he may by others; but he who has not sensi-bility is incapable of feeling; and he who has some bility is incapable of feeling; and he who has apathy is without any feeling. Indifference is mostly a temporary state; insensibility is either a temporary or a permanent state; apathy is always a permanent state : indifference is either acquired or accidental; insensibility is either produced or natural; apathy is natural. A person may be in a state of *indifference* about a thing the value of which he is not aware of, or acquire an *indifference* for that which he knows to be of comparatively little value; he may be in a state of *insensibility* from some lethargic torpor which has seized his mind; or he may have an habitual insensibility arising either from the contractedness of his powers, or the physical bluntness of his understanding, and deadness of his passions; his apathy is born with him, and forms a prominent feature in the constitution of his mind.

Indifference is often the consequence of insensibility ; for he who is not sensible or alive to any feeling must naturally be without choice or preference: but indifference is not always insensibility, since we may be indifferent

to one thing, because we have an equal liking to another. In like manner *insensibility* may spring from *apathy*, for he who has no feeling, is naturally not to be awakened to feeling, that is, he is unfeeling or *insensible* by constitution; but since his insensibility may spring from other causes besides those that are natural, he may be insensible without having apathy. Moreover it is observable that between insensibility and apathy there is this farther distinction, that the former refers only to our capacity for being moved by the outward objects that surround us ; whereas a pathy denotes an entire internal deadness of all the feelings : but we may be insensible to the present external objects from the total absorption of all the powers and feelings in one distant object.

I look upon Iseus not only as the most eloquent but the most happy of men ; as I shall esteem you the most insensible if you appear to slight his acqualntance,— MELMOTH'S LETTERS OF PLINY.

The Stoics affected an entire apathy .- ENCYCLOP.

Indifferent, Unconcerned, Regardless.

Indifferent (v. Indifference) marks the want of inclination : Unconcerned, that is, having no concern (e. Care); and Regardless, that is, without regard (e. Care); mark the want of serious consideration. Indifferent respects only the will, unconcerned either the will or the understanding, regardless the under-standing only; we are *indifferent* about matters of minor consideration : we are unconcerned or regardless about serious matters that have remote consequences; an author will seldom be indifferent about the success of his work; he ought not to be unconcerned about the influence which his writings may have on the public, or regardless of the estimation in which his own character as a man may be held. To be indifferent is sometimes an act of wisdom or virtue; to be unconcerned or regardless is mostly an act of folly or a breach of duty. When the object is purely of a personal nature, it is but treating it as it deserves if we are indifferent about it; hence a wise man is indifferent about the applause of the multitude: as religion should be the object of our concern, if we are unconcerned about any thing connected with it, the fault is in ourselves ; a good parent ; will never be unconcerned about the religious education of his children : whatever tends to increase our knowledge or to add to the com-fort of others ought to excite our regard; if therefore we are regardless of these things, we betray a culpable want of feeling ; a good child will never be regardless of the admonition of a parent.

As an author I am perfectly *indifferent* to the judge-ment of all except the few who are really judicious,-COWPER.

Not the most cruel of our conquering foes, So unconcern'dly can relate our woes, -DENHAM. Regardless of my words, he no reply Returns.-DRYDEN.

INDOLENT.

Indigence, v. Poverty. Indigenous, v. Natal. Indignation, v. Anger.

Indignity, Insult.

Indignity, from the Latin dignus worthy, signifies unworthy treatment.

Insult, v. Afront.

Indignity respects the feeling and condition of the person offended: insult respects the temper of the offending party. We measure the indignity in our own mind; it depends upon the consciousness we have of our own worth: we measure the insult by the disposition which is discovered in another to degrade us. Persons in high stations are peculiarly exposed to indignities; persons in every station may be exposed to insults. The royal family of France suffered every indignity which vulgar rage could devise; whenever people harbour raimosities towards each other, they are apt to discover them by offering insults when they have the opportunity. Indignities may, however, be offered to persons of all ranks; but in this case it always consists of more violence than a simple insult; it would be an indignity to a person of any rank to be compelled to do any office which belongs only to a beast of burden.

It would be an *inlegatily* to a female of any station to be compelled to expose her person; on the other hand, an *insult* does not extend beyond an abusive expression, a triumphant contemptuous look, or any breach of courtesy.

The two caziques made Montezumas' officers, prisoners, and treated them with great *indignity*.-ROBERTSON.

Narvaez having learned that Cortez was now advanced with a small body of men, considered this as an *insult* which merited immediate chastisement.—ROBERTSON.

Indiscriminate, v. Promiscuous. Indisposition, v. Sickness.

Thansposition, t. Sterress.

Indisputable, v. Indubitable.

Indistinct, Confused.

Indistinct is negative; it marks simply the want of distinctness: Confused is positive; it marks a positive degree of indistinctness. A thing may be indistinct without being confused; but it cannot be confused without being indistinct; two things may be indistinct, or not easily distinguished from each other; but many things, or parts of the same things, are confused : two letters in a word may be indistinct; but the whole of a writing or many words are confused : sounds are indistinct which reach our ears only in part; but they are confused if they come in great numbers and out of all order. We see objects indistinctly; we cannot see all the features by which they would be distinguished from all objects : we see them confusedly when every part is so blended with the other that no one feature can be distinguished; by means of great distance objects become indistinct; from a defect in sight objects become more confused.

When a volume of travels is opened, nothing is found but such general accounts as leave no *distinct* idea behind them,-JOHNSON.

He that enters a town at night and surveys it in the morning, then hastens to another place, may please himself for a time with a hasty change of scene and a confused remembrance of palaces and churches.—JOHN-SON.

Individual, v. Particular.

Indolent, v. Idle.

Indolent, Supine, Listless, Careless.

Indolent, v. Idle, lazy.

Supine, in Latin supirates, from super above, signifies lying on one's back, or with one's face upwards, which, as it is the action of a lazy or idle person, has been made to represent the qualities themselves.

Listless, without *list*, in German *lust* desire, signifies without desire.

Careless signifies without care or concern.

These terms represent a diseased or un-natural state of the mind, when its desires, which are the springs of action, are in a relaxed and torpid state, so as to prevent the necessary degree of exertion. *Indolence* has a more comprehensive meaning than supineness, and this signifies more than listlessness or carelessness : indolence is a general indisposition of a person to exert either his mind or his body; supineness is a similar indisposition that shows itself on particular occasions: there is a corporeal as well as a mental cause for indolence ; but supineness lies principally in the mind: corputent and large-made people are apt to be *indulent*; but timid and gentle dis-positions are apt to be *supine*. An *indolent* person sets all labour, both corporeal and mental, at a distance from him; it is irksome to him; a supine person objects to undertake anything which threatens to give him trouble : the indolent person is so for a permanency ; he always seeks to be waited upon rather than wait on himself ; and as far as is possible he is glad for another to think for him, rather than to burden himself with thought: the *supine* person is so only in matters that require more being than an ordinary portion of his exertion; he will defer such business, and sacrifice his interest to his ease. The *indolent* and *supine* are not, however, like the *listless*, expressly without desire; an *indolent* or *supine* man has desire enough to enjoy what is within his reach, although not always sufficient desire to surmount the aversion to labour in trying to obtain it ; the listless man, on the contrary, is altogether without the desire, and is in fact in a state of moral torpor, which is, however, but a temporary or partial state arising from particular circumstances; after the mind has been wrought up to the highest pitch, it will sometimes sink into a state of relaxation in which it ceases to have apparently any active principle within itself. Indolence is a habit of both body and mind; supineness is sometimes only a mode of inaction flowing out of a particular frame of mind ; listlessness is only a certain frame of mind : an active person may sometimes be supine in setting about a business which runs counter to his feelings; a list-less person, on the other hand, if he be habitually so, will never be active in anything, because he will have no impulse to action.

INDUBITABLE.

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Carclessness expresses less than any of the above; for though a man who is indolent, supine, and listless is naturally carcless, yet carclessness is properly applicable to such as have no such positive disease of mind or body. The carcless person is neither averse to labour or thought, nor devoid of desire, but wants in reality that care or thought which is requisite for his state or condition. Carclessness is rather an error of the understanding, or of the conduct, than the will; since the carcless would care, be concerned for, or interested about things, if he could be brought to reflect on their importance, or if he did not for a time forget himself.

Hence reasoners more refin'd but not more wise, Their whole existence fabulous suspect, And truth and faisehood in a lump reject; Too *indolent* to learn what may be known, Or else too proud that ignorance to own.—JENYNS,

With what unequal tempers are we fram'd! One day the soul, *supine* with ease and fulness, Revels secure.—ROWE.

Sullen, methinks, and slow the morning breaks, As if the sun were *listless* to appear.-DRYDEN.

Pert love with her by joint commission rules, Who by false arts and popular deceits The careless, fond, unthinking mortal cheats.

Indubitable, Unquestionable, Indisputable, Undeniable, Incontrovertible, Irrefragable.

Indubitable signifies admitting of no doubt (v. Doubt); Unquestionable, admitting of no question (v. Doubt); Indisputable, admitting of no dispute (v. To controvert); Undeniable, not to be denied (v. To deny, disoun); Incontrovertible, not to be controverted (v. To controvert); Irrefragable, from /rango to break, signifies not to be tooken, destroyed, or done away. These terms are all opposed to uncertainty; but they do not imply absolute certainty, for they all express the strong persuasion of a person's mind rather than the absolute nature of the thing; when a fact is supported by such evidence as admits of no kind of doubt, it is termed undubitable; when the truth of an assertion rests on the authority of a man whose character for integrity stands unimpeached, it is termed unquestionable authority; when a thing is believed to exist on the evidence of every man's senses, it is termed undeniable; when a sentiment has always been held as either true or false without dispute, it is termed indisputable; when arguments have never been controverted, they are termed incontrovertible; and when they have never been satisfactorily answered, they are termed incontrovertible.

A full or a thin house will *indubitably* express the sense of a majority.-HAWKESWORTH.

From the unquestionable documents and dictates of the law of nature, I shall evince the obligation lying upon every man to show gratitude.—SOUTH.

Truth, knowing the *indisputable* claim she has to all that is called reason, thinks it below her to ask that upon courtesy in which she can plead a property.--SOUTH.

So undeniable is the truth of this (viz., the hardness of our duty), that the scene of virtue is laid in our natural averseness to things excellent,—SOUTH,

INFAMOUS.

Our distinction must rest upon a steady adherence to the *incontrovertible* rules of virtue.-BLAIR.

There is none who walks so surely, and upon such *irre-fragable* grounds of prudence, as he who is religious.--SOUTH.

To Indue, v. To invest.

To Induce, v. To actuate.

To Induce, v. To encourage, animate.

To Indulge, v. To foster.

To Indulge, v. To gratify.

Indulgent, Fond.

Indulgent, v. To gratify.

Fond, v. Amorous.

Indulgence lies more in forbearing from the exercise of authority; fondness in the outward behaviour and endearments: they may both arise from an excess of kindness or love; but the former is of a less objectionable character than the latter. Indulgence may be sometimes wrong; but fondness is seldom a prudent parent; but a fond parent is seldom a prudent parent; but a fond parent does not rise above a fool: all who have the care of young people should occasionally relax from the strictness of the disciplinarian, and show an indulgence where a suitable opportunity offers; a fond mother takes away from the value of indulgences by an invariable compliance with the humours of her children : however, when applied generally or abstractedly, they are both taken in a good sense.

God then thro' all creation gives, we find, Sufficient marks of an *indulgent* mind.—JENYNS.

While, for a while, his *fond* paternal care Feasts us with ev'ry joy our state can bear.—JENYNS.

Industrious, v. Active.

Ineffable, v. Unspeakable.

Ineffectual, v. Vain.

Inequality, v. Disparity.

Inert. v. Inactive.

Inexorable, v. Implacable.

Inexpressible, v. Unspeakable.

Infamous, Scandalous.

Infamous, like infamy (v. Infama), is applied to both persons and things; Scandalous, only to things; a character is infamous, or a transaction is infamous; but a transaction only is scandalows. Infamous and scandalows are both said of that which is calculated to excite great displeasure in the minds of all who hear it, and to degrade the offenders in the general estimation; but the infamous seems to be that which produces greater publicity, and more general reprohension, than the scandalows, consequently is that which is more serious in its nature, and a greater violation of good morals. Many of the leaders in the French revolution rendered themselves infamous by their violence, their rapine, and their murders; the trick which was played upon the subscribers to the South Sea Company was a scandalows fraud.

There is no crime more infamous than the violation of uth -JOHNSON. truth_

It is a very great, though sad and *scandalous* truth, that rich men are esteemed and honoured, while the ways by which they grow rich are abhorred,—SOUTH.

Infamy, Ignominy, Opprobrium.

Infamy is the opposite to good fame; it consists in an evil report.

Ignominy, from the privative in and nomen a name, signifies an ill-name, a stained name.

Opprobrium, a Latin word, compounded of op or ob and probrum, signifies the highest

degree of reproach or stain. The idea of discredit or disgrace in the highest possible degree is common to all these terms; but *infemy* is that which at-taches more to the thing than to the person; *informiny* is thrown upon the person; and opmobrium is thrown upon the agent rather than the action.

Infamy causes either the person or thing to be ill spoken of by all; abhorrence of both is expressed by every mouth, and the ill report spreads from mouth to mouth : ignominy causes the name and the person to be held in contempt; it becomes debased in the eyes of others: opprobrium causes the person to be spoken of in severe terms of reproach, and to sposen of in severe terms of reprotent, and to be shunned as something polluted. The in-famy of a braitorous proceeding is increased by the addition of ingratitude; the ignoming of a public punishment is increased by the wickedness of the offender; opprobrium some-times fall, upon the ignored when circumtimes falls upon the innocent, when circum-stances seem to convict them of guilt.

Infamy is bestowed by the public voice; it does not belong to one nation or one age, but to every age: the *infamy* of a base transac-tion, as the massacre of the Danes in England, or of the Huguenots in France, will be handed down to the latest posterity. Ignominy is brought on a person by the act of the magistrate: the public sentence of the law, and the infliction of that sentence, exposes the name to public scorn: the *ignominy*, however, seldom extends beyond the individuals who are immediately concerned in it : every honest man, however humble his station and narrow his sphere, would fain preserve his name from being branded with the *ignominy* of his having suffered himself, or any of his family, death by the gallows. *Opprobrium* is the judgement passed by the public; it is more silent and even more confined than the infamy and the ignominy; individuals are exposed to it according to the nature of the imputations under which they lie : every good man would be anxious to escape the opprobrium of having forfeited his integrity.

The share of *infumy* that is likely to fall to the lot of each individual in public acts is small indeed.-BURKE.

For strength from truth divided, and from Just, Illaudable nought merits but dispraise And ignominy.-MILTON.

Nor he their outward only with the skins Of beasts, but inward nakedness much more *Opprobrious*, with his robe of righteousness Arraying, coverd from his father's sight,—MILTON.

Infantine, v. Childish.

Infatuation, v. Intoxication. Infection, v. Contagion. Inference, v. Conclusion. Inferior, v. Second. Inferior, v. Subject. Infidelity, v. Unbelief. Infinite, v. Boundless. Infirm, v. Weak. Infirmity, v. Debility.

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Influence, v. Credit.

Influence, Authority, Ascendancy, Sway.

Influence, v. Credit.

Authority, in Latin auctoritas, from auctor the author or prime mover of a thing, signifies that power which is vested in the prime mover of any business.

Ascendancy, from ascend, signifies having the upper hand.

Sway, like our word swing and the German word schweben, comes from the Hebrew za to move.

These terms imply power, under different circumstances: influence is altogether uncon-nected with any right to direct; authority includes the idea of right necessarily; super-cirts of work tobut or property. ority of rank, talent, or property, personal attachment, and a variety of circumstances give influence; it commonly acts by persuagive *influence*; it commonly acts by persua-sion, and employs engaging manners, so as to determine in favour of what is proposed : superior wisdom, age, office, and relation give *authority*: it determines of itself, it requires no collateral aid : *ascendancy* and *sway* are modes of *influence*, differing only in degree; they both imply an excessive and improper degree of *influence* over the mind, independent of reason: the former is, however, more or reason: the former is, nowever, more confirmed in its nature the latter may be only temporary, but may be more violent. A person employs many arts, and for a length of time, to gain the accendency; but he exerts a seary by a violent stretch of power. It is of great importance for those who have influence, to conduct themselves consistently with their rank and station : men are apt to regard the warnings and admonitions of a true friend as an odious assumption of authority, while they voluntarily give themselves up to the ascendancy which a valet or a mistress has gained over them, who exert the most unwarrantable sway to serve their own interested and vicious purposes.

Influence and ascendancy are said likewise of things as well as persons: true religion will have an influence not only on the outward conduct of a man, but on the inward affections of his heart; and that man is truly happy in whose mind it has the ascendancy over every other principle.

The influence of France as a republic is equal to a war. -BURKE.

Without the force of *authority* the power of soldiers grows pernicious to their master,-TEMPLE,

France, since her revolution, is under the *sway* of a sect, whose leaders, at one stroke, have demolished the whole body of jurisprudence.—BURKE.

If you allow any passion, even though it be esteemed innocent, to acquire an absolute ascendant, your inward peace will be impaired,-BLAIR.

To Inform, Make Known, Acquaint, Apprize.

The idea of bringing to the knowledge of one or more persons is common to all these Inform, from the Latin informo to terms. fa-h'on the mind, comprehends this general idea only, without the addition of any collateral idea; it is therefore the generic term, and the rest specific: to *inform* is to com-municate what has lately happened, or the contrary ; but to Make Known is to bring to light what has long been known and purposely concealed; to inform is to communicate directly or indirectly to one or many; to make known is mostly to communicate in-directly to many; one informs the public of one's intentions, by means of an advertise. ment in one's own name; one makes known a fact through a circuitous channel, and without any name. To inform may be either a personal address or otherwise; to Acquaint and Apprize are immediate and personal communications. One *informs* the governcommunications. One informs the govern-ment, or any public body, or one informs one's friends; one acquaints or apprizes only one's friends, or particular individuals; one is in-formed of that which either concerns the informant or the person informed; one ac-parints a paran with or averias his of cuch quaints a person with or apprizes him of such things as peculiarly concern himself, but the latter in more specific circumstances than the former : one informs a correspondent by letter of the day on which he may expect to receive his order, or of one's own wishes with regard to an order; one acquaints a father with all the circumstances that respect his son's conduct: one apprizes a friend of a bequest that has been made to him; one *informs* the magistrate of any irregularity that passes; one *acquaints* the master of a family with the misconduct of his servants: one apprizes a person of the time when he will be obliged to appear.

Religion *informs* us that misery and sin were produced together,-JOHNSON.

But fools, to talking ever prone, Are sure to make their follies known.-GAY.

If any man lives under a minister that doth not act according to the rules of the gospel, it is his own fault in that he doth not acquaint the bishop with it.— property

You know, without my telling you, with what zeal I have recommended you to Casar, although you may not be apprized that I have frequently written to him upon that subject. - MELMOTH'S LETTERS OF CICERO.

To Inform, Instruct, Teach.

The communication of knowledge in general is the common idea by which these words are connected with each other. Inform is here, as in the preceding article (v. To inform, make known), the general term; the other two are specific terms. To *inform* is the act of persons in all conditions; to **Instruct** and **Teach** are the acts of superiors, either on one ground

or another : one informs by virtue of an accidental superiority or priority of knowledge; one *instructs* by virtue of superior knowledge or superior station; one teaches by virtue of superior knowledge rather than of station : diplomatic agents inform their governments of the political transactions in which they have been concerned : government instructs its different functionaries and officers in regard to their mode of proceeding: professors and preceptors *teach* those who attend public schools to learn.

To inform is applicable to matters of general interest : we may *inform* ourselves or others on anything which is a subject of inquiry or curiosity; and the information serves either to amuse or to improve the mind : to instruct is applicable to matters of serious concern, or to that which is practically useful; it serves to set us right in the path of life; a parent instructs the child in the course of conduct he should pursue; a good child profits by the instruction of a good parent to make him wiser and better for the time to come: to teach respects matters of art and science; the learner depends upon the teacher for the formation of his mind, and the establishment of his principles. Every one ought to be properly has principles a livery and objects of property informated before he pretends to give an opinion; the oung and inexperienced must be in-structed before they can act; the ignorant must be tanght, in order to guard them against error. Truth and sincerity are all that is necessary for an *informant*; general experi-ence and a perfect knowledge of the subject in question are requisite for the instructor ; fundamental knowledge is requisite for a teacher. Those who give information upon the authority of others are liable to mislead; those who instruct others in doing that which is bad, scandalously abuse the authority that is reposed in them; those who pretend to teach what they themselves do not understand,

mostly betray their ignorance sconer or later. To *inform* and to *teach* are employed for things as well as persons; to *instruct* only for persons : books and reading inform the mind ; history or experience teaches mankind.

While we only desire to have our ignorance *informed*, we are most delighted with the plainest diction,-JOHN-SON.

N. Not Thraeian Orpheus should transcend my lays, Nor Linus, crown'd with never-fading bays; Though each his heav'nly parent should inspire, The Muse *instruct* the voice, and Pheebus tane the lyre, DRYDEN.

He that *teaches* us anything which we knew not be-fore is undoubtedly to be reverenced as a master.—JOHN-SON.

Informant, Informer.

These two epithets, from the verb to inform, have acquired by their application an impor-tant distinction. The Informant being he who informs for the benefit of others, and the Informer to the molestation of others. What the informant communicates is for the benefit of the individual, and what the informer communicates is for the benefit of the whole. The informant is thanked for his civility in making the communication; the informer undergoes a great deal of odium, but is thanked by not one, not even by those who employ him. We may all be *informants* in our turn, if we know of anything of which another may be informed; but none are *informers* who do not inform against the transgressors of any law.

Every member of society feels and acknowledges the necessity of detecting crimes, yet scarce any degree of virtue or reputation is able to secure an *informer* from public hatred. -JOINSON.

Aye (says our Artist's *informant*), but at the same time he declared you (Hogarth) were as good a portrait painter as Vandyke,-PILKINGTON.

Information, Intelligence, Notice, Advice.

Information (v. To inform) signifies the thing of which one is informed; **Intelligence**, from the Latin *intelligo* to understand signifies that by which one is made to understand : Notice from the Latin notitia, is that which brings a circumstance to our knowledge: Advice (v. Advice) signifies that which is made known. These terms come very near to each other in signification, but differ in application : information is the most general and indefinite of all ; the three others are but modes of information. Whatever is communicated to us is information, be it public or private, open or concealed; notice, intelligence, and advice are mostly public, but particularly the former. Information and particularly the former. Information and notice may be communicated by word of mouth or by writing, intelligence is mostly communicated by writing or printing; advices are mostly sent by letter: information is mostly an informal mode of communication ; notice, intelligence, and advice are mostly formal communications. A servant gives his master information, or one friend sends another information from the country ; magistrates or officers give notice of such things as it concerns the public to know and to observe; spies give intelligence of all that passes under their notice ; or intelligence is given in the public prints of all that passes worthy of notice; a military commander sends advice to his government of the operations which are going forward under his direction; or one merchant gives advice to another of the state of the market.

Information, as calculated to influence men's actions, ought to be correct: those who are too cager to know what is passing are often misled by false information. Notice, as it serves either to warn or direct, ought to be timely; no law of general interest is carried into effect without timely notice being given. Intelligence, as the first intimation of an interesting event, ought to be early; advices, as entering into details, ought to be clear and particular; official advices often arrive to contradict non-official intelligence.

In tradict non-official intelligence. Information and intelligence, when applied as characteristics of men, have a farther distinction: the man of information is so denominated only on account of his knowledge; but a man of intelligence is so denominated on account of his understanding as well as experience and information. It is not possible to be intelligent without information; but we may be well informed without being remarkable for intelligence: a man of information may be an agreeable companion, and fitted to maintain conversation; but an intelligent man

will be an instructive companion, and most fitted for conducting business.

There, centering in a focus round and neat, Let all your rays of *information* meet, -COWPER.

My lion, whose jaws are at all hours open to *intelligence*, informs me that there are a few enormous weapons still in being —STEELE.

At his years Death gives short notice.-THOMSON.

As he was dictating to his hearers with great authority, there came in a gentleman from Garaway's, who told us that there were several letters from Finace just come in, with *advice* that the king was in good health. -ADDISON.

Informer, v. Informant.

Infraction, v. Infringement.

To Infringe, v. To encroach.

To Infringe, Violate, Transgress.

Infringe, from *frango* to break, signifies to break into.

Violate, from the Latin vis force, signifies to use force towards.

Transgress, from *trans* and *gredior*, signifies to go beyond, or farther than we ought. Civil and moral laws are *infringed* by those

Civil and moral laws are infranged by those who act in opposition to them: treaties and engagements are violated by those who do not hold them sacred; the bounds which are prescribed by the moral law are transpressed by those who are guilty of any excess. It is the business of government to see that the rights and privileges of individuals or particular bodies be not infringed; policy but too frequently runs counter to equilt; where the particular interests of princes are more regarded than the dictates of conscience; treaties and compacts are first violated and then justified; the passions, when not kept under proper control, will ever hurry men on to transpress the limits of right reason.

I hold friendship to be a very holy league, and no less than a piacle to infringe it.-HOWEL.

No *violated* leagues with sharp remorse Shall sting the conscious victor.—SOMERVILLE.

Why hast thou, Satan, broke the bounds prescrib'd To thy transgressions ?-MILTON.

Infringement, Infraction.

Infringement and Infraction, which are both derived from the Latin verb *infringo* or *frango* (c. To *infringe*), are employed according to the different senses of the verb *infringe*: the former being applied to the rights of individuals, either in their domestic or public capacity; and the latter rather to national transactions. Politeness, which teaches us what is due to every man in the smallest concerns, considers any unasked-for interference in the private affairs of another as an *infringement*. Equity, which enjoins on nations as well as individuals an attentive consideration to the interests of the whole, forbids the *infraction* of a treaty in any case.

We see with Orestes (or rather with Sophocles), that "it is fit that such gross *infringements* of the moral law (as parricide) should be punished with death."— MACKENZIE.

No people can without the *infraction* of the universal league of social beings, incite those practices in another dominion which they would themselves punish in their own.-JOHNSON.

To Infuse, v. To implant.

Ingenious, v. Ingenuous.

Ingenuity, Wit.

Ingenuity, v. Ingenuous.

Wit, from the German wissen to know, signifies knowledge or understanding.

Both these terms imply acuteness of understanding, and differ mostly in the mode of displaying themselves. Ingenuity comprehends invention; wit comprehends knowledge. One is ingenious in matters either of art or science; one is witty only in matters of sentiment: things may, therefore, be ingenious, but not witty; witty, but not ingenious; or both witty and ingenious. A mechanical invention, or an ordinary contrivance, is ingenious, but not witty: we say, an ingenious, not a witty solution of a a difficulty: a flash of wit, not a flash of ingenuity; a witty humour, a witty conversation; not an ingenious humour or conversation; on the other hand, a conceit is ingenious, as it is the fruit of one's own mind; it is witty, as it contains point, and strikes on the understanding of others.

Men were formerly won over to opinions by the candour, sense, and *ingenuity* of those who had the right on their side,—ADDISON.

When I broke loose from that great body of writers who have employed their *wit* and parts in propagating vice and irreligion, I did not question but I should be treated as an odd kind of fellow,—ADDISON,

Ingenuous, v. Frank.

Ingenuous, Ingenious.

It would not have been necessary to point out the distinction between these two words if they had not been confounded in writing, as well as in speaking. Ingenuous, in Latin ingeneus, and Ingenious, in Latin ingeniosus, are, either immediately or remotely, both derived from ingigno to be inborn; but the former respects the freedom of the station and consequent nobleness of the character which is inborn: the latter respects the genius or mental powers which are inborn. Truth is coupled with freedom or nobility of birth; the ingenuous, therefore, bespeaks the inborn freedom, by asserting the noblest impulse, of human nature, namely, that of speaking the truth; genius is altogether a natural endowment, that is born with us, independent of external circumstances; the ingenious man, therefore, displays his powers as occasion may offer. We love the ingenious character, on account of the qualities of his heart; we admire the ingenious man on account of the endowments of his mind. One is ingenuous as a man; or ingenious as an author: a man confesses an action ingenwously; he defends ti ioneningly.

Compare the *ingenuous* pliableness to virtuous counsels which is in youth, to the confirmed obstinacy in an old sinner.—SOUTH.

Ingenious to their ruin, every age Improves the arts and instruments of rage,-WALLER.

To Ingraft, v. To implant.

To Ingratiate, v. To insinuate.

INHERENT.

To Ingulf, v. To absorb.

To Inhabit, v. To abide.

Inherent, Inbred, Inborn, Innate.

The Inherent, from hareo to stick, denotes a permanent quality or property as opposed to that which is adventitious and transitory. Inbred denotes that which is derived prin-cipally from habit or by a gradual process, as opposed to what is acquired by actual efforts. Inborn denotes that which is purely natural, in opposition to the artificial. Interent is the In opposition to the architecture of the information of the architecture of the information of the informati receives life; solidity is an *inherent*, but not an *inhered* or *inhorn*, property of matter: a love of truth is an *innate* property of the human mind; it is consequently *inherent*, inasmuch as nothing can totally destroy it. That which is inbred is bred or nurtured in us from our birth ; that which is inborn is simply born in us: a property may be *inhorn*, but not *inhord*; it cannot, however, be *inhorn*, but not *inhorn*. Habits which are ingrafted into the natural disposition are properly *inhord*: natural disposition are properly *inbred*: whence the vulgar proverb that "what is *bred* in the bone will never be out of the flesh," to denote the influence which parents have on the characters of their children, both physically and morally. Propensities, on the other hand, which are totally independent of education or external circumstances, are properly inborn, as an inborn love of freedom ; hence, likewise, the properties of animals are inbred in them, inasmuch as they are derived through the medium of the breed of which the parent partakes.

Inborn and Innate, from the Latin natus born, are precisely the same in meaning, yet they differ somewhat in application. Poetry and the grave style have adopted inborn; philosophy has adopted *innate*; genius is *inborn* in some men; nobleness is *inborn* in others: there is an *inborn* talent in some men to command, and an *inhorn* fitness in others to obey. Mr. Locke and his followers are pleased to say there is no such thing as *innate* ideas : and if they only mean that there are no sensible impressions on the soul, until it is acted upon by external objects, they may be right: but if they mean to say that there are no inborn characters or powers in the soul which predispose it for the reception of certain impressions, they contradict the experience of the learned and the unlearned in all ages, who believe, and that from close observation on themselves and others, that man has, from his birth, not only the general character which belongs to him in common with his species, but also those peculiar characteristics which distinguish individuals from their which distinguish individuals from their earliest infancy: all these characters or cha-racteristics are, therefore, not supposed to be produced, but elicited, by circumstances; and ideas, which are but the sensible forms that the soul assumes in its connection with the body, are, on that account, in vulgar language termed innate.

P .*

INJURY.

When my new mind had no infusion known, Thon gav'st so deep a tincture of thine own, That ever since I vainly try. To wash away th' inherent dye.—COWLEY.

But he, my inbred enemy, Forth isau'd, brandishing his fatal dari, Made to destroy; I fled, and cry'd out death ! MILTON,

Despair, and secret shame, and conscious thought Of *inborn* worth, his lab'ring soul oppress'd. DRYDEN.

Grant these inventions of the crafty pricet, Yet such inventions never could subsist Unless some glimmerings of a future state Were with the mind coeval and *innate*,-JENYNS.

Inhuman, v. Cruel.

Inimical, v. Adverse.

Iniquitous, v. Wicked.

Injunction, v. Command.

To Injure, v. To impair.

Injury, v. Disadvantage.

Injury, Damage, Hurt, Harm, Mischief.

Injury, v. Disadvantage.

Damage, from the Latin damnum, signifies literally a loss.

Hurt, v. Disadvantage.

Harm, v. Evil.

Mischief, v. Evil.

The idea of making a thing otherwise than it ought to be is common to these terms. Injury is the most general term, simply implying what happens contrary to right; the rest are but modes of *injury*; *damage* is that *injury* which takes away from the value of a thing: hurt is the injury which destroys the soundness or wholeness of a thing: *harm* is *injury* which is attended with trouble and inconvenience: mischief is injury which interrupts the order and consistency of things. Injury is applicable to all bodies, physical and moral : damage is applicable only to physical bodies. Trade may suffer an *injury*; a building may suffer an *injury*; but a building, a vessel, or merchandize, suffer a *damage*. When applied to physical bodies, injury compre-hends everything which makes an object otherwise than it ought to be; that is to say, all collateral circumstances which are connected with the end and purpose of things; but damage implies that actual inpury which affects the structure and materials of the object: the situation of some buildings is an injury to them; the falling of a chimney, or the breaking of a roof, is a damage: an injury, is not easily removed; a damage is easily repaired.

Injury and have are both applied to persons; but injury may either affect their bodies, their chroumstances, or their minds; have in its proper sense affects only their bodies. We may receive an injury or a have by a fall; but the former term is employed when the health or spirits of a person suffer, the latter when any fracture or wound is produced. A person sometimes sustains an injury (from a fall, either by losing the use of a limb or by the deprivation of his senses) which descends

with him to the grave; a sprain, a cut, or a bruise, are little *hurts* which are easily cured. The term *hurt* is sometimes figuratively employed as it respects the circumstances of a man, where the idea of inflicting a wound or a pain is implied; as in *hurting* a man's good name, *hurting* his reputation, *hurting* his morals, and other such cases, in which the specific term *hurt* may be substituted for the general term *injurg*.

The terms *injury*, harm, and mischief are all employed for the circumstances of either things or men; but *injury* comprehends cause and effect; harm and mischief respect the evil as it is. If we say that an *injury* is done, we always think of either the agent by which it is done or the object to which it is done, or both; but when we speak of a harm or a mischief, we only think of the nature and measure of the one or the other. It is an *injury* to society to let public offenders go free; young people do not always consider the harm which there may be in some of their most imprudent actions; the mischief of disseminating free principles among the young and the ignorant, has been found to exceed all the good which might result from the superior cultivation of knowledge.

The distant Trojans never injured me .- POPE.

No plough shall hurt the glebe, no pruning hook the vine. DRVDEN.

With harmless play amidst the bowls he pass'd .-- DRYDEN.

But furious Dido, with dark thoughts involv'd, Shook at the mighty *mischief* she resolv'd, —DRVDEN.

Injury, v. Injustice.

Injustice, Injury, Wrong.

Injustice (v. Justice), Injury (v. Disadvantage), and Wrong, signifying the thing that is wrong, are all opposed to the right: but the injustice lies in the principle, the injury in the action that injures. There may, therefore, be anjustice where there is no specific injury ; and, on the other hand, there may be injury where there is no injustice. When we think worse of a person than we ought to think, we do him an act of injustice; but we do not, in the strict sense of the word, do him an injury; on the other hand, if we say anything to the discredit of another, it will be an injury to his reputation if it be believed; but it may not be an injustice if it be strictly conformable to truth, and that which one is compelled to say.

The violation of justice, or a breach of the rule of right, constitutes the *injustice*; but the quantum of ill which falls on the person constitutes the *injury*. Sometimes a person is disposeessed of his property by fraud or violence, this is an act of *injustice*; but it is not an *injury* if, in consequence of this act, he ebtains friends who make it good to him beyond what he has lost: on the other hand, a person suffers very much through the inadvertence of another, which to him is a serious *injury*, although the offender has not been guilty of *injustice*.

A wrong partakes both of injustice and

injury; it is in fact an injury done by one person to another, in express violation of justice. The man who seduces a woman from the path of virtue does her the greatest of all wrongs. One repents of injustice, repairs injuries, and redresses wrongs.

A lie is properly a species of *injustice*, and a violation of the right of that person to whom the filse speech is directed.—SOUTH.

Law-suits I'd shun with as much studious care As I would dens where hungry lions are; And rather put up *injuries* than be A plague to him who'd be a plague to me.

The humble man, when he receives a wrong. Refers revenge to whom it doth belong.-WALLER.

Innate, v. Inherent.

Inner, v. Inward.

Innocent, v. Guillless.

Inoffensive, v. Unoffending.

Inordinate, v. Irregular.

To Inquire, v. To ask.

Inquiry, v. Examination.

Inquisitive, v. Curious.

Inroad, v. Invasion.

Insanity, v. Derangement.

Inscrutable, v. Unsearchable.

Insensibility, v. Indifference.

Insensible, v. Hard

Inside, Interior.

The term Inside may be applied to bodies of any magnitude, small or large; Interior is peculiarly appropriate to bodies of great magnitude. We may speak of the *inside* of a nut-shell, but not of its *interior*; on the other hand, we speak of the *interior* of St. Paul's, or the *interior* of a palace. This difference of application is not altogether arbitrary; for *inside* literally signifies the side that is inward; but *interior* signifies the space which is more inward that the rest, which is inclosed in an inclosure; consequently cannot be applied to anything but a large space that is inclosed.

As for the *inside* of their nest, none but themselves were concerned in it, according to the inviolable laws established among those animals (the ants).—ADDISON.

The gates are drawn back, and the *interior* of the fane is discovered.-CUMBERLAND.

Insidious, Treacherous.

Insidious, in Latin insidiosus, from insidice stratagem or ambush, from insideo to lie in wait or ambush.

Treacherous is changed from *traitorous*, and derived from *trado* to betray, signifying in general the disposition to betray.

The insidious man is not so bad as the treacherous man; for the former only lies in wait to ensare us when we are off our guard; but the latter throws us off our guard by lalling us into a state of security, in order the more effectually to get us into his power; an

enemy is, therefore, denominated insidious, but a friend is treacherous. The insidious man has recourse to various little artifices by which he wishes to effect his purpose, and gain an advantage over his opponent; the treacherous man objects to a fair and open contest; but the treacherous man assails in the dark him whom he should support. The dark him whom he should support. The attacks upon its sublime truths, because they have not always courage to proclaim their own shame; the treachery of some men depends for its success on the credulity of others; as in the case of the Trojans who listened to the tale of Sinon, the Grecian spy.

Deceit, that friendship's mask insidious wears. JENYNS.

> The world must think him in the wrong, Would say he made *treach* rous use Of wit, to flatter and seduce.—SWIFT.

Insight, Inspection.

The Insight as to anything is what we receive: the Inspection is what we give: one gets a view into a thing by an *insight*; one takes a view over a thing by an *insight*; one takes a view over a thing by an *insight* ledge: *inspection* enables us to instruct others. An inquisitive traveller tries to get an *insight* into the manners, customs, laws, and government of the countries which he visits; by *inspection* a master discovers the errors which are committed by his scholars, and sets them right.

Angels both good and bad have a full *insight* into the activity and force of natural causes.—SOUTH.

Something no doubt is designed; but what that is, I will not presume to determine from an *inspection* of men's hearts.-SOUTH.

Insignificant, v. Unimportant.

To Insinuate, v. To hint.

To Insinuate, Ingratiate.

Insinuate (v. To hint), and Ingratiate, from gratus grateful or acceptable, are employed to express an endeavour to gain favour; but they differ in the circumstances of the action. A person who insinucts adopts every art to steal into the good-will of another; but he who ingratiates adopts unartificial means to conciliate good will. A person of insinucting manners wins upon another imperceptibly, even so as to convert dislike into attachment; a person with ingratiating manners procures good-will by a permanent intercourse. Insinucte and ingratic differ in the motive, as well as the mode, of the action: the motive is unlawful, and the latter allowable. In proportion as the object to be attained by another's favour is base, so is it necessary to have recourse to insinuation ; whilst the object to be obtained is that which may be avowed, ingratiating will serve the purpose. Low persons insinuate themselves into the favour of their superiors in order to obtain an in426

Insinuate may be used in the improper sense for unconscious agents ; ingratiate is always the act of a conscious agent. Water will insinuate itself into every body that is in the smallest degree porous; there are few persons of so much apathy that it may not be possible, one way or another, to ingratiate one's self into

The same character of despotism insinuated itself into every court of Europe,-BURKE.

My resolution was now to *ingratiate* myself with men whose reputation was established. - JOHNSON.

Insinuation, Reflection.

These both imply personal remarks, or such remarks as are directed towards an individual ; but the former is less direct and more covert than the latter. An **Insinuation** always deals in half words; a **Reflection** is commouly open. They are both levelled at the individual with no good intent: but the insinuation is general, and may be employed to convey any unfavourable sentiment; the reflection is particular, and commonly passes between inti-mates and persons in close connexion.

The insinuation respects the honour, the moral character, or the intellectual endowments of the person : the reflection respects other. Envious people throw out insinuations to the disparagement of those whose merits they dare not openly question ; when friends quarrel, they deal largely in reflections on the

The prejudiced admirers of the ancients are very angry at the least *insinuation* that they had any idea of our barbarous tragi-connedy,—TWINING.

The ill-natured man gives utterance to reflections which a good-natured man stifles.—ADDISON.

Insipid, Dull, Flat.

Insipid, in Latin insipidus from in and sapio, to taste, signifies without savour.

Dull, v. Dull.

Flat, v. Flat.

A want of spirit in the moral sense is designated by these epithets, which borrow their figurative meaning from different properties in nature : the taste is referred to in the word In factor, the properties of colours are con-insight, the properties of colours are con-sidered under the word dall; the property of surface is referred to by the word flat. As the want of flavour in any meat constitutes it insipid, and renders it worthless, so does the want of mind or character in a man render him equally insipid, and devoid of the distingui-hing characteristic of his nature : as the heauty and perfection of colours consist in their brightness, the absence of this essential property, which constitutes dulness, renders them uninteresting objects to the eye; so the want of spirit in a moral composition, which constitutes its dulness deprives it at the same time of that ingredient which should awaken attention : as in the natural world objects are either elevated or flat, so in the moral world the spirits are either raised or depressed, and

such moral representations as are calculated to raise the spirits are termed spirited, whilst those which fail in this object are termed flat. An insipid writer is without sentiment of any kind or degree : a dull writer fails in vivacity and vigour of sentiment; a *flat* performance is wanting in the property of provoking mirth, which should be its peculiar ingredient.

To a covetous man all other things but wealth are insipid.—SOUTH. utpid,-SOUTH. But yet beware of councils when too full, Number makes long disputes and graveness *dull*. DENHAM.

The senses are disgusted with their old entertainments, and existence turns *flat* and *insipid*,--GROVE,

To Insist, Persist.

Both these terms being derived from the Latin side to stand, express the idea of resting or keeping to a thing; but Insist signifies to rest on a point, and **Persist**, from *per* through or by and sisto (v. To continue), signifies to keep on with a thing, to carry it through. We insist on a matter by maintaining it; we persist in a thing by continuing to do it ; we insist by by the force of authority or argument; we persist by the mere act of the will. A person *insists* on that which he conceives to be his right : or he insists on that which he conceives to be right: but he *persists* in that which he has no will to give up. To *insist* is therefore an act of discretion; to *persist* is mostly an act of folly or caprice : the former is always taken in a good or indifferent sense; the latter mostly in a bad sense. A parent ought to *insist* on all matters that are of essential importance to his children; a spoiled child persists in its follies from perversity of humour.

This natural tendency of despotic power to ignorance and barbarity, though not *insisted* upon by others, is, I think, no laconsiderable argument against that form of government.—ADDISON.

To Insnare, Entrap, Entangle, Enveigle.

The idea of getting any object artfully into one's power is common to all these terms : To Insnare is to take in or by means of a snare; to Entrap is to take in a trap or by means of a trap; to Entangle is to take in a tangle, or by means of *tangled* thread; to **Enveigle** is to take by means of making blind, from the French aveugle blind.

Insnare and entangle are used either in the natural or moral sense ; entrap mostly in the natural, enveigle only in the moral sense. In the natural sense birds are insnared by means of bird-lime, nooses, or whatever else may de-prive them of their liberty : men and beasts are entrapped in whatever serves as a trap or an inclosure ; they may be entrapped by being lured into a house or any place of confinement; all creatures are *entangled* by nets, or that which confines the limbs and prevents them from moving forward.

In the moral sense, men are said to be insnared by their own passions and the allurements of pleasure into a course of vice which deprives them of the use of their faculties, and makes them virtually captives; they are *entangled* by their errors and imprudencies in difficulties which interfere with their moral freedom, and prevent them from acting. They

INSOLVENCY.

are enveigled by the artifices of others, when the consequences of their own actions are shut out from their view, and they are made to walk like blind men. Insidious freethinkers make no scruple of *insnaring* the immature understanding by the proposal of such doubts and difficulties as shall shake their faith. When a man is entangled in the toils of a wicked woman, the more he plunges to get his liberty, the faster she binds him in her toils. The practice of enveigting young persons of either sex into houses of ill-fame is not so frequent at present as it was in former times.

This lion (the literary lion) has a particular way of imitating the sound of the creature he would *insnare*. --ADDISON.

Though the new-dawning year in its advance With hope's gay promise may *entrap* the mind, Let memory give one retrospective glance. CUMBERLAND.

Some men weave their sophistry till their own reason is entangled.-JOHNSON.

Why the *enveigting* of a woman before she is come to years of discretion should not be as criminal as the seducing her before she is ten years old, I am at a loss to comprenend.—ADDISON.

Insolent, v. Impertinent.

Insolvency, Failure, Bankruptcy.

Insolvency, from *insolvo* not to pay, signifies the state of not paying, or not being able to pay.

Failure, v. Failure.

Bankruptcy, from the two words banca rupta, signifies a broken bank.

All these terms are in particular use in the mercantile world, but are not excluded also from general application. Insolvency is a state; failure, an act flowing out of that state; and bankruptey an effect of that act. Insolvency is a condition of not being able to pay one's debts ; failure is a cessation of business, from the want of means to carry it on; and bank-ruptcy is a legal surrender of all one's remaining goods into the hands of one's creditors, in consequence of a real or supposed insolvency. These terms are seldom confined to one person, or description of persons. As an incapacity to pay debts is very frequent among others besides men of business, insolvency is said of aby such persons; a gentleman may die in a state of *insolvency* who does not leave effects sufficient to cover all demands. Although *failure* is here specifically taken for a *failure* in business, yet there may be a *failure* in one particular undertaking without any direct in-solvency: a failure may likewise only imply a t-mporary failure in payment, or it may imply an entire failure of the concern. As a bank rupley is a legal transaction, which entirely dissolves the firm under which any business is conducted, it necessarily implies a failure in the full extent of the term ; yet it does not necessarily imply an *insolvency* ; for some men may in consequence of a temporary failure be led to commit an act of bankruptcy who are afterwards enabled to give a full dividend to

By an act of *insolvency* all persons who are in too low a way of dealing to be bankrupts, or not in a mercantile state of life, are discharged from all suits and imprison-

ments, by delivering up all their estate and effects,-BLACKSTONE.

The greater the whole quantity of trade, the greater of course must be the positive number of *failures*, while the aggregate success is still in the same proportion.— BURKE.

That *bankruptcy*, the very apprehension of which is one of the causes assigned for the fall of the monarchy, was the capital on which the French republick opened her traffic with the world.—BURKE.

Inspection, v. Insight.

Inspection, Superintendency, Oversight.

The office of looking into the conduct of others is expressed by both these terms; but the former comprehends little more than the preservation of good order; the latter includes the arrangement of the whole.

the former comprehends in the more than the preservation of good order; the latter includes the arrangement of the whole. Inspection of the conduct of his schoolfellows, but the master has the **Superintendence** of the school. The officers of an array inspect the men, to see that they observe all the rules that have been laid down to them; a general or superior officer has the *superintendence* of any military operation. Fidelity is peculiarly wanted in an inspector, judgment and experience in a superintendent. Inspection is said of things as well as persons; Oversight only of persons; one has the inspection of books in order to ascertain their accuracy; one has the oversight of persons to prevent irregularity: there is an inspector of the customs, and an overseer of the poor.

This author proposes that there should be examiners appointed to *inspect* the genius of every particular boy.— BUDGELL.

When female minds are embittered by age or solitude, their malignity is generally exerted in a spiteful *superintendence* of trifles,—JOHNSON.

To Inspire, v. To animate.

Instance, v. Example.

Instant, Moment.

Instant, from *insto* to stand over, signifies the point of time that stands over us, or as it were over our heads.

Moment, from the Latin momentum, is any small particle, particularly a small particle of time.

Instant is always taken for the time present: moment is taken generally for either past, present, or future. A dutiful child comes the instant he is called; a prudent person embraces the farourable moment. When they are both taken for the present time, instant exproses a much shorter space than moment; when we desire a person to do a thing this instant, it requires haste; if we desire him to do it this moment, it only admits of no delay. Instantaneous relief is necessary on some occasions to preserve life; a moment's thought will furnish a ready wit with a suitable reple.

Some circumstances of misery are so powerfully ridiculous that neither kindness nor duty can withstant, then; they force the friend, the dependant, or the child, to give way to *instantaneous* motions of merriment,— JOINSON.

I can easily overlook any present momentary sorrow when I reflect that it is in my power to be happy c. thousand years hence,-BERKELEY. Instantaneously, v. Directly.

Instantly, v. Directly.

To Instigate, v. To encourage.

To Instil, v. To implant.

To Institute, Establish, Found, Erect.

Institute, in Latin *institutus*, participle of *instituo*, from *in* and *statuo* to place or appoint, signifies to dispose or fix a specific end.

Establish, v. To fix.

Found, v. To found.

Erect, v. To build.

To institute is to form according to a certain plan; to establish is to fix in a certain position what has been formed ; to found is to lay the what has been formed; to *found* is to lay the foundation of anything; to *erect* is to make *erect*. Laws, communities, and particular orders are *instituted*; schools, colleges, and various societies are *established*; in the for-mer case something new is supposed to be framed ; in the latter case it is supposed only to have a certain situation assigned to it. The Order of the Jesuits was instituted by Ignatius the croat is schools were established by Ighand de Loyols, schools were established by Alfred the Great, in various parts of his dominions. The act of instituting comprehends design and method; that of establishing includes the idea of authority. The Inquisition was instituted in the time of Ferdinand; the Church of England is established by authority. To institute is always the immediate act of some agent; to establish is sometimes the effect of circum-Men of public spirit institute that stances. which is for the public good; a communica-tion or trade between certain places becomes established in course of time. An institution is properly of a public nature, but establishments are as often private : there are charitable and literary institutions, but domestic establish-ments. To found is a species of institution which borrows its figurative meaning from the nature of buildings, and is applicable to that which is formed after the manner of a building a which eached is founded when its building; a public school is *founded* when its pecuniary resources are formed into a fund or foundation. To erect is a species of foundary, for it expresses in fact a leading particular in the act of founding: nothing can be founded without being erected; although some things may be erected without being expressly founded. in the natural sense ; a house is both founded and erected; a monument is erected but not founded; so in the figurative sense a college is jounded and consequently erected : but a tribunal is erected, but not founded.

The leap years were fixed to their due times according to Julius Cæsar's *institution*.—PRIDEAUX.

The French have outdone us in these particulars by the establishment of a society for the invention of proper inscriptions (for their medals).—ADDISON.

After the flood which depopulated Attica, it is generally supposed no king reigned over it till the time of Cecrops, the founder of Athens.—CUMBERLAND.

Princes as well as private persons have *erected* colleges, and assigned liberal endowments to student and professors.-BERKELEY.

To Instruct, v. To inform.

Instruction, v. Advice.

INSURRECTION.

Instrument, Tool.

Instrument, in Latin *instrumentum*, from *instruo*, signifies the thing by which an effect is produced.

Tool comes probably from toil, signifying the thing with which one toils. These terms are both employed to express the means of producing an end; they differ principally in this, that the former is used mostly in a good sense, the latter only in a bad sense, for persons. Individuals in high stations are often the instruments in bringing about great changes in nations; sples and informers are the worthless tools of government.

Devotion has often been found a powerful instrument in humanizing the manners of men.-BLAIR.

Poor York ! the harmless tool of others' hate. He sues for pardon, and repents too late,-SWIFT.

Insufficient, v. Incapable.

Insult, v. Affront.

Insult, v. Indignity.

Insuperable, v. Invincible.

Insurmountable, v. Invincible.

Insurrection, Sedition, Rebellion, Revolt.

Insurrection, from *surgo* to rise up, signifies rising up against any power that is.

Sedition, in Latin seditio, compounded of se and itio, signifies a going apart, that is, the people going apart from the government.

Rebellion, in Latin *rebellio*, from *rebello*, signifies turning upon or against in a hostile manner.

Revolt, in French *revolter*, is most probably compounded of *re* and *volter*, from *volvo* to roll, signifying to roll or turn back from, to turn against.

The term insurrection is general; it is used in a good or bad sense, according to the nature of the power against which one rises up; sedition and rebellion are more specific : they are always taken in the bad sense of unallowed opposition to lawful authority. There may be an insurrection against usurped power, which is always justifiable; but sedition and rebellion are levelled against power universally acknowledged to be legitimate. Insurrection is always open ; it is a rising up of many in a mass; but it does not imply any concerted or any specifi-cally active measure; a united spirit of opposi-tion as the moving cause is all that is comprehended in the meaning of the term : sedition is either secret or open, according to circumstances; in popular governments it will be open and determined; in monarchical governments it is secretly organized : *rebellion* is the consummation of *sedition*; the scheme of opposition which has been digested in secresy breaks out into open hostilities, and becomes rebellion. The insurrection which was headed by Wat Tyler, in the time of Richard II., was an unhappy instance of widely extended delusion among the common people; the insurrection in Madrid, in the year 1808, against the infamous usurpation of

Bonaparte, has led to the most important results that ever sprung from any commotion. Rome was the grand theatre of seditions, which were set on foot by the Tribunes: England has been disgraced by one *rebellion*, which ended in the death of its king.

Sedition is common to all forms of government, but flourishes most in republics, since there it can scarcely be regarded as a political or moral offence: *rebellion* exists properly in none but monarchical states; in which the allegiance that men owe to their sovereign requires to be broken with the utmost violence in order to be shaken off. *Insurrections* may be made by nations against a foreign dominion, or by subjects against their government; *sedition* and *rebellion* are carried on by subjects only against their government; *recolt* is carried on only by nations against a foreign dominion; upon the death of Alexander the Great mast of his conquered countries *revolted* from his successors.

Elizabeth enjoyed a wonderful calm (excepting some short gusts of *insurrection* at the beginning) for near upon forty-five years together,-HOWELL.

When the Roman people began to bring in plebeians to the office of chiefest power and dignity, then began those seditions which so long distempered, and at length ruined, the state.-TEMPLE.

If that *rebellion* Came like itself, in hase and abject ronts, You, reverend futher, and these noble lords, Had not been here to dress the ugit forms Of base and bloody *insurrection*.—SHAKSPEARE.

Our self-love is ever ready to *revolt* from our better judgment, and join the enemy within.—STEELE.

Integrity, v. Honesty.

Intellect. Genius. Talent.

Intellect, in Latin *intellectus* from *intelligo* to understand, signifies the gift of understanding, as opposed to mere instinct or impulse.

Genius, in Latin genius, from gigno to be born, signifies that which is peculiarly born with us.

Talent, v. Faculty.

Intellect is here the generic term, as it includes in its own meaning that of the two others: there cannot be genius or talent without intellect ; but there may be intellect without genius or talent; a man of intellect distinguishes himself from the common herd of mankind by the acuteness of his observation, the ac-curacy of his judgment, the originality of his conceptions, and other peculiar attributes of conceptions, and other pectra is a particular bent of the *intellect*, which distinguishes a man from every other individual; *talent* is a particular modus or modification of the *intellect*, which is of practical utility to the possessor. lect sometimes runs through a family, and becomes as it were an hereditary portion : genius is not of so communicable a nature ; it is that tone of the thinking faculty which is altogether individual in its character; it is epposed to everything artificial, acquired, circumstantial, or incidental; it is a pure spark of the Divine flame, which raises the possessor above all his fellow mortals; it is not expanded like *intellect*, to many objects; for in its very nature it is contracted within a

very short space; and, like the rays of the sun, when concentrated within a focus, it gains in strength what it loses in expansion.

We consider intellect as it generally respects speculation and abstraction; but genius as it respects the operations of the imagination; talent as it respects the exercise or acquirements of the mind. A man of intellect may be a good writer; but it requires a genius for poetry to be a poet, a genius for painting to be a painter, a good genius for sculpture to be a statuary, and the like: it requires a talent to learn languages; it requires a talent for the stage to be a good actor; some have a talent for imitation, others a talent for humour. Intellect, in its strict sense, is seen only in a mature state; genius or talent may be discovered in its carliest dawn: we speak in general of the intellect of a man only; but we may speak of the genius or talent of a youth; intellect qualifies a person for conversation, and affords him great onjoyment: genius qualifies a person for the most exalted efforts of the human mind; talent qualifies a person for the active duties and employments of life.

There was a select set, supposed to be distinguished by superiority of *intellects*, who always passed the evening together.—JOHNSON.

Thomson thinks in a peculiar train, and always thinks as a man of genius .-- JOHNSON.

It is commonly thought that the sagacity of these fathers (the Jesuits) in discovering the *talent* of a young student has not a little contributed to the figure which their order has made in the world.—BUDGELL.

Intellect, v. Understanding.

Intellectual, v. Mental.

Intelligence, v. Information.

Intelligence, v. Understanding.

Intemperate, v. Excessive.

Intemperate, v. Irregular:

To Intend. v. To design.

Intent, Intense.

Intent and Intense are both derived from the verb to *intend*, signifying to stretch towards a point, or to a great degree: the former is said only of the person or mind; the latter qualifies things in general: a person is *intent* when his mind is on the stretch towards an object; his application is *intense* when his mind is for a continuance closely fixed on certain objects; cold is *intense* when it seems to be wound up to its highest pitch.

There is an evil spirit continually active and *intent* to seduce.-SOUTH.

Mutual favours naturally beget an *intense* affection in generous minds.—SPECTATOR.

Intense, v. Intent.

To Intercede, Interpose, Mediate, Interfere, Intermeddle.

Intercede signifies literally going between; Interpose, placing one's self between: Mediate, coming in the middle; Interfree, setting one's self between; and Intermeddle, meddling or mixing among.

One intercedes between parties that are unequal; one interposes between parties that are equal: one intercedes in favour of that party which is threatened with punishment; one interposes between parties that threaten each other with evil; we intercede with the parent in favour of the child who has offended, in order to obtain pardon for him; one interposes between two friends who are disputing, to prevent them from going to extremities. One intercedes by means of persuasion ; it is an act of courtesy or kindness in the interceded party to comply: one *interposes* by an exercise of authority; it is a matter of propriety or necessity in the parties to conform. The favourite of a monarch intercedes in behalf of some criminal, that his punishment may be mitigated; the magistrates interpose with their authority, to prevent the broils of the disorderly from coming to serious acts of violence.

To mediate and intercede are both conciliatory acts; the *intercessor* and *mediator* are equals or even inferiors; to *interpose* is an act of authority, and belongs most commonly to a superior: one intercedes or interposes for the removal of evil; one mediates for the attainment of good: Christ is our Intercessor, 10 avert from us the consequences of our guilt; he is our Mediator, to obtain for us the bless-ings of grace and salvation. An intercessor only pleads: a mediator guarantees; he takes upon himself a responsibility. Christ is our *Intercessor*, by virtue of his relationship with the Father: he is our *Mediator*, by virtue of his atonement; by which act He takes upon himself the sins of all who are truly penitent. To *intercede* and *interpose* are employed on

the highest and lowest occasions; to mediate is never employed but in matters of the greatest moment. As earthly offenders we require the *intercession* of a fellow mortal; as offenders against the God of Heaven, we re-quire the *intercession* of a Divine Being : with out the timely interposition of a superior, trifling disputes may grow into bloody quarrels; without the interposition of Divine Providence, we cannot conceive of anything important as taking place: to settle the affairs of nations, mediators may afford a salutary assistance; to bring about the redemption of a lost world, the Son of God condescended to be Mediator.

All these acts are performed for the good of others ; but interfere and intermeddle are of a different description : one may interfere for the good of others, or to gratify one's self; one never intermeddles but for selfish pur-poses: the first three terms are, therefore, always used in a good sense; the fourth in a good or bad sense, according to circumstances ; the last always in a bad sense.

To interfere has nothing conciliating in it like intercede, nothing authoritative in it like interpose, nothing responsible in it like me-diate; it may be useful or it may be in-jurious; it may be authorized or unauthorized; it may be necessary or altogether impertinent: when we interfere so as to make peace between men, it is useful; but when we interfere unreasonably, it often occasions differences rather than removes them.

Intercede, and the others, are said in cases

where two or more parties are concerned ; but interfere and intermeddle are said of what concerns only one individual : one interferes and intermeddles rather in the concern than between the persons; and, on that account, it becomes a question of some importance to decide when we ought to interfere in the affairs of another: with regard to intermeddle, it always is the unauthorized act of one who is busy in things that ought not to concern him.

Virgil recovered his estate by Macenas's intercession .-- DRYDEN.

Those few you see escap'd the storm, and fear, Unless you *interpose*, a shipwreck here.—DRYDEN.

It is generally better (in negociating) to deal by speech than by letter, and by the *mediation* of a third than by a man's self.—BACON.

The sight *intermeddles* not with that which affects the smell.-SOUTH.

Interchange, Exchange, Reciprocity.

Interchange is a frequent and mutual exchange (v. Change); Exchange consists of one act only; an *interchange* consists of many acts : an interchange is used only in the moral sense; exchange is used mostly in the proper sense : an interchange of civilities keeps alive good will; an exchange of commodities is a convenient mode of trade.

Interchange is an act; Reciprocity is an abstract property : by an interchange of senti-ment, friendships are engendered ; the reci-procity of good services is what renders them doubly acceptable to those who do them and to those who receive them.

Kindness is preserved by a constant *interchange* of pleasures.-JOHNSON.

The whole course of nature is a great exchange .--SOUTH.

The services of the poor and the protection of the rich, become reciprocally necessary.-BLAIR.

Intercourse, Communication, Connection, Commerce.

Intercourse, in Latin intercursus, signifies literally a running between.

Communication, v. To communicate.

Connection, v. To connect.

Commerce, from com and merces merchandize, signifies literally an exchange of merchandize, and generally an interchange

Intercourse and commerce subsist only between persons; communication and connection between persons and things. An intercourse with persons may be carried on in various forms; either by an interchange of civilities, which is a friendly *intercourse*; an exchange of commodities, which is a *commercial inter-*course; or an exchange of words, which is a verbal and partial intercourse : a communication in this sense is a species of intercourse; namely, that which consists in the communication of one's thoughts to another: a connection consists of a permanent intercourse; since one who has a regular intercourse for purposes of trade with another is said to have a connection with him, or to stand in con-nection with him. There may, therefore, be a partial intercourse or communication where there is no connection, nothing to bind or link the parties to each other: but there cannot be a connection which is not kept up by continual intercourse.

The commerce is a species of general but close *intercourse*; it may consist either of frequent meeting and regular co-operation or in cohabitation : in this sense we speak of the *commerce* of men one with another, or the *commerce* of man and wife, of parents and children, and the like.

As it respects things, communication is said of places in the proper sense; connection is used for things in the proper or improper sense: there is said to be a communication between two rooms when there is a passage open from one to the other; one house has a *connection* with another when there is a communication is kept up between two countries by means of regular or irregular conveyances; a *connection* subsists between two towns when the inhabitants trade with each other, intermarry, and the like.

The world is maintained by intercourse.-SOUTH.

How happy is an intellectual being who, by prayer and meditation, opens this *communication* between God and his own soul,—ADDISON.

A very material part of our happiness or misery arises from the *connections* we have with those around us.— BLAIR.

I should venture to call politeness benevolence in trifles, or the preference of others to ourselves, in liftle, daily, and hourly occurrences in the *commerce* of life,—CHAT-HAM.

Interest, Concern.

The Interest (from the Latin interest to be amongst, or have a part or a share in a thing), is more comprehensive than Concern (v. Affair). We have an interest in whatever touches or comes near to our feelings or our external circumstances; we have a concern in that which respects our external circumstances. Interest is that which is agreeable; it consists of either profit, advantage, gain, or amusement; it binds us to an object, and makes us think of it: concern, on the other hand, is something involuntary or painful; we have a concern in that which we are obliged to look to, which we are bound to from the fear of losing or of suffering. It is the interest of every man to cultivate a religious temper; it is the concern of all to be on their guard against temptation.

> Their interest no priest nor sorcerer Forgets.-DENHAM.

And could the marble rocks but know, They'd strive to find some secret way unknown, Maugre the senseless nature of the stone, Their pity and concern to show.—POMFRET

To Interfere, v. To intercede.

Interior, v. Inside.

Interior, v. Inward.

Interloper, v. Intruder.

To Intermeddle. v. To intercede.

INTERVENTION.

Intermediate, Intervening.

Intermediate signifies being in the midst, between two objects; Intervening signifies coming between : the former is applicable to space and time; the later either to time or circumstances.

The *intermediate* time between the commencement and the termination of a trues is occupied with preparations for the renewal of hostilities; *intervening* circumstances sometimes change the views of the belligerent parties, and dispose their minds to peace.

A right opinion is that which connects truth by the shortest train of *intermediate* propositions.-JOHNSON.

Hardly would any transient gleans of *intervening* joy be able to force its way through the clouds if the successive scenes of distress through which we are to pass were laid before our view.-BLAIR.

Interment, v. Burial.

To Intermingle, v. To mix.

Intermission, v. Cessation.

To Intermix, v. To subside.

To Intermix, v. To mix.

Internal, v. Inward.

To Interpose, v. To intercede.

Interposition, v. Intervention.

To Interpret, v. To explain.

To Interrogate, v. To ask.

To Interrupt, v. To disturb.

Interval, Respite.

Interval, in Latin *intervallum*, signifies literally the space between the stakes which formed a Roman entrenchment; and, by an extended application, it signifies any space.

Respite, probably contracted from *respirit*, a breathing again.

Every respite requires an interval; but there are many intervals where there is no respite. The term interval respects time only; respite includes the idea of action within that time which may be more or less agreeable; intervals of ease are a respite to one who is oppressed with labour; the interval which is sometimes granted to a criminal before his execution is in the properest sense a respite.

Any uncommon exertion of strength, or perseverance in labour, is succeeded by a long *interval* of languor.—JOHNSON.

Give me leave to allow myself no *respite* from labour.--SPECTATOR.

Intervening, v. Intermediate.

Intervention, Interposition.

The Intervention, from *inter* between, and *venio* to come, is said of inanimate objects; the Interposition, from *inter* between, and *pano* to place, is said only of rational agents. The light of the moon is obstructed by the *intervention* of the clouds; the life of an individual is preserved by the *interposition* of a superior: human life is so full of contingencies, that when we have formed our projects we can never say what may *intervene* to prevent their execution; when a man is engaged in an unequal combat, he has no chance of escaping but by the timely *interposition* of one who is able to rescue him.

Reflect also on the calamitous intervention of picturecleaners (to originals).-BARRY.

Death ready stands to interpose his dart .- MILTON.

Interview, v. Meeting.

Intimacy, v. Acquaintance.

Intimate, v. To hint.

Intimidate, v. To frighten.

Intoxication, Drunkenness, Infatuation.

Intoxication, from the Latin *taxicum* a poison, signifies the state of being imbued with a poison.

Drunkenness signifies the state of having drunk over-much.

Infatuation, from *fatuus* foolish, signifies making foolish.

Intoxication and drunkenness are used either in the proper or the improper sense ; infatuation in the improper sense only; intoxication is a general state; drunkenness a particular state : intoxication may be produced by various causes; drunkenness is produced only by an immoderate indulgence in some intoxicating liquor : a person may be *intoxicated* by the smell of strong liquors, or by vapours which produce a similar effect; he becomes drunken by the drinking of wine or other spirits. In the improper sense a deprivation of one's reasoning faculties is the common idea in the signification of all these terms: intoxication and drunkenness spring from the intemperate state of the feelings; infatuation springs from the ascendancy of the passions over the reasoning powers; a person is *intoxicated* with success, *drunk* with joy, and *infatuated* by an excess of vanity or an impetuosity of character.

A person who is naturally intoxicated reels and is giddy; he who is in the moral sense intoxicated is disorderly and unsteady in his conduct: a drumker man is deprived of the use of all his senses, and in the moral sense he is bewildered and unable to collect himself: an infatuated man is not merely foolish but wild; he carries his folly to the most extravagant pitch.

This plan of empire was not taken up in the first intoxication of unexpected success.-BURKE.

Passion is the drunkenness of the mind.-SOUTH.

A sure destruction impends over those *infatuated* princes who, in the conflict with this new and unheardof power, proceed as if they were engaged in a war that bore a resemblance to their former contests.-BURKE.

To Intrench, v. To encroach.

Intrepid, v. Bold.

Intricacy, v. Complexity.

Intrinsic, Real, Genuine, Native.

Intrinsic, in Latin *intrinsecus*, signifies on the inside, that is, lying in the thing itself.

Real, from the Latin *res*, signifies belonging to the very thing.

Genuine, in Latin genuinus from geno or gigno to bring forth, signifies actually brought forth, or springing out of a thing.

Native, in Latin nativus and natus born, signifies actually born, or arising from a thing.

The value of a thing is either intrinsic or real: but the intrinsic value is said in regard to its extrinsic value; the real value in regard to the artificial: the intrinsic value of a book is that which it will fetch when sold in a regular way, in opposition to the extrinsic value, as being the gift of a friend; a particular edition, or a particular type: the real value of a book, in the propersense, lies in the fineness of the paper and the costliness of its binding; and, in the improper sense, it lies in the excellence of its contents, in opposition to the artificial value which it acquires in the minds of bibliomaniacs from being a scarce edition.

The worth of a man is either genuine or native: the genuine worth of a man lies in the excellence of his moral character, as opposed to his adventitious worth, which he acquires from the possession of wealth, power, and dignity: his native worth is that which is inborn in him, and natural, in opposition to the meretricious and borrowed worth which he may derive from his situation, his talent, or his efforts to please.

An accurate observer will always discriminate between the *intrinsic* and extrinsic value of everything; a wise man will always approciate things according to their *real* value; the most depraved man will sometimes be sensible of genuine worth when it displays itself; it is always pleasant to meet with those unsophisticated characters whose *native* excellence shines forth in all their words, looks, and actions.

Men, however distinguished by external accidents or intrinsic qualities, have all the same wants, the same pains, and, as far as the senses are consulted, the same pleasures.—JOHNSON.

You have settled, by an economy as perverted as the policy. two establishments of government, one *real*, the other fictitious.—BURKE.

His genuine and less guilty wealth t' explore, Search not his bottom, but survey his shore. DENHAM.

How lovely does the human mind appear in its native purity,-EARL OF CHATHAM.

To Introduce, Present.

To Introduce, from the Latin *introduco*, signifies literally to bring within or into any place; to **Dresent** (*e. To give*) signifies to bring into the *presence* of. As they respect persons, the former passes between equals, the latter only among persons of rank and power : one literary man is *introduced* to another by means of a common friend; he is *presented* at court by means of a nobleman.

As these terms respect things, we say that subjects are *introduced* in the course of conversation; men's particular views upon certain subjects are *presented* to the notice of others through the medium of publication.

INTRUDE.

The endeavours of freethinkers tend only to introduce slavery and error among men.-BERKELEY.

Now every leaf, and every moving breath, Presents a foe, and every foe a death.-DENHAM,

Introductory, v. Previous.

To Intrude, v. To encroach.

To Intrude, Obtrude.

To Intrude is to thrust one's self into a place; to Obtrude is to thrust one's self in the way. It is *intrusion* to go into any society unasked and undesired; it is *obtruding* to join any company and take a part in the conversation without invitation or consent. We violate the rights of another when we *intrude*; we set up ourselves by *obtruding*; one *intrudes* with one's person in the place which does not belong to one's self; one *obtrudes* with one's person, remarks, &c., upon another : a person *intrudes* out of curiosity or any other personal gratification; he *obtrudes* out of vanity. Politeness denominates it *intrusion* to pass

Politeness denominates it *intrusion* to pass the threshold of another without having first ascertained that we are perfectly welcome; modesty denominates it *obtruding* to offer an opinion in the presence of another, unless we are expressly invited or authorized by our relationship and situation. There is no thinking man who does not feel the value of having some place of retirement which is free from the *intrusion* of all impertinent visitants; it is the fault of young persons, who have formed any opinions for themselves, to *obtrude* them upon every one who will give them a hearing.

In the moral acceptation they preserve the same distinction. In moments of devotion, the serious man endeavours to prevent the *intrusion* of improper ideas in his mind. The stings of conscience *obtrude* themselves upon the guilty even in the season of their greatest merriment.

The intrusion of scruples, and the recollection of better notions, will not suffer some to live contented with their own conduct.—JOHNSON.

Artists are sometimes ready to talk to an incidental inquirer as they do to one another, and to make their knowledge ridiculous by injudicious *obtrusion*,—JOHN-SON.

Intruder, Interloper.

An Intruder (v. To intrude) thrusts himself in: an Interloper, from the German langer to run, runs in between and takes his station. The intruder therefore is only for a short space of time, and in an unimportant degree; but the interloper abridges another of his essential rights and for a permanency. A man is an intruder who is an unbidden guest at the table of another; he is an interloper when he joins any society in such manner as to obtain its privileges without sharing its burdens. Intruders are always offensive in the domestic circle: interlopers in trade are always regarded with an exil eye.

I would not have you to offer it to the doctor, as eminent physicians do not love *intruders*.-JOHNSON.

Some proposed to vest the trade to America in exclusive companies, which interest would render the most vigilant

INVASION.

guardians of the Spanish commerce against the encroachments of *interlopers.*-ROBERTSON,

To Invade, v. To encroach.

Invalid, Patient.

Invalid, in Latin *invalidus*, signifies literally one not strong or in good health; Patient, from the Latin patiens suffering, signifies one suffering under disease. *Invalid* is a general, and patient a particular term: a person may be an *invalid* without being a *patient*: he may be a *patient* without being an *invalid*. An *invalid* is so denominated from his wanting his ordinary share of health and strength; but the *patient* is one who is labouring under some bodily suffering. Old soldiers are called *invalids* who are no longer able to bear the fatigues of warfare: but they are not necessarily *patients*. He who is under the surgeon's hands for a broken limb is a *patient*, but not necessarily an *invalid*.

To Invalidate, v. To weaken.

Invasion, Incursion, Irruption, Inroad.

The idea of making a foreible entrance into a foreign territory is common to all these terms. **Invasion**, from *cualo* to go, expresses merely this general idea, without any particular qualification: **Incursion**, from *curro* to run, signifies a hasty and sudden *invession*:

Truption, from *tampo* to break, signifies a particularly violent *invasion*: Inroad, from *in* and *road*, signifies a making a road or way for one's self, which includes *invasion* and occupation. *Invasion* is said of that which passes in distant lands; Alexander *invated* India; Hannibal crossed the Alps, and made an *invasion* into Italy: *invasion* is said of neighbouring states; the borderers on each side the Tweed used to make frequent *invasions* into England or Soctland. *Invasion* is the act of a regular army; it is a systematic military movement; *irruptica* is the irregular and impetuous movement of undisciplined troops. The *invasion* of France by the Allies is one of the grandest military movements that the world has ever witnessed; the *irruption* of the Goths and Vandals into Europe has been acted over again by the late revolutionary armies of France.

Invasion may be partial and temporary ; one invades from various causes, but not always from hostility to the inhabitants : an invod is made by a conqueror who determines to dispossess the existing occupier of the land : invasion is therefore to invade and country, and gets possession of its strong places so as to have an entire command of the land, is said to make invades into that country; but since it is possible to get forcible possession of a country by other means beside that of a military entry, there may be an invod where there is no express invasion. Alexander made such invades into theresia as to become master of the whole country ; but the French republic, and all its usurped authorities hy means of spies and revolutionary incendiaries, who effected more than the sword in subjecting them to the power of France.

These terms bear a similar distinction in the improper sense. In this case *invasion* is figuratively employed to express a violent seisure, in general of what belongs to individuals, particularly that which they enjoy by civil compact, namely, their rights and privileges : when these are forcibly broken in upon, or anyone is disposeesed of them by an unlawful exercise of power, they are said to be *invaded*. It is the peculiar excellence of the English constitution to guard against and remedy such *invasions* without disturbing the public peace.

In like manner we speak of the *inroads* which disease makes on the constitution; of the *incursion* or *irruption* of unpleasant thoughts in the mind.

Far off we hear the waves, which surly sound, Invade the rocks ; the rocks their groans rebound. DRYDEN.

Britain by its situation was removed from the fury of these barbarous incursions.-HUME.

The study of ancient literature was interrupted in Europe by the *irruption* of the northern nations.— JOHNSON.

Rest and labour equally perceive their reign of short duration and uncertain tenure, and their empire liable to *inroads* from those who are alike enemies to both, —JOHN-SON.

Invective, v. Abuse.

To Inveigh, v. To declaim.

To Inveigle, v. To entrap.

To Invent, v. To contrive.

To Invent, v. To find.

To Invent, Feign, Frame, Fabricate, Forge.

Invent, v. To contrive.

Feign, v. To feign.

Frame signifies to make according to a frame.

Fabricate, in Latin *fabricatus* from *faber* a workman, is changed from *facio*, signifying to make according to a *frame*.

Forge, from the noun *forge*, signifies to make in a *forge*.

All these terms are employed to express the production of something out of the mind, by means off its own efforts. To *invent* is the general term; the other terms imply modes of *invention* under different circumstances. To *invent*, as distinguished from the rest, is busied in creating new forms, either by means of the imagination or the reflective powers, it forms combinations either purely spiritual or those which are mechanical and physical; the poet *invents* imagory ; the philosopher *invents* mathematical problems or mechanical instruments.

Invent is used for the production of new forms to real objects, or for the creation of unreal objects; to feign is used for the creation of unreal objects, or such as have no existence but in the mind : a play or a story is invented from what passes in the world: Mahomet's religion consists of nothing but inventions: the Heathen poets *feigned* all the tales and fables which constitute the mythology, or history of their deities. To *frame* is a species of *invention* which consists in the disposition as well as the combination of objects. Thespis was the investor of tragedy; Psalmanazar framed an entirely new language, which he protended to be spoken on the island of Formosa; Solon framed a new set of laws for the city of Athens. To invest, feigue, and frame, are all occasionally employed in the critican encourse of life, and in a set ordinary concerns of life, and in a bad sense ; fabricate and forge are never used any otherwise. Invent is employed as to that which is the fruit of one's own mind ; to feign is employed as to that which is unreal; to frame is employed as to that which requires deliberation and arrangement; to fabricate and forge are employed as to that which is absolutely false, and requiring more or less exercise of the inventive power. A person invents a lie, and feigns sorrow; invents an excuse, and feigns an attachment. A story is invented inasmuch as it is new, and not before conceived by others, or occasioned by the sugges-tions of others; it is *framed* inasmuch as it requires to be duly disposed in all its parts, so as to be consistent; it is *fabricated* inas-much as it runs in direct opposition to actual circumstances, and therefore has required the skill and labour of a workman; it is forged inasmuch as it seems by its utter falsehood and extravagance to have caused as much severe action in the brain as what is produced by the fire in a furnace or forge.

Pythagoras *invented* the forty-seventh proposition of the first book of Euclid.—BARTELET.

the first boos of the turn'd to a modest gaze Their savage eyes turn'd to a modest gaze By the sweet power of music; therefore the poet Did *feign* that Orpheus drew trees, stones, and floods. SHAKSPEARE.

Nature hath fram'd strange fellows in her time.

The very idea of the *fabrication* of a new government is enough to fill us with horror.-BURKE.

As chymists gold from brass by fire would draw, Pretexts are into treason forg'd by law,-DENHAM.

To Invert. v. To overturn.

To Invest, Endue or Endow.

To Invest, from *vestio*, signifies to clothe in anything.

Endue or Endow, from the Latin induo, signifies to put on anything. One is invested with that which is external: one is endued with that which is internal. We invest a person with an office or a dignity : a person is endued with good qualities. To invest is a real external action; but to endue may be merely fictitious or mental. The king is invested with supreme authority; a lover endues his mistress with every earthly perfection. Endow is but a variation of endue, and yet it seems to have acquired a distinct office : we may say that a person is endued or endowed with a good understanding; but as an act of the imagination endow is not to be substituted for endue. for we do not say that it endows but endues things with properties.

A strict and efficacious constitution, indeed, which *invests* the church with no power at all but where men will be so civil as to obey it.—SOUTH.

INVIDIOUS.

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As in the natural body, the eye does not speak, nor the tongue see; so neither in the spiritual is everyone endued also with the gift and spirit of government.---SOUTH.

Investigation, v. Examination.

Invidious, v. Envious.

Invidious, in Latin invidiosus, from invidio and invideo not to look at, signifies looting at with an evil eye: Envirous is literally only a variation of invidious. Invidious in its common acceptation signifies causing ill-will; envirous signifies having ill-will.

A task is invidious that puts one in the way of giving offence; a look is envious that is full of envy. Invidious qualifies the thing; envious qualifies the temper of the mind. It is invidious for one author to be judged against another who has written on the same subject: a man is envious when the prospect of another's happiness gives him pain.

For I must speak what wisdom would conceal, And truths *invidious* to the great reveal.-POPE.

They that desire to excel in too many matters out of levity and vain glory are ever envious.-BACON.

To Invigorate, v. To strengthen.

Invincible, Unconquerable, Insuperable, Insurmountable.

Invincible signifies not to be vanquished (v. To conquer): Unconquerable not to be conquered: Insuperable not to be over-come: Insurmountable not to be surmounted. Persons or things are in the strict sense invincible which can withstand all force : but as in this sense nothing created can be termed invincible, the term is employed to express strongly whatever can withstand human force in general ; on this ground the Spaniards termed their Armada invincible. The qualities of the mind are termed unconquerable when they are not to be gained over or brought under the control of one's own reason, or the judgment of another : hence obstinacy is with propriety denominated unconquerable which will yield to no foreign influence. The particular disposition of the mind or turn of thinking is termed insuperable, inasmuch as it baffles our resolution or wishes to have it altered : an aversion is insuperable which no reasoning or endeavour on our own part can overcome. Things are denominated insurmountable inasmuch as they baffle one's skill or efforts to get over them, or put them out of one's way: an obstacle is insurmountable which in the nature of things is irremoveable. Some people have an insuperable antipathy to certain animals; some persons are of so modest and timid a character that the necessity of addressing strangers is with them an insuperable objection to using any endeavours for their own advancement; the difficulties which Columbus had to encounter in his discovery of the New World would have appeared insurmountable to any mind less determined and persevering.

The Americans believed at first, that while cherished by the parental beams of the sun, the Spaniards were *invincible*.—ROBERTSON.

The mind of an ungrateful person is unconquerable

by that which conquers all things else, even by love itself. -SOUTH.

To this literary word (metaphysics) I have an *insuper*able aversion,-BEATTIE.

It is a melancholy reflection, that while one is plagued with acquaintances at the corner of every street, real friends should be separated from each other by *insurmountable* bars.-GIBBON.

To Invite, v. To attract. To Invite, v. To call. To Inundate, v. To overflow. To Involve, v. To implicate.

Inward, Internal, Inner, Interior.

Inward signifies towards the side that is not absolutely within: Internal signifies positively within : Inner, as the comparative of *inward*, signifies more *inward*; and Interior, as the comparative of *internal*, signifies more *internal*. *Inveard* is employed more frequently to express a state than to qualify an object; internal to qualify the objects: a thing is said to be turned inward which forms a part of the inside : it is said to be internal as one of its characteristics; inward, as denoting the position, is indefinite; anything that is in in the smallest degree is inward; thus what we take in the mouth is inward in distinction from that which may be applied to the lips: but that is properly *internal* which lies in the very frame and system of the body; inner, which rises in degree on *inward*, is applicable to such bodies as admit of specific degrees of enclosure : thus the inner shell of a nut is that which is enclosed in the inward : so likewise interior is applicable to that which is capacious, and has many involutions, as the interior coat of the intestines.

If we accurately observe the *inward* movings and actings of the heart, we shall find that temptation wins upon it by very small gradations.—SOUTH.

It is not probable that the sons of Æsculapius could be ignorant of anything which had at that time been discovered with respect to *internal* medicine.—JAMES.

And now against th' gate Of th' *inner* court their growing force they bring. DENHAM.

Spain has not been inattentive to the *interior* government of her colonies,-ROBERTSON.

Involuntary, v. Unwilling.

Ire, v. Anger.

Irksome, v. Troublesome.

Irony, v. Ridicule.

Irony, v. Wit.

Irrational, Foolish, Absurd, Preposterous.

Irrational, compounded of *ir* or *in* and *ratio*, signifies contrary to reason, and is employed to express the want of the faculty itself, or a deficiency in the exercise of this faculty.

Foolish (v. Folly) signifies the perversion of this faculty.

Absurd, from *surdus* deaf, signifies that to which one would turn a deaf ear.

Preposterous, from præ before and post

behind, signifies literally that side foremost which is unnatural and contrary to common sense.

Irrational is not so strong a term as foolish : it is applicable more frequently to the thing than to the person, to the principle than to the practice ; foolish on the contrary is commonly applicable to the person as well as the thing; to the practice rather than the principle. Scepticism is the most *irrational* thing that exists ; the human mind is formed to believe but not to doubt : he is of all men most foolish who stakes his eternal salvation on his own fancied superiority of intelligence and illumination. Foolish, absurd, and preposterous, rise in degree : a violation of common sense is implied by them all, but they vary according to the degree of violence which is done to the understanding : *foolish* is applied to anything, however trivial, which in the smallest degree offends our understandings : the conduct of children is therefore often foolish, but not absurd and preposterous, which are said only of serious things that are opposed to our judgments : it is absurd for a man to persuade another to do that which he in like circumstances would object to do himself; it is *preposterous* for a man to expose himself to the ridicule of others, and then be angry with those who will not treat him respectfully.

The schemes of freethinkers are altogether *irrational* and require the most extravagant *credulity* to embrace them.—ADDISON.

The same well-meaning gentleman took occasion at another time to bring together such of his friends as were addicted to a footish habitual custom of swearing, in order to show them the *absurdity* of the practice.— ADDISON.

By a preposterous desire of things in themselves indifferent, men forego the enjoyment of that happiness which those things are instrumental to obtain.-BERKE-LEY.

Irrefragable, v. Indubitable.

Irregular, Disorderly, Inordinate, Intemperate.

Irregular, that is literally not regular, marks merely the absence of a good quality: Disorderly, that is literally out of order, marks the presence of a positively bad quality. What is irregular may be so from the nature of the thing; what is *disorderly* is rendered so by some external circumstance. Things are planted *irregularly* for want of design i the best troops are apt to be *disorderly* in a long march. Irregular and disorderly are taken in a moral as well as a natural sense : Inordinate, which signifies also put out of order, is employed only in the moral sense. What is irregular is contrary to the rule that is established, or ought to be; what is disorderly is contrary to the order that has existed ; what is inordinate is contrary to the order that is prescribed; what is Intemperate is contrary to the temper or spirit that ought to be encouraged. Our habits will be regular which are not conformable to the laws of social society; our practices will be *disorderly* when we follow the blind impulse of passion. Our desires will be inordinate when they are not under the control of reason guided by religion ; our indulgences will be intemperate when we

IRRELIGIOUS.

consult nothing but our appetites. Young people are apt to contract *irregular* habits if not placed under the care of discreet and sober people, and made to conform to the regulations of domestic life : children are naturally prone to become *disorderly*, if not perpetually under the eye of a master : it is the lot of human beings in all ages and stations to have *inordinate* desires, which require a constant check se as to prevent *intemperate* conduct of any kind.

In youth there is a certain *irregularity* and agitation by no means unbecoming,-MELMOTH'S LETTERS OF PLINY.

The minds of bad men are disorderly .- BLAIR.

Inordinate passions are the great disturbers of life.

Irreligious, Profane, Impious.

As epithets to designate the character of the person, they seem to rise in degree: Irre-ligious is negative; Profane and Im-pious are positive; the latter being much stronger than the former. All men who are not positively actuated by principles of religion are irreligious ; who, if we include all such as show a disregard to the outward observances of religion, form a too numerous class : profanity and impiety are however of a still more heinous nature ; they consist not in the mere absence of regard for religion but in a positive contempt of it and open outrage against its laws ; the profune man treats what is sacred as if it were profane; what a believer holds in reverence, and utters with a believer house in revertence, and indifference or levity, and as a matter of common discourse, by a *profase* man; he knows no difference between sacred and *pro*fane ; but as the former may be converted into a source of scandal towards others, the impious man is directly opposed to the pious man; the former is filled with defiance and rebellion against his Maker, as the latter is with love and fear; the former curses while the latter prays: the former is bloated with pride and conceit; the latter is full of humility and selfabasement : we have a picture of the former in the devils, and of the latter in the saints. When applied to things the term irreligious seems to be somewhat more positively opposed to religion : an *irreligious* book is not merely one in which there is no religion, but that also which is detrimental to religion, such as sceptical or licentious writings: the epithet pro-fane in this case is not always a term of reproach, but is employed to distinguish what is temporal from that which is expressly spiritual in its nature; the history of nations is projane as distinguished from the sacred history contained in the Bible: the writings of the heathens are altogether profane as distin-guished from the moral writings of Christians, or the believers in Divine Revelation. On the other hand, when we speak of a profane sentiment, or a profane joke, profane lips, and the like, the sense is personal and reproachful; impious is never implied but to what is personal, and in the very worst sense ; an impious thought, an impious wish, or an impious vow, are the fruits of an impious mind.

An officer of the army in Roman Catholic countries would be afraid to pass for an *irreligious* man if he should

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Fly, ye profane; if not, draw near with awe.—YOUNG. Love's great divinity rashly maintains Weak impious war with an immortal God. CUMBERLAND.

Irreproachable, v. Blameless. To Irritate, v. To aggravate,

Irruption, v. Invasion. To Issue, v. To arise. To Issue, v. To rise. Issue, v. Event.

Issue, v. Offspring.

To Jade, v. To weary.

To Jangle, Jar, Wrangle.

A verbal contention is expressed by all these terms, but with various modifications : Jangle seems to be an onomatopoeia, for it conveys by its own discordant sound an idea of the discordance which accompanies this of the discordance which accompanies this kind of war of words; **Jar** and war are in all probability but variations of each other, as also jangle and **Wrangle**. There is in jang-ling more of cross-questions and perverse replies than direct differences of opinion; those jangle who are out of humour with each other; there is more of discordant feeling and opposition of opinion in jarring: those who have no good will to each other will be sure to jar when they come in collision; and those who indulge themselves in *jarring* will soon convert affection into ill-will. Married people convert ancestor has been and human of the company by *jangling*, but they destroy their domestic peace and felicity by *jarring*. To *wrangle* is technically what to *jangle* is morally: those who dispute by a verbal opposition only are said to *wrangle*; and the disputers who engage in this scholastic exercise are termed wranglers ; most disputations amount to little more than wrangling.

Where the judicatories of the church were near an equality of the men on both sides, there were perpetual *janglings* on both sides.—BURNET.

There is no *jar* or contest between the different gifts of the spirit.-SOUTH.

Peace, factious monster! born to vex the state, With wrangling talents form'd for foul debate. POPE.

To Jar, v. To jangle. Jaunt, v. Excursion.

Jealousy, Envy.

Jealousy, in French jalousie, Latin zelotypia, Greek ζηλοτυπα compounded of ζηλος and τυπτω to strike or fill, signifies properly filled with a burning desire.

Envy, in French envie, Latin invidia from invideo, compounded of in privative and video to see, signifies not looking at, or looking at in a contrary direction.

We are *jealous* of what is our own; we are envious of what is another's. Jealousy fears to lose what it has; envy is pained at seeing another have. Princes are *jealous* of their

authority; subjects are *jealous* of their rights: courtiers are *envious* of those in favour; women are *envious* of superior beauty.

The jealous man has an object of desire, something to get and something to retain; he does not look beyond the object that interferes with his enjoyment; a jealous husband may therefore be appeased by the declaration of his wife's animosity against the object of his jealousy. The environs man sickens at the sight of enjoyment; he is easy only in the missery of others: all endeavours, therefore, to satisfy an environs man are fruitless. Jealousy is a noble or an ignoble passion, according to the object; in the former case it is emulation sharpened by fear; in the latter case it is greediness stimulated by fear; envy is always a base passion, having the worst passions in its train.

Jealous is applicable to bodies of men as well as individuals; envious to the individuals only. Nations are jealous of any interference on the part of any other Power in their commerce, government, or territory; individuals are envious of the rank, wealth, and honours of each other.

Every man is more *jealous* of his natural than his moral qualities,—HAWKESWORTH.

The envious man is in pain upon all occasions which should give him pleasure,-ADDISON.

To Jeer, v. To scoff.

To Jest, Joke, Make Game, Sport.

Jest is in all probability abridged from gesticulate, because the ancient mimics used much gesticulation in breaking their jests on the company.

Joke, in Latin *jocus*, comes in all probability from the Hebrew *tsechek* to laugh.

To Make Game signifies here to make the subject of game or play (v. Play).

To Sport signifies here to *sport* with, or convert into a subject of amusement.

One jests in order to make others laugh; one jokes in order to please one's self. The jest is directed at the object; the joke is practised with the person or on the person. One attempts to make a thing laughable or idiculous by jesting about it, or treating it in a jesting manner; one attempts to excite good humour in others, or indulge it in one's self by joking with them. Jests are therefore seldom harmless; jokes are frequently allowable. 438

The most serious subject may be degraded by being turned into a jest ; but melancholy or dejection of the mind may be conveniently dispelled by a *joke*. Court fools and buffoons used formerly to break their jests upon every subject by which they thought to entertain their employers : those who know how to joke with good-nature and discretion may contribut to the mirth of the company: to make game of is applicable only to persons: to make a sport of or sport with is applied to objects in general, whether persons or things; both are employed like *jest* in the bad sense of treating a thing more lightly than it deserves.

To jest consists of words or corresponding signs; it is peculiarly appropriate to one who acts a part : to joke consists not only of words but of simple actions, which are calculated to produce mirth; it is peculiarly applicable to the social intercourse of friends: to make game of consists more of laughter than any; it has not the ingenuity of the *jest*, nor the good-nature of the *joke*; it is the part of the fool who wishes to make others appear what he himself really is: to sport with, or to make sport of, consists not only of simple actions, but of conduct ; it is the error of a weak mind that does not know how to set a due value on any thing ; the fool sports with his reputation when he risks the loss of it for a bauble.

But those who aim at ridicule Should fix upon some certain rule Which fairly hints they are in *jest.*—SWIFT.

How fond are men of rule and place, Who court it from the mean and base, They love the cellar's vulgar *joke*, And lose their hours in ale and smoke,—GAY.

When Samson's eyes were out, of a public magistrate he was made a public *sport*.—SOUTH.

Jilt, v. Coquet.

Jocose, v. Facetious.

Jocular, v. Facetious.

Jocund, v. Lively.

To Join, v. To add.

To Joke, v. To jest.

Journey, Travel, Voyage.

Journey, from the French journée a day's work, and Latin diurnus daily, signifies the course that is taken in the space of a day, or in general any comparatively short passage

Travel, from the French travailler to labour, signifies such a course or passage as requires labour, and causes fatigue; in general any long course.

Voyage is most probably changed from the Latin vid a way, and originally signified any course or passage to a distance, but is now confined to passages by sea

We take journeys in different counties in England: we make a voyage to the Indies, and travel over Germany.

Journeys are taken for domestic business; travels are made for amusement or information : voyages are made by captains or merchants for purposes of commerce. We estimate *journeys* by the day, as one or

two days' journey : we estimate travels and

voyages by the months and years that are employed.

The Israelites are said to have journeyed in the wilderness forty years, because they went but short distances at a time. It is a part of polite education for young men of fortune to travel into those countries of Europe which comprehend the grand tour as it is termed. A voyage round the world, which was at first a formidable undertaking, is now become fa-miliar to the mind by its frequency.

To Paradise, the happy seat of man, His *journey's* end, and our beginning woe.—MILTON.

Cease mourners; cease complaint and weep no more, Your lost friends are not dead, but gone before, Advanc'd a stage or two upon that road Which you must *travel* in the steps they trode. CUMBERKAND,

Calm and serene, he sees approaching death, As the safe port, th' peaceful silent shore, Where he may rest, life's tedious *voyage* o'er.—JENYNS,

Joy, Gladness, Mirth.

Joy, in French *joie*, comes from the Latin *jocundus* or *jucundus* pleasant.

Gladness, v. Glad.

Mirth, v. Festivity.

The happy condition of the soul is designated by all these terms; but joy and gladness lie more internally; mirth is the more imme-diate result of external circumstances. What creates joy and gladness is of a permanent nature ; that which creates mirth is temporary: joy is the most vivid sensation in the soul; gladness is the same in quality, but inferior in degree : joy is awakened in the mind by the most important events in life ; gladness springs up in the mind on ordinary occasions : the return of the prodigal son awakened joy in the heart of his father ; a man feels gladness at being relieved from some distress, or trouble : public events of a gratifying nature produce universal joy; relief from either sickness or want brings gladness to an oppressed heart; he who is absorbed in his private distresses is ill prepared to partake of the mirth with which he is surrounded at the festive board.

Joy is depicted on the countenance, or expresses itself by various demonstrations : gladness is a more tranquil feeling which is emjoyed in secret, and seeks no outward expres-sion : mirth displays itself in laughter, singing, and noise.

His thoughts triumphant, heav'n alone employs, And hope anticipates his future joys.-JENYNS.

None of the poets have observed so well as Milton those secret overflowings of *gladness* which diffuse themselves through the mind of the beholder upon surveying the gay scenes of nature.-ADDISON

To make them mirth us'd all his might, --MILTON.

Joyful, v. Glad.

Judge, Umpire, Arbiter, Arbitrator.

Judge, in Latin judico and judex from jus right, signifies one pronouncing the law or determining right.

Umpire is most probably a corruption from empire, signifying one who has author-

Arbiter and Arbitrator, from arbitror to think, signify one who decides. Judge is the generic term, the others are only

species of judge. The judge determines in all matters disputed or undisputed; he pro-nounces what is law now as well as what will be law for the future : the umpire and arbiter are only judges in particular cases that admit of dispute : there may be judges in literature, in arts, and civil matters ; umpires and arbiters are only judges in civil matters. The judge pronounces, in matters of dispute, according to a written law or a prescribed rule ; the umpire decides in all matters of contest ; and the arbiter or arbitrator in all matters of litigation, according to his own judgment. The judge acts under the appointment of government; the umpire and arbitrator are appointed by individuals : the former is chosen for his skill ; he adjudges the palm to the victor according to the merits of the case : the latter is chosen for his impartiality ; he consults the interests of both by equalizing their claims.

The office of an English judge is one of the most honourable in the state ; he is the voice of the legislator, and the organ for dispensing justice; he holds the balance between the king and the subject : the characters of those who have filled this office have been every way fitted to raise it in the estimation of all the world. An umpire has no particular moral duty to discharge, nor important office ; but he is of use in deciding the contested merits of individuals; among the Romans and Greeks, the umpire at their games was held in high esti-mation. The office of an arbiter, although not so elevated as a judge in its literal sense, has (ften the important duty of a Christian peacemaker ; and as the determinations of an arbiter are controlled by no external circumstances, the term is applied to monarchs, and even to the Creator as the sovereign Arbiter of the world.

Palæmon shall be judge how ill you rhyme .- DRYDEN.

To pray'r, repentance, and obedience due Mine ear shall not be slow, mine eye not shut, And I will place within them as a guide, My umpire conscience.-MILTON.

You once have known me, 'Twixt warring monarchs and contending states, The glorious arbiter.—LEWIS.

I am not out of the reach of people who oblige me to act as their *judge* or their *arbitrator*,-MELMOTH'S LET-TERS OF PLINY.

Judgment, Discretion, Prudence.

These terms are all employed to express the various modes of practical wisdom which s rve to regulate the conduct of men in ordinary life. Judgment is that faculty which enables a person to distinguish right and wrong in general: Discretion and Prudence serve the same purpose in particular Judgment is conclusive ; it decides by cases. positive inference; it enables a person to discover the truth: discretion is intuitive (v. Discernment); it discerns or perceives what is in all probability right. Judgment acts by a fixed rule; it admits of no question or variation: discretion acts according to circumstances, and is its own rule. Judgment determines in the choice of what is good : discretion sometimes only guards against error or direct mistakes; it chooses what is nearest to the Judgment requires knowledge and truth. actual experience; discretion requires reflection and consideration : a general exercises his judgment in the disposition of his army, and in the mode of attack ; whilst he is following the rules of military art he exercises his discretion in the choice of officers for different posts, in the treatment of his men, in his negotiations with the enemy, and various other measures which depend upon contingencies.

Discretion looks to the present; prudence, which is the same as providence or foresight, calculates on the future : discretion takes a wide survey of the case that offers; it looks to the moral fitness of things, as well as the conse-quences which may follow from them; it determines according to the real propriety of anything, as well as the ultimate advantages which it may produce ; prudence looks only to the good or evil which may result from things ; it is, therefore, but a mode or accompaniment of discretion : we must have prudence when we have discretion, but we may have prudence where there is no occasion for discretion. Those who have the conduct or direction of others require discretion ; those who have the management of their own concerns require prudence. For want of discretion the master of a school, or the general of an army, may lose his authority; for want of *prudence* the merchant may involve himself in ruin; or the man of fortune may be brought to beggary.

As epithets, judicious is applied to things As officient, junctions is applied to things officient than to persons; discrete is applied to persons rather than to things; prudent is applied to both: a remark, or a military movement, is judicious, it displays the judgment of the individual from whom they emanate : a matron is discreet who by dint of years, experience, and long reflection is enabled to determine on what is befitting the case; a person is prudent who does not inconsiderately expose himself to danger; a measure is prudent that guards against the chances of evil. Counsels will be injudicious which are given by those who are ignorant of the subject : it is dangerous to entrust a secret to one who is indiscreet: the impetuosity of youth naturally impels them to be imprudent; an imprudent marriage is seldom followed by prudent conduct in the parties that have involved themselves in it.

If a man have that penetration of *judgment* as be can discern what things are to be laid open, and what to be secreted, to him a habit of dissimulation is a hindrance and a poorness.-BACON.

Let your own Discretion be your tutor. Suit the action To the words.—SHAKSPEARE.

The ignorance in which we are left concerning good and evil is not such as to supersede *prudence* in conduct,— BLAIR.

Judgment, v. Sense.

Juice, v. Liquid.

Justice, Equity.

* Justice, from jus right, is founded on the laws of society : Equity, from aquitas fair-

* Vide Roubaud ; "Justice, equité."

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ness, rightness, and equality, is founded on the laws of nature.

Justice is a written or prescribed law, to which one is bound to conform and make it the rule of one's decisions: equity is a law in our hearts; it conforms to no rule but to circumstances, and decides by the consciousness of right and wrong. The proper object of *justice* is to secure property; the proper object of equity is to secure the rights of humanity. Justice is exclusive, it assigns to every one his own: it preserves the subsisting inequality between men: equity is communicative; it seeks to equalize the condition of men by a fairdistribution.

Justice forbids us doing wrong to any one; and requires us to repair the wrongs we have done to others: equity forbids us doing to others what we would not have them do to us; it requires us to do to others what in similar circumstances we would expect from them.

The obligations to *justice* are imperative; the observance of its laws is enforced by the civil power, and the breach of them is exposed to punishment; the obligations to equity are altogether moral; we are impelled to it by the dictates of conscience; we cannot violate it without exposing ourselves to the Divine displeasure. Justice is inflexible, it follows one invariable rule, which can seldom be deviated from consistently with the general good; equity, on the other hand, varies with the circumstances of the case, and is guided by discontinuity is a solution of the solution of the individual must be sacrificed to those of the community; and equity sometimes tempers the rigour of justice, by admitting of reason-able deviations from the literal interpretations of its laws. The tranquillity of society, and the security of the individual, are ensured by justice : the harmony and good-will of one man towards another are cherished by equity : when justice requires any sacrifices which are not absolutely necessary for the preservation of this tranquillity and security, it is a useless breach of *equity*: on the other hand, when a regard to *equity* leads to the direct violation of any law, it ceases to be either equity or justice. The rights of property are alike to be preserved by both *justice* and *equity* : but the former respects only those general and fundamental principles which are universally admitted in the social compact, and compre-hended under the laws; the latter respects those particular principles which belong to the case of individuals: *justice* is, therefore, properly a virtue belonging only to a large and organized society: *equity* must exist wherever two individuals come in connection with each other. When a father disinherits his son, he does not violate justice, although he does not act consistently with equity ; the disposal of his property is a right which is guaranteed to him by the established laws of civil society; but the claims which a child has by nature over the property of his parent become the claims of equity, which the latter is not at liberty to set at naught without the most substantial reasons. On the other hand, when Cyrus adjudged the coat to each boy as it fitted him, without regard to the will of the younger from whom the large coat had been taken, it is evident that he committed an act of *injustice*, without performing an act of *equity*; since all violence is positively *unjust*, and what is positively unjust can never be equitable : whence it is clear that justice, which respects the absolute and unalienable rights of mankind, can at no time be superseded by what is supposed to be equity ; although equity may be conveniently made to interpose where the laws of justice are either too severe or altogether silent. On this ground, supposing I have received an injury, *justice* demands reparation; it listens to no palliation, excuse, or exception : but supposing the reparation which I have a right to demand involves the ruin of him who is more unfortunate than guilty, can I in equity insist on the demand? Justice is that which public law requires; equity is that which private law or the law of every man's conscience requires.

They who supplicate for mercy from others can never hope for *justice* through themselves.—BURKE.

Evry rule of *equity* demands That vice and virtue from the Almighty's hands Should due rewards and punishments receive. JEXYNS,

To Justify, v. To apologize.

Justness, Correctness.

Justness, from jus law (v. Justice), is the conformity to established principle : Correctness, from rectus right or straight (v. Correct), is the conformity to a certain mark or line: the former is used in the moral or improper sense only; the latter is used in the proper or improper sense. We estimate the value of remarks by their justness, that is, their accordance to certain admitted principles. Correctness of outline is of the first importance in drawing; correctness of dates enhances the value of a history. It has been justly observed by the moralists of antiquity that money is the root of all evil; partisans seldom state correctly what they see and hear.

Few men, possessed of the most perfect sight, can describe visual objects with more spirit and *justness* than Mr. Blacklock the poet born blind,—BURKE,

I do not mean the popular eloquence which cannot be tolerated at the bar, but that correctness of style and elegance of method which at once pleases and persuades the hearer.—SIR WM. JONES.

Juvenile, v. Youthful.

K.

Keen, v. Acute. Keen, v. Sharp. To Keep, v. To hold.

To Keep, Preserve, Save.

Keep, v. To hold, keep.

Preserve, compounded of *pre* and the Latin *servo* to *keep*, signifies to *keep* away from all mischief.

Save signifies to keep safe.

The idea of having in one's possession is common to all these terms; which is, however, the simple meaning of keep: to preserve is to keep with care, and free from all iojury; to save is to keep laid up in a safe place, and free from destruction. Things are keept at all times, and under all circumstances; they are preserved in circumstances of peculiar difficulty and danger; they are saved in the moment in which they are threatened with destruction: things are kept at pleasure; they are preserved by an exertion of power; they are saved by the use of extraordinary means; the shepherd keeps his flock by simply watching over them; children are sometimes wonderfully preserved in the midst of the greatest dangers; things are frequently saved in the midst of fire by the exertions of those present.

We are resolved to keep an established church, an established monarchy, an established aristocracy, and an established democracy, each in the degree in which it exists and no greater.—BURKE.

A war to preserve national independence, property, and liberty from certain, universal havock, is a war just and necessary.-BURKE.

If anything defensive can possibly *save* us from the disasters of a regicide peace, Mr. Pitt is the man to save us.-BURKE.

To Keep, Observe, Fulfil.

Keep, v. To hold, keep.

Observe, in Latin *observo* compounded of *ob* and *servo*, signifies to *keep* in one's view, to fix one's attention.

Fulfil, v. To accomplish.

These terms are synonymous in the moral sense of abiding by and carrying into execution what is prescribed or set before one for his rule of conduct: to keep is simply to have by one in such manner that it shall not depart; to observe is to keep with a steady attention; to fulfil is to keep to the end or to the full intent. A day is either kept or observed; yet the former is not only a more familiar term, but it likewise implies a much less solemn act than the latte, ; one must add, therefore, the mode in which it is kept, by saying that it is kept holy, kept sacred, or kept as a day of pleasure; the term observe, however, implies always that it is kept religiously : we may keep but we do not observe a birthday; we keep or observe the Sabbath.

To keep marks simply perseverance or continuance in a thing; a man keeps his word if he do not depart from it; to observe marks fidelity and consideration: we observe a rule when we are careful to be guided by it; to fulfil marks the perfection and consummation of that which one has kept; we fulfil a promise by acting in strict conformity to it.

A person is said to keep the law when he does not commit any violent breach of it; he observes every minutia in the law if he is anxious to show himself a good eitizen; by this conduct he $\mu \ell \eta \ell \eta$ the intentions of the legislator: St. Paul recommends Christians to keep the faith, which they can never do effectually unless they observe all the precepts of our Saviour, and thereby $f u(\ell l \ell$ haw : children may keep silence when they are desired; but it is seldom in their power to observe it as a rule, because they have not sufficient understanding.

It is great sin to swear unto a sin, But greater sin to keep a sinful oath.—SHAKSPEARE.

I doubt whether any of our authors have yet been able for twenty lines together nicely to *observe* the true definition of easy poetry.—JOHNSON.

You might have seen this poor child arrived at an age to fulfil all your hopes, and then you might have lost him. -GRAY.

Keeping, Custody.

Keeping, v. To keep, hold.

Custody, in Latin custodia and custos, in all probability from cura care, because caro is particularly required in keeping: the first of these terms is, as before, the most general in its signification; the latter is more frequent in its use. The keeping amounts to little more than having purposely in one's possession; but custody is a particular kind of keeping, for the purpose of preventing an escape: lnaitmate objects may be in one's keeping; but a prisoner, or that which is in danger of getting away, is placed in custody a person has in his keeping that which he values as the property of an absent friend; the officers of justice get into their custody those who have offended against the laws, or such property as has been stolen.

Life and all its enjoyments would be scarce worth the *keeping*, if it were under a perpetual dread of losing them, —SPECTATOR.

Prior was suffered to live in his own house under the custody of a messenger, until he was examined before a committee of the Privy Council.—JOHNSON.

To Kill, Murder, Assassinate, Slay, or Slaughter.

Kill, in Saxon cyclan, Dutch, kelan.

Murder, in German mord, &c., is connected with the Latin mors death.

Assassinate signifies to kill after the

manner of an assassia ; which word probably comes from the *Levant*, where a prince of the Arsacides, or assassian, who was called the old man of the mountains, lived in a castle between Antioch and Damascus, and brought up young men to lie in waits for passengers.

Slay or Slaughter, in German schlagen, &c., probably from *liegen* to lie, signifying to lay low.

To kill is the general and the indefinite term, signifying simply to take away life; to murder is to kill with open violence and injustice; to assasinate is to murder by surprise, or by means of lying in wait; to slay is to kill in battle: to kill is applicable to men, animals, and also vegetables; to murder and assasinate to men only; to slay mostly to men, but sometimes to animals; to slaughter only to animals in the proper sense, but it may be applied to men in the improper sense, when they are killed like brates, either as to the numbers or to the manner of killing them.

The fierce young here who had overcome the Curiatii, being upbraided by his sister for having *slain* her lover, in the height of his resentment *kills* her.—ADDISON.

Murders and executions are always transacted behind the scenes in the French theatre.—ADDISON.

The women interposed with so many prayers and entreaties, that they prevented the mutual *slaughter* which threatened the Romans and the Sabines.—ADDISON.

On this vain hope, adulterers, thieves rely, And to this altar vile assassins fly,-JENYNS.

Kind, v. Affectionate.

Kind, v. Gracious.

Kind, Species, Sort.

Kind, most probably from the Teutonic *kind* a child, signifying related, or of the same family.

Species, in Latin species, from specio to behold, signifies literally the form or appearance, and in an extended sense that which comes under a particular form.

Sort, in Latin sors a lot, signifies that which constitutes a particular lot or parcel.

Kind and species are both employed in their proper sense; sort has been diverted from its original meaning by colloquial use : kind is pro-perly employed for animate objects, particularly for mankind, and improperly for moral objects ; species is a term used by philosophers, classing things according to their external or internal properties. Kind, as a term in vulgar use has a less definite meaning than species, which serves to form the groundwork of science : we discriminate things in a loose or general manner by saying that they are of the animal or vegetable kind; of the canine or feline kind ; but we discriminate them precisely if we say that they are a species of the arbutus, of the pomegranate, of the dog, the horse, and the like. By the same rule we may speak of a species of madness, a species of fever, and the like; because diseases have been brought under a systematic arrangement: but, on the other hand, we should speak of a kind of language, a kind of feeling, a kind of influence; and in similar cases where a general resemblance is to be expressed.

Sort may be used for either kind or species ;

it does not necessarily imply any affinity, or common property in the objects, but simple assemblage, produced as it were by sors, chance: hence we speak of such sort of folks or people; such sort of practices; different sorts of grain; the various sorts of merchandizes; and in similar cases where things are sorted or brought together, rather at the option of the person than according to the nature of the thing.

An ungrateful person is a kind of thoroughfare or common shore for the good things of the world to pass into. -SOUTH.

If the French should succeed in what they propose, and establish a democracy in a country circumstanced like France, they will establish a very bad government, a very bad species of tyranny.—BURKE.

The French made and recorded a sort of institute, and digest of anarchy, called the rights of man.--BURKE.

Kindness, v. Benefit.

Kindness, v. Benevolence.

Kindred, Relationship, Affinity, Consanguinity.

The idea of a state in which persons are placed with regard to each other is common to all these terms, which differ principally in the nature of this state. **Kindred** signifies that of being of the same kind (v. Kind). **Relationship** signifies that of holding a nearer relation than others (v. To connect). **Affinity** (v. Affinity) signifies that of being affined or coming close to each other's boundaries. **Consanguinity**, from samguis the blood, signifies that of having the same blood.

The kindred is the most general state here expressed: it may embrace all mankind, or refer to particular families or communities; it depends upon possessing the common property of humanity: the philanthropist claims kindred with all who are unfortunate when it is in his power to relieve them. Relationship is a state less general than kindred, but more extended than either affinity or consanguinity; it applies to particular families only, but it applies to all of the same family, whether remotely or distantly related. Affinity denotes a close relationship, whether of an artificial or a natural kind: there is an affinity between the husband and there wise in consequence of the marriage tic; and there is an affinity between those who descend from the same parents or relations in a direct line. Consenguinity is, strictly speaking, this latter species of descent; and the term is mostly employed in all questions of law respecting descent and inheritance.

Though separated from my kindred by little more than half a century of miles, I know as little of their concerns as if oceans and continents were between us.— COWPER.

The wisdom of our Creator hath linked us by the ties of natural affection; first, to our families and children; next, to our brothers, *relations*, and friends.—BLACK-STONE.

Consanguinity or relation by blood, and affinity or relation by marriage, are canonical disabilities (to contract a marriage).-BLACKSTONE.

Kindred, v. Relation.

Kingdom, v. Empire.

Kingly, v. Royal,

To Know, Be Acquainted With.

To Know is a general term; to Be Ac-quainted with is particular (v. Acquaint-mee). We may know things or persons in various ways; we may know them by name only; or we may know their internal properties or characters; or we may simply know their figure ; we may know them by report ; or we may know them by a direct intercourse ; one is acquainted with either a person or a thing, only in a direct manner, and by an immediate intercourse in one's own person. We know a man to be good or bad, virtuous or vicious, by being a witness to his actions; we become acquainted with him by frequently being in his company.

Is there no temp'rate region can be known, Betwixt their frigid and our torrid zone? Could we not wake from that lethargic dream, But to be restless in a worse extreme?—DENHAM.

But how shall I express my anguish for my little boy, who became *acquainted with* sorrow as soon as he was capable of reflection,-MELMOTH'S LETTERS OF CICERO.

Knowledge, Science, Learning, Erudition.

Knowledge, from know, in all probability comes from the Latin nosco, and the Greek γινωσκω.

Science, in Latin scientia, from scio, Greek 107µ1 to know, and secah to see or perceive.

Learning, from learn, signifies the thing learned.

Erudition, in Latin eruditio, comes from erudio to bring out of a state of rudeness or ignorance.

Knowledge is a general term which simply implies the thing known : science, learning, and erudition are modes of knowledge qualified by some collateral idea: science is a systematic species of knowledge which consists of rule and order; learning is that species of knowledge which one derives from schools, or through the medium of personal instruction; erudition is scholastic knowledge obtained by profound research; knowledge admits of every possible degree, and is expressly opposed to ignorance; science, learning, and erudition are positively high degrees of knowledge.

LABOUR.

The attainment of knowledge is, of itself, a pleasure, independent of the many extrinsic advantages which it brings to every individual, according to the station of life in which he is placed; the pursuits of science have a peculiar interest for men of a peculiar turn: those who thirst after general knowledge may not have a reach of intellect to take the comprehensive survey of nature which is requisite for a scientific man. Learning is less dependent on the genius, than on the will of the individual; men of moderate talents have overcome the deficiencies of nature, by labour and perseverance, and have acquired such stores of *learning* as have raised them to a respectable station in the republic of letters. Profound erudition is obtained but by few; a retentive memory, a patient industry, and deep penetration are requisite for one who aspires to the title of an erudite man.

Knowledge, in the unqualified and universal sense, is not always a good : Pope says, "A little knowledge is a dangerous thing : " it is certain we may have a knowledge of evil as well as good, and as our passions are ever ready to serve us an ill turn, they will call in our imperfect or superficial knowledge to their aid. Science is more exempt from this danger; but the scientific man who forgets to make experience his guide, as many are apt to do in the present day, will wander in the regions of idle speculation, and sink in the quicksands of scepticism. Learning is more generally and practically useful to the morals of men than science ; while it makes us acquainted with the language, the sentiments, and manners of former ages: it serves to purify the sentiments, to enlarge the understanding, and exert the powers; but the pursuit of that *learning* which consists merely in the *know*-*ledge* of words, or in the study of editions, is even worse than a useless employment of the time. *Erudition* is always good, it does not merely serve to ennoble the possessor, but it adds to the stock of important knowledge; it, serves the cause of religion and morality, and elevates the views of men to the grandest objects of inquiry.

Can knowledge have no bound, but must advance So far, to make us wish for ignorance ?- DENHAM.

O sacred poesy, thou spirit of Roman arts, The soul of science, and the queen of souls." B, JONSON.

As *learning* advanced, new works were adopted into our language, but I think with little improvement of the art of translation.—JOHNSON.

Two of the French clergy with whom I passed my even-ings were men of deep erudition.-BUEKE.

Labour. v. Work.

To Labour, Take Pains or Trouble, Use Endeavour.

Labour, in Latin labor, comes, in all probability, from labo to falter or faint, because labour causes faintness.

To Take Pains is to expose one's self to pains; and to Take the Trouble is to impose trouble on one's self.

Endeavour (v. To endeavour).

L.

The first three terms suppose the necessity for a painful exertion : but to labour expresses more than to take pains, and this more than to

LABYRINTH.

trouble ; to use endeavour excludes every idea of pain or inconvenience : great difficulties must be conquered ; great perfection or correctness requires *pains*: a concern to please will give *trouble*; but we use endeavours whereever any object is to be obtained, or any duty to be performed. To *labour* is either a cor-poreal or a mental action ; to *take paths* is principally an effort of the mind or the attention ; to take trouble is an effort either of the body or mind : a faithful minister of the Gospel labours to instil Christian principles into the minds of his audience, and to heal all the breaches which the angry passions make between them : when a child is properly sensible of the value of improvement, he will take the utmost *pains* to profit by the instruction of the master : he who is too indolent to take the trouble to make his wishes known to those who would comply with them, cannot expect others to trouble themselves with inquiring into their necessities: a good name is of such value to every man that he ought to use his best endeavours to preserve it unblemished.

They (the Jews) were fain to *take pains* to rid themselves of their happiness, and it cost them *labour* and violence to become miserable.—SOUTH.

A good conscience hath always enough to reward itself, though the success fall not out according to the merit of the endeavour.—HOWELL.

Laborious, v. Active.

Labyrinth, Maze.

Intricacy is common to both the objects ex-Intricacy is common to both the objects ex-pressed by these terms; but the term Laby-rinth has it to a much greater extent than **Maze**: the *labyrinth*, from the Greek $\lambda a \beta \nu \rho \nu \theta \sigma_s$, was a work of antiquity which surpassed the maze in the same pro-portion as the ancients surpassed the moderns in all other works of art; it was constructed on so prodigious a scale, and with so many windings, that when a person was once entered, he could not find his way out without the assistance of a clue or thread. Maze, pro-bably from the Saxon mase a gulf, is a modern term for a similar structure on a smaller scale, which is frequently made by way of ornament in large gardens. From the proper meaning of the two words we may easily see the ground of their metaphorical application : political and polemical discussions are compared to a labyrinth ; because the mind that is once entangled in them is unable to extricate itself by any efforts of its own : on the other hand, that perplexity and confusion into which the mind is thrown by unexpected or inexplicable events is termed a maze; because, for the time, it is bereft of its power to pursue its ordinary functions of recollection and combination.

From the slow mistress of this school, Experience, And her assistant, pausing, pale Distrust, Purchase a dear-bought clue to lead his youth Through serpentine obliquities of human life, And the dark tabyringh of human hearts.—YOUNG.

To measur'd notes whilst they advance, He in wild maze shall lead the dance,—CUMBERLAND.

Lack, v. Want. Lading, v. Freight. To Lag, v. To linger. To Lament, v. To bewail. To Lament, v. To complain.

To Lament, v. To deplore.

To Lament, v. To grieve.

Land, Country.

Land, in German land, &c., from lan and line, signifies an open, even space, and refers strictly to the earth. Country, in French contrie, from con and terra, signifies lands adjoining so as to form one portion. The term land, therefore, properly excludes the idea of habitation ; the term country excludes that of the earth, or the parts of which it is composed : hence we speak of the land as rich or poor, according to what it yields; of a country as rich or poor, according to what its inhabitants possess: so, in like manner, we say, the land is ploughed or prepared for receiving the grain: but the country is cultivated; the country is under a good government; or, a man's country is dear to him. In an extended application, however, these words may be put for one another: the word land may sometimes be put for any portion of land that is under a government, as the land of liberty; and country may be put for the soil, as a rich country.

You are still in the *land* of the living, and have all the means that can be desired, whereby to prevent your falling into condemnation,—BEVERIDGE.

We love our *country* as the seat of religion, liberty, and laws.—BLAIR,

Landscape, v. View.

Language, Tongue, Speech, Idiom, Dialect.

Language, from the Latin *lingua* a **Tongue**, signifies, like the word *tongue*, that which is spoken by the *tongue*.

Speech is the act of speaking or the thing spoken.

Idiom, in Latin *idioma*, Greek ιδιωμα, from ιδιος proprius, proper, or peculiar, signifies a peculiar mode of speaking.

Dialect, in Latin dialectica, Greek $\delta_{\iota \alpha \lambda \epsilon \kappa - \tau_{\iota \kappa \eta}}$, from $\delta_{\iota \alpha \lambda \epsilon \gamma o \mu \alpha \iota}$ to speak in a distinct manner, signifies a distinct mode of speech.

All these terms mark the manner of expressing our thoughts, but under different eircumstances. Language is the most general term in its meaning and application: it conveys the general idea without any modification, and is applied to other modes of expression besides that of words, and to other objects besides persons; the *language* of the eyes frequently supplies the place of that of the *tongue*; the deaf and dumb use the *language* of signs; birds and beasts are supposed to have the other terms are applicable only to human beings. *Language* is either written or spoken; but a *tongue* is conceived of mostly as something to be spoken : and speech is, in the strict sense, that only which is spoken or uttered. A *tongue* is a totality, or an entire assemblage, of all that is necessary for the expression of thought; it comprehends not only words, but 445

Speech is an abstract term, implying either the power of uttering articulate sounds: as when we speak of the gift of *speech*, which is denied to those who are dumb, or the words themselves which are spoken; as when we speak of the parts of *speech*, or the particular mode of expressing one's self; or that a man is known by his *speech*. Idiom and dialect are not properly a *lunguage*, but the properties of language; idiom is the peculiar construction and turn of a *language*, which distinguishes it altogether from others; it is that which enters into the composition of the *language*, and cannot be separated from it. A *dialect* is that which is engrafted on a *language* by the inhabitants of particular parts of a country, and admitted by its writers and learned men to form an incidental part of the *language*; as the *dialects* which originated with the Ionians, the *dialects* which ongin and with the Ionians, the *dialects* of the high and low German which are distinguished by similar poculiarties.

Languages simply serve to convey our thoughts: tongues consist of words, written or spoken : speech consists of words spoken: idions are the expression of national manners, customs, and turns of sentiment, which are the most difficult to be transferred from one language to another : dialects do not vary so much in the words themselves as in the forms of words; they are prejudicial to the perspicuity of a language, but add to its harmony.

Nor do they trust their tongue alone, But speak a *language* of their own.-SWIFT.

What if we could discourse with people of all the mations upon the earth in their own mother tongue! Unless we know Jesus Christ, also, we should be lost for ever.-BEVENDOE.

When speech is employed only as the vehicle of falsehood, every man must disunite himself from others.--JOHNSON.

The *language* of this great poet is sometimes obscured by old words, transpositions, and foreign *idioms.*—ADDI-SON.

Every art has its *dialect*, uncouth and ungrateful to all whom custom has not reconciled to its sound,-JOHN-SON.

Languid, v. Faint.

To Languish, v. To flag.

Large, v. Great.

Large, Wide, Broad.

Large (v. Great) is applied in a general way to express every dimension; it implies not only abundance in solid matter, but also freedom in the space, or extent of a plane superficies.

Wide, in German weit, is most probably connected with the French vide, and the Latin viduas empty, signifying properly an empty

LARGELY.

or open space unencumbered by any obstructions.

Broad, in German breit, probably comes from the noun bret, a board; because it is the peculiar property of a board, that is to say, it is the width of what is particularly long. Many things are large, but not wide; as a large town, a large circle, a large ball, a large nut: other things are both large and wide: as a large field, or a wide field : a large house, or a wide house : but the field is said to be large from the quantity of ground it contains ; it is said to be wide both from its figure or the extent of its space in the cross directions; in like manner, a house is large from its extent in all directions; it is said to be wide from the extent which it runs in front: some things are said to be wide which are not denominated large; that is, either such things as have less bulk and quantity than extent of plane sur-face; as ell-wide cloth, a wide opening, a wide entrance, and the like; or such as have an extent of space only one way; as a wide road, a wide path, a wide passage, and the like. What is broad is in sense, and mostly in application, wide, but not vice versa: a ribbon is broad; a ledge is broad; a ditch is broad; a plank is broad ; the brim of a hat is broad ; or the border of anything is *broad*: on the other hand, a mouth is *wide*, but not *broad*; aper-tures in general are *wide*, but not *broad*. Large is opposed to small ; wide to close; broad to narrow. In the moral application, we speak of largeness in regard to liberality; wide and broad only in the figurative sense of space or size : as a wide difference ; or a broad line of distinction.

Shall grief contract the *largeness* of that heart In which nor fear nor anger has a part ?-WALLER.

Wide was the wound, But suddenly with flesh fill'd up and heal'd.-MILTON.

The wider a man's comforts extend, the *broader* is the mark which he spreads to the arrows of misfortune.— BLAIR.

Largely, Copiously, Fully.

Largely (v. Great) is here taken in the moral sense, and, if the derivation given of it be true, in the most proper sense.

Copiously comes from the Latin *copia* plenty, signifying in a plentiful degree.

Fully signifies in a *full* degree ; to the *full* extent, as far as it can reach.

Quantity is the idea expressed in common by all these terms; but *largely* has always a reference to the freedom of the will in the agent; *copiously* qualifies actions that are done by inanimate objects; *fully* qualifies the actions of a rational agent, but it denotes a degree or extent which cannot be surpassed.

À person deals *largely* in things, or he *drinks* large draughts; rivers are *copically* supplied in rainy seasons; a person is *fully* satisfied, or *fully* prepared. A bountiful Providence has distributed his gifts *largely* among his creatures; blood flows *copically* from a deep wound when it is first made : when a man is not *fully* convinced of his own insufficiency, he is not prepared to listen to the counsel of others.

* .*

There is one very faulty method of drawing up the laws, that is, when the case is *largely* set forth in the preamble. -BACON.

The youths with wine the *copious* goblets crown'd, And pleas'd dispense the flowing bowls around.—POPE.

Every word (in the Bible) is so weighty that it ought to be carefully considered by all that desire *fully* to understand the sense.—BEVERIDGE.

Lassitude, v. Fatigue.

Last, Latest, Final, Ultimate.

Last and Latest, both from late, in German letze, come from the Greek λοισθος and λειπω to leave, signifying left or remaining.

Final, v. Final.

Ultimate comes from ultimus the last.

Last and ultimate respect the order of succession : latest respects the order of time ; final respects the completion of an object. What is last or ultimate is succeeded by nothing else : what is *latest* is not succeeded by any great interval of time; what is *final* requires to be succeeded by nothing else. The *last* is opposed to the first ; the *ultimate* is distinguished from that which might follow ; the *latest* is opposed to the earliest ; the final is opposed to the introductory or beginning. A person's *last* words are those by which one is guided; his ultimate object is distinguished from that more remote one which may possibly be in his mind ; a conscientious man remains firm to his principles to his latest breath ; the final determination of difficult matters requires caution. Jealous people strive to be not the last in anything ; the latest intelligence which a man gets of his country is acceptable to one who is in distant quarters of the globe; it requires resolution to take a *final* leave of those whom one holds near and dear.

The supreme Author of our being has so formed the soul of man that nothing but himself can be its *last*, adequate, and proper happiness.—ADDISON.

A pleasant comedy which paints the manners of the age is a durable work, and is transmitted to the *latest* posterity. -HUME.

Final causes lie more bare and open to our observation, as there are often a greater variety that belong to the same effect.—ADDISON.

The *ultimate* end of man is the enjoyment of Ged, beyond which he cannot form a wish.-GROVE.

Lasting, v. Durable.

Lastly, At Last, At Length.

Lastly, like last (v. Last), respects the order of succession: At Last or At Length refer to what has preceded. When a sermon is divided into many heads, the term lastly comprehends the last division. When an aftair is settled after much difficulty it is said to be at last settled; and if it be settled after a protracted continuance, it is said to be settled at leasth.

Lastly, opportunities do sometimes offer in which a man may wickedly make his fortune without fear of temporal damage. In such cases what restraint do they lie under who have no regard beyond the grave ?

At last being satisfied they had nothing to fear they brought out all their corn every day.—ADDISON.

A neighbouring king had made war upon this female re-

public several years with various success, and at length overthrew them in a very great battle.—ADDISON.

Latent, v. Secret.

Latest, v. Last.

Laudable, Praiseworthy, Commendable.

Laudable, from the Latin laudo to praise, is in sense literally **Praiseworthy**, that is worthy of praise, or to be praised (v. To praise).

Commendable signifies entitled to com-

Laudable is used in a general application; praisecorthy and commendable are applied to individuals: things are laudable in themselves; they are praisecorthy or commendable in this or that person.

That which is *laudable* is entitled to encouragement and general approbation; an honest endeavour to be useful to one's family or one's self is at all times *laudable*, and will ensure the support of all good people. What is *praiseworthy* obtains the respect of all men; as all have temptations to do that which is wrong, the performance of one's duty is in all cases *praiseworthy*; but particularly so in those cases where it oppores one's intrests and interferes with one's pleasures. What is *commendable* is not equally important will the two former; it entitles a person only to a temporary or partial expression of good will and approbation; the performance of those minor and particular duties which belong to children and subordinate persons is in the proper sense commendable.

It is a landable ambition to wish to excel in that which is good; it is very praiseverthy in a child to assist its parent as occasion may require; silence is commendable in a young person when he is reproved.

Nothing is more *laudable* than an inquiry after truth. -ADDISON.

Ridicule is generally made use of to laugh men out of virtue and good sense, by attacking everything praiseworthy in human life.—ADDISON.

Edmund Waller was born to a very fair estate by the parsimony or frugality of a wise father and mother, and he thought it so commendable an advantage that he resolved to improve it with his utmost care.—CLAREN-DON.

To Laugh At, Ridicule.

Laugh, through the medium of the Saxen, *klakan*, old German *lakan*, Greek yekaw, comes from the Hebrew *lakak*, with no variation in the meaning.

Ridicule, from the Latin *rideo*, has the same original meaning.

Both these verbs are used here in the improper sense for *laughter*, blended with more or less of contempt: but the former displays itself by the natural expression of *laughter*: the latter shows itself by a verbal expression : the former is produced by a feeling of mirth, on observing the real or supposed weakness of another; the latter is produced by a strong sense of the absurd or irrational in another: the former is more immediately directed to the person who has excited the feeling; the latter is more commonly produced by thiogs than by persons. We *laugh at* a person to his 447

face ; but we ridicule his notions by writing or in the course of conversation : we laugh at the individual; we *ridicule* that which is maintained by him. It is better to *laugh at* the fears of a child than to attempt to restrain them by violence, but it is still better to overcome them if possible by the force of reason : *ridicale* is not the test of truth; he therefore who attempts to misuse it against the cause of truth, will bring upon himself the contempt of all mankind ; but folly can be assailed with no weapon so effectual as *ridicule*. The phi-losopher Democritus preferred to *laugh at* the follies of men rather than weep for them like Heraclitus; infidels have always employed ridicule against Christianity, by which they have betrayed not only their want of argument, but their personal depravity in laughing where they ought to be most serious.

Men laugh at one another's cost.-SWIFT.

It is easy for a man who sits idle at home and has nobody to please but himself, to *ridicule* or censure the common practices of mankind,—JOHNSON.

Laughable, Ludicrous, Ridiculous, Comical, or Comic, Droll.

Laughable signifies exciting or fit to excite laughter.

Ludicrous, in Latin ludicer or ludicrus from ludus a game, signifies belonging to a game or sport.

Ridiculous exciting or fit to excite ridi-

Either the direct action of laughter or a corresponding sentiment is included in the signification of all these terms; they differ principally in the cause which produces the feeling; the *laughable* consists of objects in general, whether personal or otherwise; the ludicrous and ridiculous have more or less reference to that which is personal. What is laughable may excite simple merriment indeadmit what Mr. Hobbes, and after him Addi-son, have maintained of all *laughter*, that it springs from pride. But without entering into this nice question, I am inclined to distinguish between the laughable which arises from the reflection of what is to our own advantage or pleasure, and that which arises from reflecting on what is to the disadvantage of another. The Droll tricks of a monkey, or the humorous stories of wit, are laughable from the nature of the things themselves; without any apparent allusion, however re-mote, to any individual but the one whose senses or mind is gratified. The ladierous and ridiculous are, however, species of the laughable which arises altogether from reflecting on that which is to the disadvantage of another. The ludicrous lies mostly in the outward circumstances of the individual, or such as are exposed to view and serve as a show; the *ridiculous* applies to everything personal, whether external or internal. The *ludicrous* does not comprehend that which is so much to the disparagement of the individual as the ridiculous; whatever there is in ourselves which excites laughter in others is accompanied in their minds with a sense of our inferiority: and consequently the ludicrous

always produces this feeling; but only in a slight degree compared with the *ridiculous*, which awakens a positive sense of contempt. Whoever is in a ludicrous situation is, let it be in ever so small a degree, placed in an inferior station, with regard to those by whom he is thus view of ; but he who is rendered ridice-lous is positively degraded. It is possible, therefore, for a person to be in a *ludicrons* situation without any kind of moral demorit, or the slightest depreciation of his moral character: since that which renders his situa-tion *ludicrous* is altogether independent of himself; or it becomes *ludicrous* only in the eyes of incompetent judges. "Let an ambassador," says Mr. Pope. "speak the best sense in the world, and deport himself in the most graceful manner before a prince, yet if the tail of his shirt happen, as I have known it happen to a very wise man, to hang out behind, more people will *laugh* at that than attend to the other." This is the *ludicrous*. The same can seldom be said of the ridiculous : for as this springs from positive moral causes, for as this springs from positive moral causes, it reflects on the person to whom it attaches in a less questionable shape, and produces positive disgrace. Persons very rarely appear *ridiculous* without being really so; and he who is really *ridiculous* justly excites con-

Droll and Comical are in the proper sense applied to things which cause laughter, as when we speak of a *droll* story, or a *comical* incident, or a *Comica* song. They may be applied to the person; but not so as to reflect disadvantageously on the individual, as in the former terms.

They'll not show their teeth in way of smile, Though Nestor swear the jest be *laughable*. SHAKSPEARE.

The action of the theatre, though modern states esteem it but *ludicrows* unless it be satirical and biting, was care-fully watched by the ancients that it might improve man-kind in virtue.—BACON.

Infelix paupertas has nothing in it more intolerable than this, that it renders men ridiculous.—SOUTH.

A comic subject loves an humble verse, Thyestes scorns a low and comic style. ROSCOMMON.

In the Augustine age itself, notwithstanding the censure of Horace, they preferred the low buffconery and *drollery* of Plautus to the delicacy of Terence.-WARTON.

Lavish, v. Extravagant.

Law, v. Maxim.

Lawful, Legal, Legitimate, Licit.

Lawful, from *law*, and the French *loi*, comes from the Latin *lex*, in the same manner as Legal or Legitimate, all signifying in the proper sense belonging to law. They differ therefore according to the sense of the differ therefore according to the sense of the word law: lawful respects the law in general defined or undefined; legal respects only the civil law which is defined; and legitimate respects the laws or rules of science as well as civil matters in general. Licit, from the Latin licet to be allowed, is used only to characterize the moral quality of actions ; the lawful properly implies conformable to or enjoined by law; the legal what is in the form or after the manner of law, or binding by law:

it is not *lawful* to cein money with the king's stamp; a marriage is not *legal* in England which is not solemnized according to the rites of the established church; men's passions impel them to do many things which are unlawful or illicit; their ignorance leads them into many things which are illegal or illegitimate. As a good citizen and a true Christian, every man will be anxious to avoid everything which is unlawful: it is the business of the lawyer to define what is *legal* or *illegal*: it is the business of the critic to define what is legitimate verse in poetry ; it is the business of the linguist to define the *legitimate* use of words: it is the business of the moralist to point out what is illicit. As usurpers have no *lawful* authority, no one is under any obliga-tion to obey them : when a claim to property cannot be made out according to the established laws of the country it is not legal : the cause of *legitimate* sovereigns is at length brought to a happy issue ; it is to be hoped that men will never be so unwise as ever to revive the question; the first inclination to an illicit indulgence should be carefully sup-

According to this spiritual doctor of politics, if his Majesty does not owe his crown to the choice of his people, he is no *lawful* king,—BURKE.

Swift's mental powers declined till (1741) it was found necessary that *legat* guardians should be appointed to his person and fortune.—JOHNSON.

Upon the whole I have sent this my offspring into the world in as decent a dress as I was able; a *legitimate* one I am sure it is.—MOORE.

The King of Prussia charged some of the officers, his prisoners, with maintaining an *illicit* correspondence.—SMOLLETT.

Lax, v. Loose.

To Lay, v. To put.

To Lay or Take Hold Of, Catch, Seize, Snatch, Grasp, Gripe.

To Lay or Take Hold Of is here the generic expression : it denotes simply getting into one's possession, which is the common idea in the signification of all these terms, which differ in regard to the motion in which the action is performed. To **Catch** is to lay hold of with an effort. To **Seize** is to lay hold of with violence. To **Snatch** is to lay hold of with violence. To **Snatch** is to lay hold of by a sudden effort. One is said to lay hold of that on which one places his hand ; he takes hold of that which he secures in his hand. We log hold of anything when we see it falling : we take hold of anything when we wish to lift it up; we catch what attempts to escape; we seize it when it makes resistance ; we snatch that which we are particularly afraid of not getting otherwise. A person who is fainting lays hold of the first thing which comes in his way ; a sick person or one who wants support takes hold of another's arm in walking; various artifices are employed to catch ani-mals; the wild beasts of the forest seize their prey the moment they come within their reach; it is the rude sport of a schoolboy to smatch out of the hand of another that which he is not willing to let go. To lay hold of is to get in the possession. To

Grasp and to Gripe signify to have or keep in the possession ; an eagerness to keep or not

to let go is expressed by that of grasping ; a to let go is expressed by that of grasping i a fearful anxiety of losing and an earnest desire of keeping is expressed by the act of griping. When a famished man lays hold of food he grasps it, from a convulsive kind of fear lest it should leave him : when a miser lays hold of money he aripes it from the love he bears to it; and the fear he has that it will be taken from him.

Sometimes it happens that a corn slips out of their paws when they (the auts) are climbing up; they take hold of it again when they can find it, otherwise they look for another.—ADDISON.

ADDISON

DISON. Furious he said, and tow'rd the Grecian crew, (Seiz'd by the crest) th' unhappy warrior drew. POPE

The hungry harpies fly, They snatch the meat defiling all they find. DRYDEN.

Like a miser midst his store. Who grasps and grasps till he can hold no more. DRYDEN.

They gripe their oaks; and every panting breast Is rais'd by turns with hope, by turns with fear depress'd.—DRYDEN.

To Lay, v. To lie.

Lazy, v. Idle.

Lazy, v. Inactive.

To Lead, v. To conduct.

Leader, v. Chief.

League, v. Alliance.

Lean, Meagre.

Lean is in all probability connected with line, lank, and long, signifying that which is simply long without any other dimension.

Meagre, in Latin macer, Greek µikpos

Lean denotes want of fat; meagre want of flesh : what is lean is not always meagre ; but nothing can be meagre without being lean. Brutes as well as men are lean, but men only are said to be meagre: leanness is frequently connected with the temperament ; meagreness is the consequence of starvation and disease. There are some animals by nature inclined to be *lean*: a *meagre* pale visage is to be seen perpetually in the haunts of vice and poverty.

Who ambles time withal, With a priest that lacks Latin, And with a rich man that bath not the gont, The one lacking the burthen of *lean* and Wasteful learning; the other knowing nor Burthen of heavy tedious penury. SHAKSPEARE.

So thin, so ghastly *meagre*, and so wan, So bare of flesh, he scarce resembled man. DRYDEN.

To Lean, Incline, Bend.

Lean and Incline both come from the Latin clino, and Greek KALPW to bow or bend.

Bend, v. Bend.

In the proper sense lean and incline are both said of the position of bodies; bend is said of the shape of bodies: that which leans rests on one side, or in a sideward direction; that which inclines, leans or turns only in a slight degree : that which bends forms a curvature ;

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LEAVE.

it does not all lean the same way : a house *leans* when the foundation gives way; a tree may grow so as to *incline* to the right or the left, or a road may incline this or that way; a tree or a road bends when it turns out of the

In the improper sense the judgment leans, the will inclines, the will or conduct bends, in consequence of some outward action. A person leans to this or that side of a question which he favours ; he inclines or is inclined to this or that mode of conduct; he bends to the will of another. It is the duty of a judge to lean to the side of mercy as far as is consistent with justice : whoever inclines too readily to listen to the tales of distress which are con-tinually told to excite compassion will find himself in general deceived; an unbending temper is the bane of domestic felicity.

> Like you a courtier born and bred, Kings lean'd their ear to what I said.-GAY, Say what you want; the Latins you shall find Not fore'd to goodness, but by will *inclined*. DRYDEN.

And as on corn when western gusts descend, Before the blast the lofty harvest bend.-POPE.

Learning, v. Knowledge.

Learning, v. Letters.

To Leave, v. To let.

To Leave, Quit, Relinquish.

Leave, in Saxon leafve, in old German laube, Latin linguo, Greek $\lambda \epsilon_{i} \pi \omega$, signifies either to leave or to be wanting, because one is wanting in the place which one leaves

Quit, in French quitter, from the Latin quietus rest, signifies to rest or remain, to give up the hold of.

Relinquish, v. To abandon.

We leave that to which we may intend to return; we quit that to which we return no more: we may leave a place voluntarily or otherwise; but we relinquish it unwillingly. We leave persons or things ; we quit and relinquish things only. I leave one person in order to speak to another; I leave my house for a short time; I quit it not to return to it.

Leave and quit may be used in the improper as well as the proper sense. A prudent man leaves all questions about minor matters in religion and politics to men of busy, restless tempers: it is a source of great pleasure to a contemplative mind to revisit the scenes of early childhood, which have been long quitted for the busy scenes of active life: a miser is loath to relinquish the gain which has added so greatly to his stores and his pleasures. It is the privilege of the true Christian to be able to *leave* all the enjoyments of this life, not only with composure, but with satisfaction ; dogs have sometimes evinced their fidelity, even to the remains of their masters, by not quitting the spot where they are laid; prejudices, particularly in matters of religion, acquire so deep a root in the mind that they cannot be made to relinquish their hold by the most persuasive eloquence and forcible reasoning.

Why leave we not the fatal Trojan shore. And measure back the seas we cross'd before ?--POPE.

The sacred wrestler, till a blessing giv'n, Quits not his hold, but halting conquers heav'n. WALLER,

Although Charles *relinquished* almost every power of the crown, he would neither give up his friends to punishment nor desert what he esteemed his religious daty.-HUME.

To Leave, Take Leave, Bid Farewell, or Adieu.

Leave is here general as before (v. To leave); it expresses simply the idea of separating one's self from an object, whether for a time or otherwise; to Take Leave and Bid Farewell imply a separation for a perpetuity.

To leave is an unqualified action, it is applied to objects of indifference, or otherwise, but supposes in general no exercise of one's feelings. We leave persons as convenience requires; we leave them on the road, in the field, in the house, or wherever circumstances direct; we leave them with or without speaking; but to take leave is a parting ceremony between friends on their parting for a considerable time ; to bid farewell or Adieu is a still more solemn ceremony, when the parting is expected to be final. When applied to things we *leave* such as we do not wish to meddle with; we take leave of those things which were agreeable to us, but which we to those for which we still retain a great attachment. It is better to *leave* a question undecided than to attempt to decide it by altercation or violence; it is greater virtue in a man to take leave of his vices than to let them take leave of him, when a man engages in schemes of ambition, he must bid adjeu to all the enjoyments of domestic life.

Self alone, in nature rooted fast, Attends us first and *leaves* us last.-SWIFT.

Now I am to take leave of my readers, I am under greater anxiety than I have known for the work of any day since I undertook this province.—STEELE.

Anticipate the awful moment of your bidding the world an eternal farewell.-BLAIR.

Leave, Liberty, Permission, Licence.

Leave has here the sense of freedom granted, because what is left to itself is left free.

Liberty, v. Freedom.

Permission signifies the act of permitting To allow), or the thing permitted.

Licence, in Latin licentia from licet to be lawful, signifies the state of being permitted by law.

Leave and liberty are either given or taken; permission is taken only; licence is granted. and that in a special manner : leave is employed only on familiar occasions; *liberty* is given in more important matters: the master gives *leave* to his servant to go out for his pleasure; a gentleman gives his friends the *liberty* of shooting on his grounds : leave is taken in indifferent matters, particularly as it respects leave of absence: liberty is taken by a greater, and in general an unauthorized, stretch of one's powers, and is, therefore, an infringement on the rights of another. What is done without the *leave* may be done without the knowledge, though not contary to the will of another; but *liberties* which are taken without offering an apology are always calculated to give offence.

Leave is granted by private individuals, but licence is granted by public authority : a parent gives leave to a child to take a walk; the government grants *licences* for selling different commodities.

Leave and permission are said to be asked for, but not *libert*: . we beg *leave* to offer our opinions; we request permission but not *liberty* to speak; *licences* are obtained upon application by such persons as are proper to receive them.

I must have *leave* to be grateful to any one who serves me, let him be ever so obnoxious to any party.—POPE.

I am for the full *liberty* of diversion (for children) as much as you can be, -LOCKE.

The repeated permissions you give me of dealing freely with you will, I hope, excuse what I have done. --POPE.

Leaving the wits the spacious air, With *licence* to build castles there —SWIFT.

To Leave Off, v. To cease.

To Leave Off, v. To desist.

Leavings, Remains.

Leavings are the consequence of a voluntary act: they signify what is left: Remains are what follows in the course of things; they are what remains; the former is therefore taken in the bad sense to signify what has been left as worthless; the latter is never taken in this bad sense. When many persons of good taste have the liberty of choosing, it is fair to expect that the *leavings* will be worth little or nothing after all have made their choice. By the remains of beauty which are discoverable in the face of a female, we may be enabled to estimate what her personal gifts were.

Scale, fins, and bones, the *leavings* of the feast. SOMERVILLE.

SOMERVILLE.

So midnight tapers waste their last remains.

Legal, v. Lawful.

Legitimate, v. Lawful.

Leisure, v. Idle.

To Lessen, v. To abate.

To Let, Leave, Suffer.

Let. through the medium of the Gothic letter, and other changes in the French laisser, German lasser, &c., comes in all probability from the Latin laxo, to loosen, or set loose, free.

Lep 7e, v. To leave.

Suller, from a the Latin suffere to bear with, signifies not to put a stop to.

The removal of hindrance or constraint on the actions of others is implied by all these terms; but let is a less formal action than leave, and this than suffer. I let a person pass in the road by getting out of his way: I leave a person to decide on a matter according to his own

discretion, by declining to interfere: I suftera person to go his own way, over whom I am expected to exercise a control. It is ingeneral most prudent to *let* things take their own course : in the education of youth, the greatest art lies in *leaving* them to follow the natural bent of their minds and turn of the disposition, and at the same time not *suffering* them to do anything prejudicial to their character or future interests.

Then to invoke The Goddess, and *let* in the fatal horse, We all consent.—DENHAM,

This crime I could not leave unpunished .- DENHAM.

If Pope had suffered his heart to be alienated from her, he could have found nothing that might fill her place. -JOHNSON.

Lethargic, v. Sleepy.

Letter, v. Character.

Letter, Epistle.

According to the origin of these words, Letter, in Latin *litere*, signifies any docu-ment composed of written *letters*; and Epistle, in Greek επιστολη from επιστελλω to send, signifies a letter sent or addressed to any one ; consequently the former is the generic, the latter the specific term. Letter is a term altogether familiar, it may be used for whatever is written by one friend to another in domestic life, or for the public documents of this description, which have emanated from the pen of writers, as the letters of Madame de Sévigné, the letters of Pope or of Swift; and even those which were written by the ancients, as the letters of Cicero, Pliny, and Seneca ; but in strict propriety those are entitled epistles as a term most adapted to whatever has received the sanction of ages, and by the same rule, likewise, what-ever is peculiarly solemn in its contents has acquired the same epithet, as the *epistles* of St. Paul, St. Peter, St. John, St. Jude; and by an analogous rule, whatever poetry is written in the *epistolary* form is denominated an *epistle* rather than a *letter*, whether of ancient or modern date, as the *epistles* of Horace, or the epistles of Boileau; and finally, whatever is addressed by way of dedication is denominated a dedicatory *epistle*. Ease and a friendly fami-liarity should characterize the *letter*: sentiment and instruction are always conveyed by an epistle.

Letters, Literature, Learning.

Letters and Literature signify krowledge, derived through the medium of written letters or books, that is, information : Learning (o. Knowledge) is confined to that which is communicated, that is, scholastic knowledge. The term men of letters, or the republic of letters, comprehends all who devote themselves to the cultivation of their minds : literary societies have for their object the diffusion of general information : learned societies propose to themselves the higher object of extending the bounds of science, and increasing the sum of human knowledge. Men of letters have a passport for admittance into the highest circles; literary men can always find resources for themselves in their own society : learned men, or men of learning, are more the objects of respect and admiration than of imitation.

To the greater part of mankind the duties of life are inconsistent with much study; and the hours which they would spend upon *letters* must be stolen from their occu-patious and families.—JOHNSON.

He that recalls the attention of mankind to any part of *learning* which time has left behind it, may be truly said to advance the *literature* of his own age.-JOHN-

To Level, v. To aim.

Level, v. Even.

Level, v. Flat.

Levity, v. Lightness.

Lexicon, v. Dictionary.

Liable, v. Subject.

Liberal, v. Beneficent.

Liberal, v. Free.

To Liberate, v. To free.

Liberty, v. Freedom.

Liberty, v. Leave.

Licence, v. Leave.

Licentious, v. Loose.

Lie, v. Untruth.

To Lie, Lay.

By a vulgar error these verbs have been so confounded as to deserve some notice. To Lie is neuter, and designates a state : to Lay is active, and denotes an action on an object; it is properly to cause to lie : a thing lies on the table; some one lays it on the table; he lies with his fathers; they laid him with his idiomatically, we say, a thing *lies* by us until we bring it into use; we lay it by for some future purpose : we lie down in order to repose ourselves; we lay money down by way of de-posit: the disorder *lies* in the constitution; we lay a burden upon our friends.

Ants bite off all the buds before they lay it up, and therefore the corn that has *lain* in their nests will pro-duce nothing.—ADDISON.

The church admits none to holy orders without lay-ing upon them the highest obligations imaginable,-BEVERIDGE.

Life, v. Animation.

Lifeless, Dead, Inanimate.

Lifeless and Dead suppose the absence of life where it has once been ; Inanimate supposes its absence where it has never been ; a person is said to be lifeless or dead from whom life has departed; the material world consists of objects which are by nature *inanimate*. Lifeless is negative : it signifies simply without life, or the vital spark : dead is positive ; it denotes an actual and perfect change in the object. We may speak of a lifeless corpse, when speaking of a body which sinks from a state of animation into that of inanimation; we speak of dead bodies to designate such as have undergone an entire change. A person, therefore, in whom animation is suspended, is,

for the time being, *lifeless*, in appearance at least, although we should not say *dead*.

In the moral acceptation, lifeless and inanimate respect the spirits; dead respects the moral feeling. A person is said to be *lifeless* who has lost the spirits which he once have; he is said to be inanimate when he is naturally wanting in spirits: a person who is *life* is unfitted for enjoyment; he who is *dead* to moral sentiment is totally bereft of the e.sci. tial properties of his nature.

Nor can his *lifeless* nostril please With the once ravishing smell -COWLEY.

How acad the vegetable kingdom lies !- THOMSON.

We may in some sort be said to have a society even with the *inanimate* world.-BURKE.

To Lift Heave, Hoist.

Lift is in all probability contracted from levatus, participle of *levo* to lift, which comes from *levis* light, because what is light is easi'y borne up.

Heave, in Saxon heavan. German heben, &c., comes from the absolute particle ha, sig-nifying high, because to heave is to set up (n high.

Hoist. in French hausser, Low German hissen, is a variation from the same source as

The idea of making high is common to all These words, but they differ in the objects and the circumstances of the action; we ii/t with or without an effort; we hear and hoist always with an effort; we lift a child up to let it see abything more distinctly; workmen heave the stones or beams which are used in a building; sailors hoist the long boat into the water. To lift and hoist are transitive verbs : they require an agent and an object : heave is intransitive. it may have an inanimate object for an agent : a person *lofts* bis hand to his head; when whales are killed, they are *hoisted* into vessels: the bosom heaves when it is oppressed with sorrow, the waves of the sea heave when they are agitated by the wind.

What god so daring in your aid to move, Or *lift* his hand against the force of Jove ?-POPE.

Murm'ring they move, as when Old Ocean roars, And *heaves* huge surges to the trembling shores. POPE,

The reef enwrapt, th' inserted knittles tied, To *hoist* the shorten'd sail again they tried. FALCONER,

To Lift, Raise, Erect, Elevate, Exalt.

Lift, v. To lift.

Raise, signifies to cause to rise.

Erect, in Latin erectus, participle of erigo or e and rego, probably from the Greek $ope_{\gamma}\omega$, signifies literally to extend or set forth in the

Elevate is a variation from the same source as lift.

Exalt comes from the Latin altus high, and the Helrew olah to ascend, and signifies to cause to be high (v. High).

The idea of making one thing higher than another is common to these verbs, which differ

in the circumstances of the action. To lift is to take off from the ground; to raise and erect are to place in a higher position while in contact with the ground · we lift up a stool; we raise a chair by giving it longer legs; we erect a monument by heaping one stone on another.

Whatever is to be carried is *lifted*; whatever is to be situated higher is to be *raised*; whatever is to be constructed above other objects is *crected*. A ladder is lifted upon the shoulders to be conveyed from one place to another; a standard ladder is *raised* against a building; a scaffolding is crected.

These terms are likewise employed in a moral acceptation; *exalt* and *elevate* are used in no other sense. Lift expresses figuratively the artificial action of setting aloft; as in the case of *lifting* a person into notice: to *raise* preserves the idea of making higher by the accession of wealth, honour, or power: as in the case of persons who are *raised* from beggary to a state of alluence: to *aret* retains its idea of artificially constructing, so as to produce a solid as well as lofty mass; as in the case of *execting* a system of spiritual dominion. A person cannot *lift* himself, but he may *raise* himself; individuals *lift* or *raise* up each other; but communities, or those only who are invested with power, have the opportunity of *execting*.

To lift is seldom used in a good sense; to raise is used in a good or an indifferent sense; to elevate and exait are always used in the best sense. A person is seldom *lifted* up for any good purpose, or from any merit in himself; it is commonly to suit the ends of party that people are *lifted* into notice, or *lifted* into office; a person may be raised for his merits, or raise himself by his industry, in both which cases he is entitled to esteem : one is elevated by chreamstances, but still more so by one's character and moral qualities; one is rarely exalted but by means of superior endowments. To elevate may be the act of individuals for themselves; it exalt must be the act of others. There are some to whom elevation of rank is due, and others who require no adventitious circumstances to elevate them; the world has always agreed to exalt great power, great

Now rosy morn ascends the court of Jove, Lifts up her light, and opens day above,-POPE,

Rais'd in his mind the Trojan hero stood, And long'd to break from out his ambient cloud.

From their assistance, happier walls expect, Which, wand'ring long, at last thou shalt erect. DRYDEN.

Prudence operates on life in the same manner as rules on compositior; it produces vigilance rather than *elevation.*-JOHNSON.

A creature of a more exalted kind Was wanting yet, and then was man design'd. DRYDEN.

Lightness, v. Ease.

Lightness, Levity, Flightiness, Volatility, Giddiness.

Lightness, from *light*, signifies the abstract quality.

LIKENESS.

Levity, in Latin levitas, from levis light, signifies the same.

Flightiness, from *flighty* and *fly*, signifies a readiness to fly.

Volatility, in Latin volatilitas, from volo to fly, signifies flitting, or ready to fly swiftly on.

Giddiness is from giddy, in Saxon gidig.

Lightness and giddiness are taken either in the natural or metaphorical sense; the rest only in the moral sense: lightness is said of the outward carriage, or the inward temper; *levity* is said only of the outward carriage : a light-minded man treats everything *lightly*, be it ever so serious ; the lightness of his mind is evident by the lightness of his motions. Lightness is common to both sexes: levity is peculiarly striking in females ; and in respect to them, they are both exceptionable qualities in the highest degree : when a woman has lightness of mind, she verges very near towards direct vice; when there is *levity* in her con-duct she exposes herself to the imputation of criminality. Volatility, flightness, and gildi-ness, are degrees of lightness which rise in sig-nification on one another; volatility being more than lightness, and the others more than volatility : lightness and volatility are defects as they relate to age; those only who ought to be serious or grave are said to be *light* or *volatile*. When we treat that as *light* which is weighty, when we suffer nothing to sink into the mind, or make any impression, this is a defective *lightness* of character; when the spirits are of a buoyant nature, and the thoughts fly from one object to another, without resting on any for a moment, this lightness becomes volatility : a light-minded person sets care at a distance; a volatile person catches pleasure from every passing object. Flighti-ness and giddiness are the defects of youth; they bespeak that entire want of command over one's feelings and animal spirits which is inseparable from a state of childhood : a flighty child, however, only fails from a want of attention ; but a giddy child, like one whose head is in the natural sense giddy, is unable to collect itself so as to have any consciousness of what passes : a *flighty* child makes mistakes : a giddy child commits extravagances.

Innocence gives a *lightness* to the spirits, ill-imitated and ill-supplied by that forced *levity* of the vicious.— BLAIR.

If we see people dancing, even in wooden shoes, and a fiddle always at their heels, we are soon convinced of the volatile spirits of those merry slaves,-SOMERVILLE.

Remembering many *flightinesses* in her writing, I know not how to behave myself to her. -RICHARDSON.

The *giddy* vulgar, as their fancies guide, With noise, say nothing, and in parts divide.

Like, v. Equal.

Likeness, Resemblance, Similarity, or Similitude.

Likeness denotes the quality of being alike (v. Equal).

Resemblance, from resemble, compounded of re and semble, in French sembler, Latin simulo signifies putting on the form of another thing, Similarity, in Latin similaritas from similis, in Greek quados like, from the Hebrew semel an image, denotes the abstract property of likeness.

Likeness is the most general, and at the same time the most familiar, term of the three; it respects either external or internal properties: resemblance respects only the external properties we speak of a likeness between two persons; of a resemblance in the cast of the eye, a resemblance in the form or figure; of a similarity in age and disposition.

Likeness is said only of that which is actual: resemblance may be said of that which is apparent: a likeness consists of something specific; a resemblance may be only partial and contingent. A thing is said to be, but not to appear *like* another it may, however, have the stadow of a resemblance: whatever things are alike are alike in their essential properties; but they may resemble each other in a partial degree or in certain particulars, but are otherwise essentially different. We are most *like* the Divine Being in the act of doing good; there is nothing existing in nature which has not certain points of resemblance with something else.

Similarity, or Similitude, which is a higher term, is in the moral application, in regard to likenes, what resemblance is in the physical sense: what is alike has the same nature; what is similar has certain features of similarity: in this sense feelings are alike, sentiments are alike, persons are alike; but cases are similar, circumstances are similar, conditions are similar. Likeness excludes the idea of difference; similarity includes only the idea of casual likenes.

With friendly hand I hold the glass To all promise ous as they pass; Should folly there her *likeness* view, I fret not that the mirror's true,—MOORE.

So, faint *resemblance* 1 on the marble tomb The well-dissembled lover stooping stands, For ever silent, and for ever sad.—THOMSON.

Rochefoucauld frequently makes use of the antithesis, a mode of speaking the most tiresome of any, by the *simitarity* of the periods.—WARION.

As it addeth deformity to an ape to be so like a man, so the *similutude* of superstition to religion makes it the more deformed.—BACON

Likeness, Picture, Image, Effigy.

In the former article **Likeness** is considered as an abstract term, but in connection with the words *picture* and *image* it signifies the representation of *likeness*.

Picture, in Latin *pictura*, from *pingo* to paint, signifies the thing painted.

Image, in Latin *imago*, contracted from *imitago*, comes from *imitor* to imitate, signifying an imitation.

Efficy, in Latin effigies from effingo, signifies that which is formed after another thing.

Likeness is a general and indefinite term; picture and image express something positively like. A likeness is the work of art; it is sketched by the penell, and is more or less real: a picture is either the work of art or nature; it may be drawn by the pencil or the pen, or itamay

LINGER.

he found in the incidental resemblances of things; it is more or less exact: the *image* lies in the nature of things, and is more or less striking. It is the peculiar excellence of the painter to produce a *likeness*; the withering and falling off of the leaves from the trees in autumn is a *picture* of human nature in its decline; children are frequently the very *image* of their parents.

A likeness is that which is to represent the actual likeness; but an effigy is an artificial or arbitrary likeness; it may be represented on paper, or in the figure of a person. Artists produce likenesses; boys attempt to produce efficies.

God, Moses first, then David, did inspire, To compose anthems for his heavn'ly quire; To th' one the style of friend he did impart, On th' other stamp'd the *likeness* of his heart. DENHAR,

Or else the comic muse Holds to the world a *picture* of itself.—THOMSON.

The mind of man is an *image*, not only of God's sprituality, but of his infinity.-SOUTH.

I have read somewhere that one of the popes refused to accept an edition of a saint's works, which were presented to him, because the saint, in his *efficies* before the book, was drawn without a beard.-ADDISON.

Likewise, v. Also.

Limb, v. Member.

To Limit, v. To bound.

To Limit, v. To fix.

Limit, Extent.

Limit is a more specific and definite term than Extent: by the former we are directed to the point where anything ends; by the latter we are led to no particular point, but to the whole space included *i* limits are in their nature something finite; *extent* is either finite or infinite: we therefore speak of that which exceeds the *limits*, or comes within the *limits*; and of that which comprehends the *extent*; or is according to the *extent*: a plenipotentiary or minister must not exceed the *limits* of his instructions; when we think of the immense *extent* of this globe, and that it is among the smallest of an infinite number of worlds, the mind is lost in admiration and amazement: it does not fall within the *limits* of a periodical work to enter into historical details; a complete history of any country is a work of great *extent*.

Whatsoever a man accounts his treasure answers all his capacities of pleasure. It is the utmost *limit* of enjoyment.—SOUTH.

It is observable that, either by nature or habit, our faculties are fitted to images of a certain *extent.*—JOHN-SON,

Limit, v. Term.

Limited, v. Finite.

To Linger, Tarry, Loiter, Lag, Saunter.

Linger, from *longer*, signifies to make the time long in doing a thing.

Tarry, from tardus slow, is to be slow.

Loiter may probably come from lentus slow.

Lag, from lie, signifies to lie back.

Saunter, from sancta terra the Holy Land; because, in the time of the Crusades, many idle persons were going backwards and forwards : hence idle, planless going, comes to be so denominated.

Suspension of action or slow movement enters into the meaning of all these terms: to linger is to stop altogether, or to move but slowly forward; to *tarry* is properly to suspend one's movement: the former proceeds from reluctance to leave the spot on which we stand; the latter from motives of discretion: he will naturally *linger* who is going to leave the place of his nativity for an indefinite period; those who have much business to transact will be led to tarry long in a place : to *loiter* is to move slowly and reluctantly; but, from a bad cause, a child *loiters* who is unwilling to go to school : to lag is to move slower than others; to stop while they are going on; this is seldom done for a good purpose; those who lag have generally some sinister and private end to answer: to sumater is altogether the act of an idler; those who have no object in moving either backward or forward will saunter if they move at all.

Tis long since I, for my celestial wife, Loath'd by the Gods, have dragg'd a *ling'ring* life. DRYDEN.

Rapid wits loiter, or faint, and suffer themselves to be surpass'd by the even and regular perseverance of slower understandings.-JOHNSON.

I shall not lag behind, nor err The way, thou leading.-MILTON.

Herod having *tarried* only seven days at Rome for the despatch of his business, returned to his ships at Brundusium, --PRIDEAUX.

She walks all the morning *sauntering* about the shop, with her arms through her pocket-holes.-JOHNSON.

Liquid, v. Fluid.

Liquid, Liquor, Juice, Humour.

Liquid (a. Fluid) is the generic term: Liquor, which is but a variation from the same Latin verb, liquesco, whence liquid is derived, is a liquid which is made to be drunk: Juice, in French jus, is a liquid that issues from bodies: and Humour, in Latin humor, probably from the Greek $\rho e \nu \mu a$ and $\rho \omega$ to flow or pour out, is a species of *liquid* which flows in bodies and forms a constituent part of them. All natural bodies consist of *liquids* or solids, or a combination of both : *liquor* serves to quench the thirst as food satisfies the hunger; the *juices* of bodies are frequently their richest parts; and the humours are commonly the most important parts; the former of these two belong peculiarly to vegetable, and the latter to animal bodies: water is the simplest of all *liquids*; wine is the most inviting of all *liquors*; the orange produces the most agreeable *juice*; the *humours* of both men and brutes are most liable to corruption.

How the bee Sits on the bloom, extracting *liquid* sweets.-MILTON.

They who Minerva from Jove's head derive, Might make old Homer's skull the muse's hive, And from his brain that Helicon distil Whose racy *liquor* did his offspring fill,—DENHAM.

Give me to drain the cocca's milky bow!, And from the palm to draw its freshening wine, More bounteous far than all the frantic juice Which Bacchus pours .- THOMSON.

The perspicuity of the humours of the eye transmits the rays of light,-STEELE.

Liquor, v. Liquid.

List, Roll, Catalogue, Register.

List, in French liste, and German liste, comes from the German leiste a last, signifying in general any long and narrow body.

Roll signifies in general anything rolled up, particularly paper with its written con-

Catalogue, in Latin catalogus, Greek καταλογος from καταλεγω to write down, signifies a written enumeration.

Register, from the verb *rego* to govern, signifies what is done or inserted by order of government.

A collection of objects brought into some kind of order is the common idea included in the signification of these terms. The contents and disposition of a list is the most simple ; it consists of little more than names arranged under one another in a long narrow line, as a list of words, a list of plants and flowers, a list of voters, a list of visits, a list of deaths, of births, of marriages: a roll, which is figura-tively put for the contents of a roll, is a list rolled up for convenience, as a long roll of saints : catalogue involves more details than a simple list ; it specifies not only names, but dates, qualities, and circumstances. A list of books contains their titles : a catalogue of books contains an enumeration of their size, price, number of volumes, edition, &c. : a roll of saints simply specifies their names; a catalogue of saints enters into particulars of their ages, deaths, &c. : a register contains more than either; for it contains events, with dates, actors, &c., in all matters of public interest.

After I had read over the *list* of the persons elected into the Tiers Etat, nothing which they afterwards did could appear astonishing.—BURKE.

It appears from the ancient *rolls* of parliament, and from the manner of choosing the lords of articles, that the proceedings of that high court must have been in a great measure under their direction.—ROBERTSON.

Aye! in the *catalogue* ye go for men, As hounds, and greyhounds, mongrels, spaniels, curs, All by the name of dogs.—SHAKSPEARE.

I am credibly informed by an antiquary, who has searched the *registers*, that the maids of honour, in Queen Elizabeth's time, were allowed three rumps of beef for their breakfast,-ADDISON,

To Listen, v. To attend.

Listless, v. Indolent.

Literature, v. Letters.

Little, Small, Diminutive.

Little, in Low German litje, Dutch lettel, is, in all probability, connected with light, in Saxon leoht, old German lihto, Sweden lätt, &c.

Small is, with some variations, to be found in most of the northern dialects, in which it signifies, as in English, a contracted space or quantity.

Diminutive, in Latin diminutivus, signi-

Little is properly opposed to the great (v. Great), small to the large, and diminutive is a species of the small, which is made so contrary to the course of things : a child is said to be little as respects its age as well as its size ; it is said to be small as respects its size only; it is said to be diminutive when it is exceedingly small considering its age: little children cannot be left to themselves with safety: small children are pleasanter to be nursed than large ones: if we look down from any very great height the largest men will look diminutive.

The talent of turning men into ridicule, and exposing to laughter those one converses with, is the quainfication of *lattle*, ungenerous tempers.—ADDISON.

He whose knowledge is at best but limited, and whose intellect proceeds by a *small*, *diminutive* light, cannot but receive an additional light by the conceptions of another man.-SOUTH.

To Live, v. To exist.

Livelihood, Living, Subsistence, Maintenance, Support, Sustenance.

The means of *living* or supporting life is the idea common to all these terms, which vary according to the circumstances of the indivilual and the nature of the object which which is sought after by the day; a labourer earns a *livelihood* by the sweat of his brow; a **Subsistence** is obtained by irregular efforts of various descriptions; beggars meet enoris of various descriptions; beggars meet with so much that they obtain something better than a precarious and scanty subsist-ence: Living is obtained by more respect-able and less severe efforts than the two former; tradesmen obtain a good *living* by keeping shop; artists procure a *living* by the exercise of their talents : Maintenance, Support, and Sustenance differ from the other three inasmuch as they do not comprehend what one gains by one's own efforts, but by the efforts of others: maintenance is that which is permanent; it supplies the place of *living: support* may be casual, and vary in degree: the object of most public charities is to afford a maintenance to such as cannot obtain a livelihood or living for themselves; it is the business of here parish to give support, in time of sickness and distress, to all who are legal parishioners. Maintenance and support are always granted; but sustenance is that which is taken or received : the former comprehends the means of obtaining food; sustenance com-prehends that which sustains the body which

A man may as easily know where to find one to teach to debatch, whore, game, and blaspheme, as to teach him to write or cast accounts; this the very profession and *liketikood* of such people, getting their *living* by those practices for which they deserve to forfeit their live. -SOUTH.

Just the necessities of a bare subsistence are not to be the only measure of a parent's care for his children.— SOUTM.

The Jews in Babylonia honoured Hyrcanus their king, and supplied him with a maintenance suitable thereto. PRIDEAUX.

If it be a curse to be forced to toil for the necessary *support* of life, how does he heighten the curse who toils for superfluities?-SOUTH.

LIVELY.

Besides, man has a claim also to a promise for his sup-port and sustenance which none have ever missed of who come up to the conditions of it.—SOUTH.

Lively, Sprightly, Vivacious, Sportive, Merry, Jocund.

Lively signifies having life, or the animal spirits which accompany the vital spark.

Sprightly, contracted from sprightfully or spiritfully, signifies full of spirits.

Vivacious, in Latin vivax, from vivo to live, has the same original meaning as lively.

Sportive, fond of or ready for sport.

Merry, v. Cheerful.

Jocund, in Latin jocundus, from jucundus and juvo to delight or please, signifies delighted or pleased.

The activity of the heart when it beats high with a sentiment of galety is strongly de-picted by all these terms: the *lively* is the most general and hteral in its signification; life, as a moving or active principle, is supposed to be inherent in spiritual as well as material bodies; the feeling, as well as the body which has within a power of moving arbitrarily of itself, is said to have *life*, and in whatever object this is wanting, this object is said to be dead : in like manner, according to the degree or circumstances under which this moving principle displays itself, the object is denominated lively, sprightly, viewoise, and the like. Liveliness is the property of child-hood, youth, or even maturer age; sprightlinees is the peculiar property of youth; viracity is a quality compatible with the sobriety of years: an infant shows itself to be *lively* or otherwise in a few months after its birth; a female, particularly in her early years, affords often a pleasing picture of sprightliness; a vivacious companion recommends himself wherever he goes. Sportiveness is : n accom-paniment of liveliness or sprightliness : a sprightly child will show its sprightliness by its sportive humour : mirth and *jocundity* are the forms of *liveliness* which display themselves in social life; the former is a familiar quality, more frequently to be discovered in vulgar than in polished society : *jocundity* is a form of liveliness which poets have ascribed to nymphs and goddesses, and other aërial creatures of the imagination.

The terms preserve the same sense when applied to the characteristics or actions of persons as when applied to the persons themselves : imagination, wit, conception, representation, and the like, are lively; a person's air, manner, look, tune, dance, are *sprightly*; a conversation, a turn of mind, a society, is *viracious*: the muse, the pen, the imagina-tion, is *sportive*; the meeting, the laugh, the song, the conceit, is *merry*; the train, the dance, is jocund.

One study is inconsistent with a *lively* imagination, another with a solid judgment.-JOHNSON.

His sportive lambs, This way and that convolv'd, in friskful glee Their frolics play. And now the *aprightly* race Invites them forth.—THOMSON.

By every victory over appetite or passion, the mind gains new strength to refuse those solicitations by which the young and *vicacious* are how " assaulted, -JOMN-SON, *

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Thus jocund fleets with them the winter night,-THOM-SON.

Warn'd by the streaming light and merry lark, Forth rush the jolly clans.-SOMERVILLE.

Living, Benefice.

Living signifies literally the pecuniary resources by which one lives.

Benefice, from benefacio, signifies whatever one obtains as a benefit : the former is applicable to any situation of life, but particularly to that resource which a parish affords to the clergyman; the latter is applieable to no other object : we speak of a *living* as a resource immediately derived from the parish, in distinction from a curacy, which is derived from an iddividual; we speak of a *benefice* in respect to the terms by which it is held, according to the ecclesiastical law : there are many *livings* which are not *benefices*, although not *vice versâ*.

In consequence of the Pope's interference, the best *Unings* were filled by Italian, and other foreign, clergy. -BLACKSTONE.

Estates held by feudal tenure, being originally gratuitous donations, were at that time denominated *beneficia*; their very name, as well as coustitution, was borrowed, and the care of the souls of a parish thence came to be denomimated a *benefice*. BLACKSTONE,

Living, v. Livelihood.

Load, v. Freight.

To Load, v. To clog.

Load, v. Weight.

To Loath, v. To abhor.

Loath, v. Averse.

Loathing, v. Disgusting.

Lodge, v. Harbour.

Lodgings, Apartments.

A Lodging, or a place to lodge or dwell in, comprehends single rooms or many rooms, or in fact any place which can be made to serve the purpose; Apartments respect only suites of rooms: cypartments, therefore, are, in the shict sense, lodgings: but all lodgings are not apartments; on the other hand, the word lodgings is mostly used for rooms that are let out to hire, or that serve a temporary purpose: but the word apartments may be applied to the suites of rooms in any large house: hence the word lodging becomes on one ground restricted in its use, and apartments on the other. all apartments to let out for hire are lodgings: but apartments not to let out for hire are not lodgings.

Loftiness, v. Pride. Lofty, v. High. To Loiter, v. To linger. Lonely, v. Alone. To Long For, v. To desire. Look, v. Air.

Look, Glance.

Look, v. Air. Glance, v. To glance at. LOOK.

Look is the generic and glance the specific term; that is to say, a casual or momentary look: a look may be characterized as severe or mild, fierce or gentle, angry or kind; a glance as hasty or sudden, imperfect or slight: so likewise we speak of taking a look, or catching a glance.

Here the soft flocks, with the same harmless look They wore alive.-THOMSON.

The tyger, darting fierce Impetuous on his prey, the glance has doom'd. THOMSON.

To Look, See, Behold. View, Eye.

Look, in Saxon *locan*, upper German *lugen*, comes from *lux* light, and the Greek $\lambda \alpha \omega$ to see.

See, in German *sehen*, probably a variation from the Latin *video* to see.

Behold, compounded of the intensive be and hold, signifies to hold or fix the eye on an object.

View, from the French voir, and the Latin video, signifies simply to see.

To **Eye**, from the noun *eye*, naturally signifies to fathom with the *eye*.

We look voluntarily; we see involuntarily: the eye sees; the person looks; absent people often see things before they are fully conscious that they are at hand; we may look without seeng, and we may see without looking; nearsighted people often look at that which is too distant to strike the visual organ. To behold is to look at for a continuance; to vizw is to look at in all directions; to eye is to look at earnestly, and by side glances; that which is seen my disappear in an instant; it may st ike the eye and be gone; but what is looked at must make some stay; consequently lightning, and things equally fugitive and rapid in their flight, may be seen, but cannot be looked at.

To look at is the familiar, as well as the general, term, in regard to the others : we look at things in general, which we wish to see, that is, to see clearly, fully, and in all their parts; but we behold that which excites a moral or intellectual interest; we view that which de-mands intellectual attention; we eye that which gratifies any particular passion; an in-quisitive child *looks* at things which are new to it, but does not behold them ; we look at plants, or finery, or whatever gratifies the senses, but we do not behold them : on the other hand, we behold any spectacle which excites our admiration, our astonishment, our pity, or our love: we look at objects in order to observe their external properties; but we view them in order to find out their component parts, their internal properties, their powers of motion and action, &c.: we look at things to gratify the curiosity of the moment, or for mere amusement; but the jealous man eyes his rival, in order to mark his movements, his designs, and his successes; the envious man eyes him who is in prosperity with a malignant desire to see him humbled.

To look is an indifferent, to behold and view are good and honourable actions; to eye, as the act of persons, is commonly a mean, and even base, action. They climb the next ascent, and, *looking users*, Now at a nearer distance where the town : The prince with wonder *see*s the stately tow'rs (Which late were huts and shepherds' low'rs). DRVDEN.

The most unpardonable malefactor in the world going to his death, and bearing it with composure, would win the pity of those who should *behold* him.—STEELE.

Half afraid, he first Against the window beats, then brisk alights On the warm hearth; then, hopping o'er the floor, Eyes all the smilling family askance.—JHOMSON.

To Look, Appear.

Look is here taken in the neuter and improper sense : in the preceding article (v. To *look*) it denotes the action of persons striving to see; in the present case it denotes the ac-tion of things figuratively striving to be seen.

Appear, from the Latin appareo or pareo, Greek mapeuu, signifies to be present or at hand, within sight.

The book of a thing respects the impressions which it makes on the senses, that is, the manner in which it looks; its appearance implies the simple act of its coming into sight ; the look of anything is therefore characterized as good or bad, mean or handsome, ugly or beautiful; the appearance is characterized as early or late, sudden or unexpected : there is something very unseemly in the look of a clergyman affecting the airs of a fine gentleman; the appearance of the stars in an evening presents an interesting view even to the ordinary beholder. As what appears must appear in some form, the signification of the term has been extended to the manner of the appearance, and brought still nearer to look in its application; in this case the term look is rather more familiar than that of *appearance*: we may speak either of regarding the *look* or the *appearance* of a thing, as far as it may impress others that the the the spearance of a spear others; but the latter is less colloquial than the former : a man's conduct is said to look rather than to appear ill; but on the other hand, we say a thing assumes an appearance, or has a certain appearance.

Look is always employed for what is real ; what a thing looks is that which it really is : appear, however, sometimes refers not only to what is external, but to what is superficial. If we say a person *looks* ill, it supposes some positive and unequivocal evidence of illness : if we say he appears to be ill, it is a less posiit we assertion than the former; it leaves room for doubt, and allows the possibility of a mis-take. We are at liberty to judge of things by their looks, without being chargeable with want of judgment; but as appearances are said to be deceitful, it becomes necessary to admit them with cation as the rule of our judgment. Look is employed mostly in re-gard to objects of sense; appearance respects natural and moral objects indifferently: the sky looks lowering; an object appears through a microscope greater than it really is; a per-son's conduct appears in a more culpable light when seen through the representation of an enemy.

Distressful nature pants; The very streams look languid from afar.-THOMSON.

Never does liberty appear more amiable than under the

Looker-on, Spectator, Beholder, Observer.

The Looker-on and the Spectator are both opposed to the agents or actors in any scene; but the former is still more abstracted

A looker-on (v. To look at) is careless; he has no part and takes no part in what he sees; he looks on, because the thing is before him, and he has nothing else to do: a spectator may likewise be unconcerned, but in general he derives amusement, if nothing else, from what he sees. A clown may be a *looker-on*, who with open mouth gapes at all that is before him, without understanding any part of it; but he who looks on to draw a moral lesson from the whole is in the moral sense not an

The Beholder has a nearer interest than the spectator; and the **Observer** has an in-terest not less near than that of the *beholder*, but somewhat different : the *beholder* has his affections roused by what he sees : the *observer* has his understanding employed in that which passes before him : the *beholder* indulges himself in contemplation; the *observer* is busy in making it subservient to some proposed ob-ject: every *beholder* of our Saviour's sufferings and patience was struck with the conviction of his Divine character, not excepting even some of those who were his most prejudiced adversaries; every calm observer of our Saviour's words and actions was convinced of his Divine mission.

Lookers on many times see more than gamesters.

But high in heaven they sit, and gaze from far, The tame *spectators* of his deeds of war.-POPE.

Objects imperfectly discerned take forms from the hope or fear of the beholder .-- JOHNSON.

Swift was an exact observer of life .- JOHNSON.

To Look for, v. To await.

Loose, Vague, Lax, Dissolute, Licentious.

Loose is in German los, &c., Latin laxus, Greek alasseiv, and Hebrew chalatz, to make

Vague, in Latin vagus, signifies wandering. Lax, in Latin laxus, has a similar origin with loose.

Dissolute, in Latin dissolutus participle of dissolvo, signifies dissolved or set free.

Licentious signifies having the licence or power to do as one pleases (v. Leave, liberty).

Loose is the generic, the rest are specific terms; they are all opposed to that which is bound or adheres closely: losse is employed either for noral or intellectual subjects; supue only for intollectual objects: lax some-times for what is intellectual, but oftener for the moral; dissolute and licentious only for moral matters : whatever wants a proper con-nection, or linking together of the parts, is *loose*; whatever is scattered and remotely separated is vague: a style is loose where the words and sentences are not made to coalesce

so as to form a regularly connected series; assertions are vague which have but a remote connection with the subject referred to: by the same rule, *loose* hints thrown out at random may give rise to speculation and conjecture, but cannot serve as the ground of any conclusion; ignorant people are apt to credit every vague rumour, and to communicate it as a certainty.

Opinions are loose, either inasmuch as they want logical precision or as they fail in moral strictness; suggestions and surmises are in scrictness; suggestions and surmises are in their nature evogue, as they spring from a very remote channel, or are produced by the wanderings of the imagination; opinious are *lace*, inasmuch as they have a tendency to lessen the moral obligation, or to *loosen* moral ties : loose notions arise from the unrestrained state of the will, from the influence of the unruly passions ; lax notions from the error of the judgment: *loose* principles affect the moral conduct of individuals; *lax* prin-ciples affect the speculative opinions of men, either as individuals or in society : one is losse in practice, and lax in speculation or in discipline : the losse man sins against his conscience ; he sets himself free from that to which he knows that he ought to submit; the lax man errs, but he affects to defend his error. A loose man injures himself, but a lax man injures society at large. Dissoluteness is the excess of looseness ; licentiousness is the consequence of laxity, or the freedom from external constraint.

Looseness of character, if indulged, soon sinks into dissoluteness of morals; and laxity of discipline is quickly followed by licentiousness of manners.

A young man of loose character makes light of moral obligations in general; but one of dissolute character commits every excess, and totally disregards every restraint; in proportion as a commander is *lox* in the punishment of offences, an army will become *licentious*.

The most voluptuous and *loose* person breathing, were he but fiel to follow his dice and his courtships every day, would find it the greatest torment that could befal him,-SOUTH.

That action which is *vague* and indeterminate will at last settle into habit, and habitual peculiarities are quickly ridiculous,-JOHNSON.

In this general depravity of manners and *laxity* of principles, pure religion is nowhere more strongly inculcated (than in our universities) — JOHNSON.

As the life of Petronius Arbiter was altogether *dissolute*, the indifference which he showed at the close of it is to be looked upon as a piece of natural carelessness rather than fortifude.—ADDISON.

Moral philosophy is very agreeable to the paradoxical and *licentious* spirit of the age.-BEATTIE,

Loquacious, v. Talkative.

Lordly, v. Imperious.

Lord's Supper, Eucharist, Communion, Sacrament.

The Lord's Supper is a term of familiar and general use among Christians, as designating in literal terms the supper of our Lord; that is, either the last solemn supper which he took with his disciples previous to his crucifixion, or the commemoration of that event

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which conformably to his commands has been observed by the professors of Christianity. Eucharist is a term of peculiar use among the Roman Catholics, from the Greek evyapico to give thanks, because personal adoration, by way of returning thanks, constitutes in their estimation the chief part of the ceremony. As the social affections are kept alive mostly by the common participation of meals, so is brotherly love, the essence of Christian fellow-ship, cherished and warmed in the highest degree by the common participation in this holy festival: hence, by distinction, it has been denominated the **Communion**. As the vows which are made at the altar of our Lord are the most solemn which a Christian can make, comprehending in them the entire devotion of himself to Christ, the general term Sacrament, signifying an oath, has been employed by way of emphasis for this ordi-nance. The Roman Catholics have employed the same term for six other ordinances; but the Protestants, who attach a similar degree of sacredness to no other than baptism, annex this appellation only to these two.

To the worthy participation of the Lord's supper, there is indispensably required a suitable preparation. \rightarrow SOUTH.

This ceremony of feasting belongs most properly both to marriage and to the *eucharist*, as both of them have the nature of a covenant.—SOUTH.

One woman he could not bring to the communion, and when he reproved or exhorted her, she only answered that she was no scholar.—JOHNSON.

I could not have the consent of the physicians to go to church yesterday, I therefore received the holy *sacrament* at home.-JOHNSON.

To Lose, Miss.

Lose, in all probability, is but a variation of *loose*, because what gets *loose* or away from a person is *lost* to him.

To **Miss**, probably from the participle mis wrong, signifies to lose by mistake. What is lost is not at hand: what is missing is not to be seen: it does not depend upon ourselves to recover what is lost, it is supposed to be irrevocably gone; what we miss one time, we may by diligence and care recover at another time. A person loses his health and strength by a decay of nature, and must submit patiently to the loss which cannot be repaired : if a person misses the opportunity of improvement in his youth, he will never have another opportunity that is equally good.

Some ants are so unfortunate as to fall down with their load when they almost come hom.; when this happens they seldom *lose* their corn, but carry it up again.—ADDI-SON.

By hope and faith secure of future bliss. Gladly the joys of present life we miss.—LEWIS.

Loss, Damage, Detriment.

Loss signifies the act of *losing* or the thing *lost*.

Damage, in French dommage, Latin damnum from demo to take away, signifies the thing taken away.

Detriment, v. Disadvantageous.

Loss is here the generic term; damage and detriment are species or modes of loss. The person sustains the loss, the thing suffers the damage or detriment. Whatever is gone from us which we wish to retain is a loss; hence we may sustain a loss in our property, in our reputation, in our influence, in our intellect, and every other object of possession: whatever renders an object less serviceable or valuable, by any external violence, is a damage; as a vessel suffers a damage in a storm: whatever is calculated to cross a man's purpose is a detriment; the bare want of a good name may be a detriment to a young tradesman; the want of prudence is always a great detriment to the prosperity of a family.

What trader would purchase such airy satisfaction (as the charms of conversation) by the *loss* of solid gain.— JOHNSON.

The ants were still troubled with the rain, and the next day they took a world of pains to repair the *damage*.— ADDISON.

The expenditure should be with the least possible detriment to the morals of those who expend.-BURKE.

Loud, Noisy, High-Sounding, Clamorous.

Loud is doubtless connected through the medium of the German *laut* a sound, and *lauschen* to listen, with the Greek $\kappa\lambda\nu\omega$ to hear, because sounds are the object of hearing.

Noisy, having a noise, like noisome and nonious, comes from the Latin nocco to hurt, signifying in general offensive, that is, to the sense of hearing, of smelling, and the like.

High-Sounding signifies the same as pitched upon an elevated key, so as to make a great noise, to be heard at a distance.

Clamorous, from the Latin *clamo* to cry, signifies crying with a loud voice.

Loud is here the generic term, since it signifies a great sound, which is the idea common to them all. As an epithet for persons, loud is mostly taken in an indifferent sense; all the others are taken for being *loud* beyond measure : noisy is to be lawlessly and unseasonably loud high-sounding is only to be loud from the bigness of one's words : clamorous is to be disagreeably and painfully loud. We must speak *loudly* to a deaf person in order to make ourselves heard : children will be *noisy* at all times if not kept under control : flatterers are always high-sounding in their eulogiums of princes: children will be clamorous for what they want if they expect to get it by dint of noise; they will be turbulent in case of refusal, if not under proper discipline. In the improper application, loud is taken in as bad a sense as the rest; the *loudest* praises are the least to be regarded : the applause of a mob is always noisy : high-sounding titles serve only to excite contempt where there is not some corresponding sense : it is the business of an opposition party to be *clamorous*, as that serves the purpose of exciting turbulence

The clowns, a boist'rous, rude, ungovern'd crew, With furious haste to the *loud* summons flew. DRYDEN,

O leave the noisy town .- DRYDEN.

I am touched with sorrow at the conduct of some few men, who have lent the authority of their high-sounding

names to the designs of men with whom they could not be acquainted.-BURKE.

Clam'rous around the royal hawk they fly.-DRYDEN. LOVE, v. Affection.

Love, Friendship.

Love (v. Affection) is a term of very extensive import: it may be either taken in the most general sense for every strong and passionate attachment, or only for such as subsist between the sexes; in either of which cases it has features by which it is easily distinguished from Friendship.

Love subsists between members of the same family; it springs out of their natural relationship, and is kept alive by their close intercourse and constant interchange of kindnesses: friendship excludes the idea of any tender and natural relationship; nor is it, like love, to be found in children, but is comfined to mature years; it is formed by time, by circumstances, by congruity of character, and sympathy of sentiment. Love always operates with ardour; friendship is remarkable for firmness and constancy. Love is peculiar to no station; it is to be found equally among the high and the low, the learned and the unlearned; friendship is to hobler growth; it finds admittance only into minds of a loftier make: it cannot be felt by men of an ordinary stamp.

Both love and friendship are gratified by seeking the good of the object, but love is more selfshi ni tis niture than friendship; in indulging another it seeks its own gratification, and when this is not to be obtained, it will change into the contrary passion of hatred; friendship, on the other hand, is altogether disinterested, it makes sacrifices of every description, and knows no limits to its sacrifice. As love is a passion, it has all the errors attendant upon passion; but friendship, which is an affection fempered by reason, is exempt from every such exceptionable quality. Love is blind to the faults of the object of its is corriect them; it alores, it idolizes, it is fond, it is foolish: friendship sees faults, and strives to correct them; it aims to render the object more worthy of esteem and regard. Love is capricious, humoursome, and changeable; it will not bear contradiction, disappointment, nor any cross or untoward circumstance: *picendship* is stable; it withstands the rudest blasts, and is unchanged by the severest schecks of adversity; neither the smiles nor frowns of fortune can change its form; its serene and placid countenance is unufiled by the rude blasts of adversity; it rejoces and sympathizes in prosperity; it cheers, consoles, and assits in adversity. Love is exclusive in its nature; it is jealous of any fintrusion from others: friendship is liberal and communicative; it is not confined as to the number but as to the nature of the objects. When love is not produced by any social

When *love* is not produced by any social relation, it has its groundwork in sexuality, and subsists only between persons of different sexes; in this case it has all the former faults with which it is chargeable to a still greater degree, and others peculiar to itself; it is

even more selfish, more capricious, more changeable, and more exclusive, than when subsisting between persons of the same kindred. Love is in this case as unreasonable in its choice of an object as it is extravagant in its regard of the object; it is formed with-out examination; it is the effect of a sudden glance, the work of a moment, in which the heart is taken by surprise, and the understanding is discarded : *friendship*, on the other hand, is the entire work of the understand-ing; it does not admit the senses or the heart to have any undue influence in the choice. A fine eye, a fair hand, a graceful step, are the authors of *love* : talent, virtue, fine sentiment, a good heart, and a sound head, are the promoters of friendship : love wants no excitement from personal merit; *friendship* cannot be produced without merit. Time, which is the consolidator of *friendship*, is the destroyer of love; an object improvidently chosen is as carelessly thrown aside; and that which was not chosen for its merits is seldom rejected for its demerits, the fault lying rather in the humour of *love*, which can abate of its ardour as the novelty of the thing ceases, and transfer itself to other objects: *friendship*, on the other hand, is slow and cautious in choosing, and still more gradual in the confirmation, as it rests on virtue and excellence ; it grows only with the growth of one's acquaintance, and ripens with the maturity of esteem. Love, while it lasts, subsists even by those very means which may seem rather calculated to extinguish it; namely, caprice, disdain, cruelty, absence, jealousy, and the like : but friendship is supported by nothing artificial ; it depends upon reciprocity of esteem, which nothing but solid qualities can ensure or

In the last place, *love* when misdirected is dangerous and mischievous; in ordinary cases it awakens flattering hopes and delusive dreams, which end in disappointment and mortification; and in some cases it is the origin of the most frightful evils; there is nothing more atrocious than what has owe dis origin to slighted *love*: but *friendship*, even if mistaken, will awaken no other reeling than that of pity; when a friend proves faithless or wicked, he is lamented as one who has fallen from the high estate to which we thought him entitled.

So every passion but fond love Unto its own redress does move.—WALLER,

For natural affection soon doth cease, And quenched is with Cupid's greater flame, But faithful *friendship* doth them both suppress, And them with mastering discipline doth tame.

Lovely, v. Amiable.

Lover, Suitor, Wooer.

Lover signifies literally one who loves, and is applicable to any object: there are lovers of money, and lovers of wine, lovers of things individually, and things collectively, that is, lovers of particular women in the good sense or lovers of women in the bad sense. The Suitor is one who sues and strives after a thing; it is equally undefined as to the object, but may be employed for such as sue for favours from their superiors, or sue for the affections and person of a female. The Wooer is only a species of the term *lover*, who wooes or solicits the kind regards of a female. When applied to the same object, namely, the female sex, the term *lover* is employed for persons of all ranks, who are equally alive to the tender passion of *love*: suitor is a title adapted to that class of life where all the genuine affections of human nature are adulterated by a false refinement, or entirely lost in other passions of a guilty nature. *Wooer* is a tender and passionate ticle, which is adapted to that class of beings that live only in poetry and romance. There is most sincerity in the *lover*, he simply proffers his *love*; there is most ceremony in the *suilor*, he prefers his *suit*; there is most

It is very natural for a young friend and a young *lover* to think the persons they *love* have nothing to do but to please them.—POPE.

What pleasure can it be to be thronged with petitioners, and those perhaps *suitors* for the same thing ?-SOUTH.

I am glad this parcel of woosers are so reasonable, for there is not one of them but I dote on his very absence. -SHAKSPEARE.

Loving, v. Amorous.

Low, v. Humble.

Low, Mean, Abject.

Low, v. Humble.

Mean, in German gemein, &c., comes from the Latin communis common (v. Common).

Abject, in French abject, Latin abjectus, participle of abjicio to cast down, signifies literally brought low.

Low is a much stronger term than mean ; for what is low stands more directly opposed to what is high, but what is mean is intermediate ; the low is applied only to a certain number or description; but mean, like common, is applicable to the great bulk of mankind. A man of low extraction falls below the ordinary level; he is opposed to a nobleman : a man of mean birth does not rise above the ordinary level ; he is upon a level with the majority. When employed to designate character, they preserve the same distinction; the low is that which is positively sunk in itself; but the mean is that which is comparatively low, in regard to the outward circumstances and relative condition of the individual. Swearing and drunkenness are low vices; boxing, cudgelling, and wrestling are *low* games; a misplaced economy in people of property is mean; a condescension to those who are beneath us for our own petty advantages is meanness. A man is commonly low by birth, education, or habits; but meanness is a defect of nature which sinks a person in spite of every external advantage.

The low and means are qualities whether of the condition or the character: but *abject* is a peculiar state into which . man is thrown: a man is in the course of things *low*; he is voluntarily *mean*, and involuntarily *abject*. Lowness discovers itself in one's actions and sentiments; the *mean* and *abject* in one's spirit; the latter being much more powerful and oppressive than the former : the *mean* man stoops in order to get; the *abject* man crawls in order to submit; the *lowest* man will sometimes have

MADNESS.

M.

a consciousness of what is due to himself; he will even rise above his condition : the mean man sacrifices his dignity to his convenience; he is always below himself; the abject man .'together forgets that he has any diguity ; he is kept down by the pressure of adverse cir-cumstances. The condition of a servant is *bow*, his manners, his words, and his habits, will be *low*; but by good conduct he elevates himself in his sphere of life : a nobleman is in station the reverse of low ; but if he will stoop to the artifices practised by the vulgar in order to carry a point, we denominate it mean, if it be but trifling; otherwise it deserves a stronger epithet. The slave is, in every sense of the word, *abject*; as he is bereft of that quality which sets man above the brute, so, in his actions, he evinces no higher impulse than what guides brutes : whether a man be a slave to another's will or to any passion, such as fear or superstition, he is equally said to be abject.

Had I been born a servant, my *low* life Had steady stood from all these miseries. RANDOLPH.

MADNESS.

For 'tis the mind that makes the body rich ; And as the sun breaks through the darkest clouds, So honour 'peareth in the *meanest* habit.

There needs no more be said to estal the excellence and power of bis (Waller's) wit, than that it was of magnitude enough to cover a world of very great faults, that is, a harrowness in his nature to the *lowest* degree, an *adject-sess* and want of course, an insinuating and servile flat-tering, & --CLARENDON.

To Lower, v. To reduce. Lowly, v. Humble. Lucky, v. Fortunate. Lucre, v. Gain. Ludicrous. n Laughable. Lunacy, v. Derangement. Lustre, v. Brightness. Lusty, v. Corpulent. Luxuriant, v. Exuberant.

Madness, v. Derangement.

Madness, Phrenzy, Rage, Fury.

Madness, v. Derangement.

Phrenzy, in Latin *phrenesis*, Greek φρενιτις from φρην the mind, εignifies a disordered mind.

Rage, in French rage, Latin rabies.

Fury, in Latin *furor*, comes in all probability from *feror*, to be carried, because *fury* carries a person away.

Madness and phrenzy are used in the physical and moral sense; rage and fury only in the moral sense; in the first case, madness is a confirmed derangement in the organ of thought; phrenzy is only a temporary derangement from the violence of fever: the former lies in the system, and is, in general, incurable; the latter is only occasional, and yields to the power of medicine.

In the moral sense of these terms the cause is put for the effect, that is, "madness and phrenzy are put for that excessive violence of passion by which they are caused ; and as rage and fury are species of this passion, namely, the angry passion, they are therefore to mad-ness and phrenzy sometimes as the cause is to the effect : the former, however, are so much more violent than the latter, as they altogether destroy the reasoning faculty, which is not expressly implied in the signification of the latter terms. Moral madness differs both in degree and duration from *phrenzy* : if it spring from the extravagance of *rage*, it bursts out into every conceivable extravagance, but is only transitory; if it spring from disappointed love, or any other disappointed passion, it is as permanent as direct physical madness; phrenzy is always temporary, but even more impetuous than madness; in the phrenzy of despair men commit acts of suddide : in the phrenzy of distress and grief, people are hurried into many actions fatal to themselves or others.

Rage refers more immediately to the agitation that exists within the mind; *fury* refers to that which shows itself outwardly: a person contains or stifles his rage; but his fury breaks out into some external mark of violence: rage will subside of itself; fury spends itself: a person may be choked with rage; but his fury finds a vent : an *enraged* man may be pacified ; a *furious* one is deaf to every remonstrance. Rape, when applied to persons, commonly sig-nifies highly inflamed anger; but it may be employed for inflamed passion towards any object which is specified : as a rape for music, a rage for theatrical performances, a fashionable rage for any whim of the day. Fury, though commonly signifying rage bursting out, yet it may be any impetuous feeling displaying itself in extravagant action : as the divine fury supposed to be produced upon the priestess of Apollo, by the inspiration of the god, and the Bacchanalian fury, which expression depicts the influence of wine upon the body and mind.

In the improper application, to inanimate objects, the words rage and fury preserve a similar distinction : the rage of the heat denotes the excessive keight to which it is risen ; the fury of the winds indicates their violent commotion and turbulence : so in like manner the its burning anger; and the *jury* of the flames marks their impetuous movements, their wild and rapid spread.

Twas no false heraldry when madness drew Twas no false netatory when too much knew. Her pedigree from those who too much knew. DENHAM

MAGISTERIÁL.

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What phrenzy, shepherd, has thy soul possess'd? DRYDEN.

First Socrates Against the rage of tyrants single stood, Invincible !-THOMSON.

Confin'd their fury to those dark abodes .- DRYDEN.

Magisterial, Majestic, Stately, Pompous, August, Dignified.

Magisterial, from magister a master, and Majestic, from magista, are both derived from magis more, or major greater, that is, more or greater than others; but they differ in this respect, that the magisterial is some-thing assumed, and is therefore often false; real : an upstart, or an intruder into any high station or office, may put on a magisterial air, in order to impose on the multitude; but it will not be in his power to be *majestic*, which never shows itself in a borrowed shape; none but those who have a superiority of character, of birth, or outward station, can be majestic a petty magistrate in the country may be magisterial ; a king or queen cannot uphold their station without a majestic deportment.

Stately and Pompous are most nearly allied to magisterial; August and Digni-fied to magistic: the former being merely extrunsic and assumed ; the latter intrinsic and inherent. Magisterial respects the authority which is assumed; stately regards splendour and rank; pompous regards personal import-ance, with all the appendages of greatness and power: a person is magisterial in the exercise of his office, and the distribution of his commands; he is *stately* in his ordinary inter-course with his inferiors and equals; he is pompous on particular occasions of appearing in public : a person demands silence in a magisterial tone; he marches forward with a stately air; he comes forward in a pompous manner, so as to strike others with a sense of his importance.

Majestic is an epithet that characterizes the exterior of an object; august is that which marks an essential characteristic in the object; dignified serves to characterize a person's action : the form of a female is termed majestic, when it has something imposing in it, suited to the condition of majesty, or the most elevated station in sceiety; a monarch is entitled august in order to describe the extent of his empire ; a public assembly is denominated august to bespeak its high character, and its weighty influence in the scale of society; a reply is termed dignified when it upholds the individual and personal character of a man as well as his relative character in the community to which he belongs: the two former of these terms are associated only with grandeur of outward circumstances: the last is applicable to men of all stations, who have each in his sphere a *dignity* to maintain which belongs to man as an independent moral agent.

Government being the noblest and most mysterious of all arts, is very unfit for those to talk magisterially of who never hore any share in it.-SOUTH.

Then Aristides lifts his honest front, In pure majestic poverty rever'd,-THOMSON.

Such seems thy gentle height, made only proud To be the basis of that *pompous* load,—DENHAM.

There is for the most part as much real enjoyment under the meanest cottage as within the walls of the *statelicst* palace.—SOUTH.

Nor can I think that God, creator wise, Though threat'ning, will in earnest so destroy Us, his prime creatures, *dignified* so high.—MILTON.

How poor, how rich, how abject, how august, How complicate, how wonderful, is man !-YOUNG.

Magnificence, Splendour, Pomp.

Magnificence, from *magnus* and *facio*, ignifies doing largely, or on a large scale.

Splendour, in Latin splendor, from splendeo to shine, signifies brightness in the

Pomp, in Latin pompa, Greek πομπη a pro-

Toring, in their powers, circle watch a pro-cession, $\pi e_{\mu} \pi_{0}$ to send, signifies in general formality and ceremosy. *Magnulicence* lies not only in the number and extent of the objects presented, but in their degree of richness as to their colouring and quality; splendour is but a characteristic of magnificence, attached to such objects as dazzle the eye by the quantity of light, or the beauty and strength of colouring : the entertainments of the eastern monarchs and princes are remarkable for their magnificence, from the immense number of their attendants, the crowd of equipages, the size of their palaces, the multitude of costly utensils, and the pro-fusion of viands which costitute the arrange ments for the banquet ; the entertainments of The participation of the problem of the participation of the partited of the participation of the participation of unaccompanied with splendour than splendour with magnificence; since quantity, as well as quality, is essential to the one; but quality more than quantity is an essential to the other: a large army drawn up in battle array is a magnificent spectacle, from the immensity of their numbers and the order of their dis-position; it will in all probability be a *splendid* scene if there be much richness in the dresses ; the pomp will here consist in such large bodies of men acting by one impulse, and directed by one will: hence military pomp; it is the appendage of power, when displayed to public view : on particular occasions, a monarch seated on his throne, surrounded by his cour-tiers, and attended by his guards, is said to appear with pomp.

Nor great Alcairo, such magnificence Equall'd in all their glories.-MILTON.

Vain transitory *splendours* could not all Reprieve the tottering mansion from its fail. GOLDSMITH.

Was all that *pomp* of woe for this prepar'd; These fires, his fun'ral pile, these altars rear'd DRYDEN.

Magnitude, v. Size.

Majestic, v. Magisterial.

To Maim, v. To mutilate.

Main, v. Chief.

To Maintain, v. To assert.

To Maintain, v. To hold.

To Maintain, v. To sustain. Maintenance, v. Livelihood.

To Make, Do.

Make, in Duch maken, Saxon macan, &c., comes from the Greek $\mu a \chi a \eta$ art, signifying to put together with art.

Do, v. To act.

We cannot make without doing, but we may do without making. to do is simply to move for a certain end; to make is to do, so as to bring something into being, which was not before : we make a thing what it was not before ; we do a thing in the same manner as we did it before : what is made is either better or worse, or the same as another ; what is done, is done either wisely or unvisely.

Empire! thou poor and despicable thing ! When such as these make and unmake a king. DRYDEN,

What shall I do to be for ever known, And make the age to come my own ?-COWLEY.

To Make, Form, Produce, Create.

Make, v. To make.

Form, v. To form.

Produce, v. To afford.

Create, v. To cause.

The idea of giving birth to a thing is common to all these terms, which vary in the circumstances of the action : to make is the most general and unqualified term; to form signifies to give a *form* to a thing, that is, to *make* it after a given form; to produce is to bring forth into the light, to call into existence; to create is to bring into existence by an absolute exercise of power: to make is the simple-t action of all, and comprehends a simple combination by the smallest efforts; to form requires care and attention, and greater efforts ; to produce requires time, and also labour: whatever is put together so as to become another thing, is *made*; a chair or a table is made : whatever is put into any distinct form is formed; the potter forms the clay into an earthen vessel; whatever emanates from a thing, so as to become a distinct object is produced; fire is often produced by the violent friction of two pieces of wood with each other. The process of making is always performed by some conscious agent, who employs either mechanical means, or the simple exercise of power: a bird make its next; ma makes various things, by the exercise of his under-standing and his limbs; the Almighty Maker has made everything by his word. The process of forming does not always require a conscious agent; things are likewise formed of them-selves; or they are formed by the active operations of other bodies; melted lead, when thrown into water, will form itself into various little bodies; hard substances are formed in the human body which give rise to the disease termed the gravel. What is produced is oftener produced by the process of nature, than by any express design; the earth produces all kinds of vegetables from seed ; animals, by a similar process, produce their young. Create, in this natural sense of the term, is employed as the

MALEDICTION.

act of an intelligent being, and that of the Supreme Being only; it is the act of *making* by a simple effort of power, without the use of materials, and without any process.

They are all employed in the moral sense. and with a similar distinction : make is inde-finite; we may make a thing that is difficult or easy, simple or complex; we may make a letter, or make a poem; we may make a word, or make a sentence. To form is the work either of intelligence or of circumstances : education has much to do in forming the habits, but nature has more to do in forming the disposition and the mind altogether; sentiments are frequently formed by young people before they have sufficient maturity of thought and knowledge to justify them in coming to any deci-sion. To produce is the effect of great mental exertion; or it is the natural operation of things: no industry could ever produce a poem or a work of the imagination : but a history or a work of science may be produced by the force of mere labour. All things, both in the moral and intellectual world, are linked together upon the simple principle of cause and effect, by which one thing is the producer, and the other the thing produced : quarrels produce hatred, and kindness produces love; as heat produces inflammation and fever, or disease produces death. Since genius is a spark of the Divine power that acts by its own independent agency, the property of creation has been figuratively ascribed to it : the creative power of the human mind is a faint emblem of that power which brought everything into existence out of nothing.

In every treaty those concessions which he (Charles I.) thought he could not maintain; he never could by any motive or persuasion be induced to make.—HUME.

Homer's and Virgil's heroes do not form a resolution without the conduct and direction of some deity,—ADDI-SON.

A supernatural effect is that which is above any natural power, that we know of, to *produce*.—TILLOTSON.

A wondrous hieroglyphic robe she wore, In which all colours and all figures were. That nature or that fancy can create.—COWLEY.

To Make known, v. To inform.

Malady, v. Disorder.

Malediction, Curse, Imprecation, Execration, Anathema.

Malediction, from *male* and *dico*, signifies a saying ill, that is, declaring an evil wish against a person.

Curse, in Saxon *kursiad*, comes in all probability from the Greek $\kappa u \rho \omega \omega$ to sanction or ratify, signifying a bad wish declared upon oath, or in a solemn manner.

Imprecation, from *im* and *precor*, signifies a praying down evil upon a person.

Execration, from the Latin exector, that is, *e* sacris excludere, signifies the same as to excommunicate, with every form of solemn impretation.

Anathema, in Greek $a \nu a \theta \eta \mu a$, signifies a setting out, that is, a putting out of a religious community as a penance.

The malediction is the most indefinite and general term, signifying simply the declara-

tion of evil; curse is a solemn denunciation of evil . the former is employed mostly by men ; the latter by God or man : the rest are species of the curse pronounced only by man. The malediction is caused by simple anger; the curse is occasioned by some grievous offence: men, in the heat of their passion, will utter maledictions against any object that offends them : God pronounced a curse upon Adam. and all his posterity, after the fall.

The term curse differs in the degree of evil pronounced or wished ; imprecation and execration always imply some positive great evil, and, in fact, as much evil as can be conceived by man in his anger; the *anathema* respects the evil which is pronounced according to the canon law, by which a man is not only put out of the church, but held up as an object of offence. The malediction is altogether an unallowed expression of private resentment ; the curse was admitted, in some cases, according to the Mosaic law; and that, as well as the anathema, at one time formed a part of the ecclesiastical discipline of the Christian church ; the imprecation formed a part of the heathenish ceremony of religion; but the execution is always the informal expression of the most violent personal anger.

With many praises of his good play, and many maletic-tions on the power of chance, he took up the cards and threw them in the fire,-MACKENZIE.

But know, that ere your promis'd walls you build, My curses shall severely be fulfill'd.-DRYDEN.

Thus either host their imprecations join'd .- POPE.

I have seen in Bedlam a man that has held up his face in a posture of adoration towards heaven to utter exegra-

The bare anathemas of the church fail like so many bruta fulmina upon the obstinate and schismatical.-SOUTH.

Malefactor, v. Criminal.

Malevolent, Malicicus, Malignant.

These words have all their derivation from malus bad; that is Malevolent, wishing ill; Malicious (v. Malice), having an evil disposition; and Malignant, having an

Malevolence has a deep root in the heart, and is a settled part of the character; we denominate the person malevolent, to designate the ruling temper of his mind : maliciousness may be applied as an epithet to particular parts of a man's character or conduct; one may have a maticious joy or pleasure in seeing the distresses of another : malignity is not employed to characterize the person, but the thing ; the malignity of a design is estimated by the degree of mischief which was intended to be done. Whenever malevolence has taken possession of the heart, all the sources of goodwill are dried up; a stream of evil runs through the whole frame, and contaminates every moral feeling; the being who is under such an unhappy influence neither thinks nor does anything but what is evil : a malicious disposition is that branch of malevolence which is the next to it in the blackness of its character; it differs, however, in this, that malice will, in general, lie dormant, until it is provoked; but malevolence is as active and unceasing in its operations for mischief, as its opposite, benevolence, is in wishing and doing good.

Malicious and malignant are both applied to things; but the former is applied to those which are of a personal nature, the latter to objects purely inanimate; a story or tale is termed *malicious*, which emanated from a malicious disposition ; a star is termed malignant, which is supposed to have a bad or

I have often known very lasting malevolence excited by unlucky censures.-JOHNSON.

Greatness, the earnest of *malicious* Fate For future woe, was never meant a good. SOUTHERN.

Still horror reigns, a dreary twilight round, Of struggling night and day malignant mix'd

Malice, Rancour, Spite, Grudge, Pique.

Malice, in Latin malitia, from malus bad, signifies the very essence of badness lying in the heart; **Bancour** (v. Hatred) is only con-tinued hatred : the former requires no external cause to provoke it, it is inherent in the mind ; the latter must be caused by some personal offence. Malice is properly the love of evil for evil's sake, and is, therefore, confined to no number or quality of objects, and limited by no circumstance ; rancour, as it depends upon external objects for its existence, so it is confined to such objects only as are liable to cause displeasure or anger : malice will impel a man to do mischief to those who have not injured him, and are perhaps strangers to him ; rancour can subsist only between those who have had sufficient connection to be at variance.

Spite, from the Italian dispetto and the French despit, denotes a petty kind of malice, or disposition to offend another in trifling matters ; it may be in the temper of the person, or it may have its source in some external provocation: children often show their spite to each other.

Grudge, connected with grumble and growl, and Pique, from pike, denoting the prick of a pointed instrument, are employed for that particular state of rancorous or spiteful feeling which is occasioned by personal offences, the *grudge* is that which has long existed; the *grudge* is that which is of recent date: a person is said to owe another a *grudge* for having done him a disservice ; or he is said to have a pique towards another, who has shown him an affront.

If any chance has hither brought the name

of Palamedes, not unknown to fame, Who suffer'd from the malice of the times.—DRYDEN.

Party spirit fills a nation with spleen and rancour .-

Can heav'nly minds such high resentment show, Or exercise their spite in human woe .- DRYDEN.

The god of wit, to show his grudge,

Clapp'd asses' ears upon the judge .- SWIFT.

You may be sure the ladies are not wanting, on their side, in cherishing and improving these important *piques*, which divide the town almost into as many parties as there are families.—LADY M. W. MONTAGU.

Malicious, v. Malevolent.

MANLY.

Malignant, v. Malevolent. To Manage, v. To concert.

To Manage, v. To conduct.

Management, v. Care.

Management, v. Economy.

Manful, v. Manly.

To Mangle, v. To mutilate.

Mania, v. Derangement.

Manifest, v. Apparent.

To Manifest, v. To discover.

To Manifest, v. To prove.

Manly, Manful.

Manly, or like a man, is opposed to juvenile, and of course applied only to youths; but Manful, or full of manhood, is opposed to effeminate, and is applicable more properly to grown persons; a premature manliaces in young persons is hardly less unseemly than a want of manfulness in one who is called upon to display his courage.

I love a *manly* freedom as much as any of the band of cashierers of kings.-BURKE.

I opposed his whim *manfully*, which I think you will approve of .--CUMBERLAND.

Manner, v. Air.

Manner, v. Custom.

Manner, v. Way.

Manners, Morals.

Manners (v. Air, Manner) respect the minor forms of acting with others and towards others; Morals include the important duties of life: manners have, therefore, been dénominated minor morals. By an attention to good manners we render ourselves good companions; by an observance of good morals we become good members of society: the former gains the good-will of others, the latter their esteem. The manners of a child are of more or less importance, according to his station in life; his morals cannot be attended to too early, let his station be what it may.

In the present corrupted state of human manners, always to assent and to comply is the very worst maxim we can adopt. It is impossible to support the purity and alguity of Christian morals without opposing the world on various occasions.-BLAR.

Margin, v. Border.

Marine, v. Maritime.

Mariner, v. Seaman.

Maritime, Marine, Naval, Nautical.

Maritime and Marine, from the Latin mare a sea, signifies belonging to the sea; Naval, from navis a ship, signifies belonging to a ship; and Nautical, from navita a sailor, signifies belonging to a sailor, or to navigation.

Countries and places are denominated maritime from their proximity to the sea, or their great intercourse by sea; hence England is called the most maritime nation in Europe.

MARK.

Marine is a technical term, employed by persons in office, to denote that which is officially transacted with regard to the sea in distinction from what passes on land; hence we speak of the marines as a species of soldiers acting by sea, of the marine society, or marine stores.

Naval is another term of art as opposed to military, and used in regard to the arrangements of government or commerce : hence we speak of naval affairs, naval officers, naval twotics, and the like. Nautical is a scientific term, connected with the science of navigation or the management of vessels : hence we talk of nautical instruction, of nautical calculations. The maritime laws of England are essential for the preservation of the naval power which it has so justly acquired. The marine of England is one of its glories. The naval administration is one of the most important branches of our government in the time of war. Nautical tables and a nautical almanack have been expressly formed for the benefit of all who apply themselves to nautical subjects.

Octavianus reduced Lepidus to a necessity to beg his life, and be content to lead the remainder of it in a mean condition at Circeii, a small *maritime* town among the Latins.—PRIDEAUX.

A man of a very grave aspect required notice to be given of his intention to set out on a certain day on a submarine voyage.—JOHNSON.

Sextus Pompey having together such a naval force as made up 350, seized Sicily .-- PRIDEAUX.

Mark, Print, Impression, Stamp.

Mark is the same in the northern languages, and in the Persian marz.

Print and Impression, both from the Latin *premo* to press, signify the visible effect produced by *printing* or pressing.

Stamp signifies the effect produced by stamping.

The word mark is the most general in sense: whatever alters the external face of an object is a mark; a print is some specific mark, or a figure drawn upon the surface of an object; an impression is the mark pressed either upon or into a body; a stamp is the mark that is stamped in or upon the body. The mark is confined to no size, shape, or form; the print is a mark that represents an object: the mark may consist of a spot, a line, a stain, or a smear; but a print describes a given object, as a house, a man, &c. A mark is either a protuberance or a depression; an impression is always a sinking in of the object; a hillock or a hole are both marks; but the latter is properly the impression; the stamp mostly resembles the impression unless in the case of the seal, which is stamped upon paper, and occasions an elevation with the wax.

The mark is occasioned by every sort of action, gentle or violent, artificial or natural ; by the voluntary act of a person, or the unconscious act of inanimate bodies, by means of compression or friction; by a touch or a blow, and the like; all the others are occasioned by one or more of these modes. The *print* is occasioned by artificial means of compression, as when the *print* of letters or piotures is made on paper; or by accidental and natural compression, as when the *print* of the hand is made on the wall, or the *print* of the foot is made on the ground. The *impression* is made by means more or less violent, as when an *impression* is made upon wood by the axe or hammer; or by gradual and natural means, as by the dripping of water on stone. The *stamp* is made by means of direct pressure with an artificial instrument.

Mark is of such universal application that it is confined to no objects whatever, either in the natural or moral world; print is mostly applied to material objects, the face of which undergoes a lasting change, as the printing made on paper or wood; impression is more commonly applied to such natural objects as are particularly solid; stamp is generally applied to paper, or still softer and more yielding bodies. *Impression* and stamp have both a moral application : events or speeches make an impression on the mind : things bear a certain stamp which bespeaks their origin. Where the passions have obtained an ascendancy, the occasional good impressions which are produced by religious observances but too frequently die away ; the Christian religion carries with itself the stamp of truth.

De La Chambre asserts positively that from the marks on the body the configuration of the planets at a nativity may be gathered,—WALSH.

From hence Astrea took her flight, and here The *prints* of her departing steps appear. DRYDEN.

No man can offer at the change of the government established, without first gaining new authority, and in some degree debasing the old by appearance and *impres*sions of contrary qualities in those who before enjoyed it. -TEMPLE.

> Adult'rate metals to the sterling stamp Appear not meaner than mere human lines Compar'd with those whose inspiration shines.

Mark, Sign, Note, Symptom, Token, Indication.

Mark, v. Mark, impression.

Sign, in Latin signum, Greek $\sigma_i\lambda\mu a$ from $\sigma_{\tau_i}\zeta\omega$ to punctuate, signifies the thing that points out.

Symptom, in Latin symptoma, Greek organopua from organomic to fall out in accordance, signifies what presents itself to confirm one's opinion.

Token, v. To betoken.

Indication, in Latin *indicatio*, from *indico*, and the Greek ενδεικω to point out, signifies the thing which points out.

The idea of an external object, which serves to direct the observer, is common to all these terms: the difference consists in the objects that are employed. Anything may serve as a mark, a stroke, a dot, a stick set up, and the like; it serves simply to guide the senses; the sign is something more complex; it consists of a figure or representation of some object, as the twelve signs of the Zodiac, or the signs which are affixed to houses of entertainment, or to shops. Marks are arbitrary; every one chooses his mark at pleasure: signs have commonly a connection with the object that is to be observed: a house, a tree, a letter, or any external object may be chosen as a mark : but a tobacconist chooses the sign of a black man:

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prince. Marks serve in general simply to aid the memory in distinguishing the situation of objects, or the particular circumstances of persons or things, as the *marks* which are set up in a garden to distinguish the ground that is occupied; they may, therefore, be private, and known only to the individual or individuals that make them, as the private marks by which a tradesman distinguishes his prices : they may likewise be changeable and fluctuating, according to the humour and convenience of the maker, as the private marks which are em-ployed by the military on guard. Signs, on the contrary, serve to direct the understanding; they have either a natural or an artificial resemblance to the object to be represented they are consequently chosen, not by the will of one, but by the universal consent of a body; they are not chosen for the moment, but for a permanency, as in the case of language, either oral or written, in the case of the Zodiacal signs, or the sign of the cross, the algebraical signs, and the like. It is clear, therefore, that many objects may be both a mark and a sign, according to the above illustration : the cross which is employed in books, by way of reference to notes, is a mark only, because it serves merely to guide the eye, or assist the memory ; but the figure of the cross, when employed in reference to the cross of our Saviour, is a sign, inasmuch as it conveys a distinct idea of something else to the mind; so likewise little strokes over letters, or even letters themselves, may merely be marks, while they only point out a difference between this or that letter, this or that object; but this same stroke becomes a *sign* if, as in the first declension of Latin nouns it points out the ablative case, it is a *sign* of the ablative case; and a single letter affixed to different parcels is merely a mark so long as it simply serves this purpose; but the same letter, suppose it were a word, is a sign when it is used as a sign. It is, moreover, clear from the above that there are many objects which serve as marks which are never signs ; and, on the other hand, although signs are mostly composed of marks, yet there are two sorts of signs which have nothing to do with marks; namely, those which we obtain by any other sense than that of sight; or those which are only figures in the mind. When words are spoken, and not written, they are signs and not marks ; and in Writen, they are solves and not meres? And in like manner the sign of the cross, when made on the forehead of children in baptism, is a sign but not a mork. This illustration of these two words, in their strict and proper sense, will serve to explain them in their extended and metaphorical sense. A mark stands for nothing but what is visible; the sign stands for that only which is real. A star on the breast of an officer or nobleman is a mark of distinction or honour, because it distinguishes one person from another, and in a way that is apt to reflect honour ; but it is not a sign of honour, because it is not the indubitable test of a man's honourable feelings, since it may be conferred by favour or by mistake, or from some partial circumstance.

The mark and sign may both stand for the appearances of things, and in that case the former shows the cause by the effect, the latter the consequent by the antecedent. When a

thing is said to bear the marks of violence, the cause of the mark is judged of by the mark itself; but when we say that a louring sky is a sign of rain, the future or consequent event is judged of by the present appearance. So likewise we judge by the marks of a person's foot that some one has been walking there : when martners meet with birds at sea, they consider them as a sign that land is near at hand.

It is here worthy of observation, however, that the term mark is only used for that which may be seen, but that signs may serve to direct our conclusions, even in that which affects the hearing, feeling, smell, or taste; thus hoarseness is a sign that a person has a cold; the effects which it produces on the head of the patient are to himself sensible signs that he labours under such an affection. The smell of fire is a sign that some place is on fire; one of the two travellers in La Mothe's fable considered the taste of the wine as a sign that there must be leather in the bottle, and the other that there must be iron; and it proved that they were both right, for a little key with a bit of leather tied to it was found at the bottom.

In this sense of the words they are applied to moral objects, with precisely the same distinction: the mark illustrates the spring of the action; the sign shows the state of the mind or sentiments; it is a mark of folly or weakness in a man to yield himself implicitly to the guidance of an interested friend; tears are not always a sign of repentance.

Note is rather a sign than a mark; but it is properly the sign which consists of marks, as a note of admiration (!), and likewise a note which consists of many letters and words. Symptom is rather a mark than a sign; it

Symptom is rather a mark than a sign; it explains the cause or origin of complaints, by the appearances they assume, and is employed as a technical term only in the science of medicine: as a foaming at the mouth and an abhorrence of drink are symptoms of canine madness; motion and respiration are signs of life; but it may likewise be used figuratively in application to moral objects.

Token is a species of mark in the moral sense, indication a species of sign: a mark shows what is, a token serves to keep in mind what has been: a gift to a friend is a mark of one's affection and esteem: if it be permanent in its nature it becomes a token; friends who are in close intercourse have perpetual opportunities of showing each other marks of their regard by reciprocal acts of courtesy and kindness; when they separate for any length of time they commonly leave some token of their tender sentiments in each other's hands, as a pledge of what shall be, as well as an evidence of what has been.

Sign, as it respects indication, is said in abstract and general propositions: indication itself is only employed for some particular individual referred to; it bespeaks the act of the persons: but the sign is only the face or appearance of the thing. When a man does not live consistently with the profession which he holds, it is a sign that his religion is built on a wrong foundation; parents are gratified when they observe the slightest indication of genius or goodness in their children.

The ceremonial laws of Moses were the marks to distinguish the people of God from the Gentiles.-BACON.

So plain the signs, such prophets are the skies. DRYDEN.

The sacring of the kings of France (as Loysel says) is the sign of their sovereign priesthood,-TEMPLE.

This fall of the French monarchy was far from being preceded by any exterior symptoms of decline,-BURKE.

The famous bull-feasts are an evident token of the Quixotism and romantic taste of the Spaniards.—SOMER-VILLE.

It is certain Virgil's parents gave him a good education, to which they were inclined by the early *indications* he gave of a sweet disposition and excellent wit.— WALSIL

Mark, Trace, Vestige, Footstep, Track.

The word **Mark** has already been considered at large in the preceding article, but it will admit of farther illustration when taken in the sense of that which is visible, and serves to show the existing state of things; mark is here as before the most general and unqualified term; the other terms varying in the circumstances or manner of the mork.

Trace, in Italian treccia, Greek τρεχειν to run, and Hebrew darek way, signifies any continued mark.

Vestige, in Latin vestigium, not improbably contracted from pedis and stigium or stigma, from $\sigma \tau i \zeta \omega$ to imprint, signifies a print of the foot.

Footstep is taken for the place in which the foot has stepped, or the *mark* made by that step.

Track, derived from the same as trace, signifies the way run, or the *mark* produced by that running.

by that running. The mark is said of a fresh and uninter-rupted line; the *trace* is said of that which is broken by time : a carriage in driving along the sand leaves marks of the wheels, but in a short time all traces of its having been there will be lost; a mark is produced by the action of bodies on one another in every possible form; the spilling of a liquid may leave a mark on the floor; the blow of a stick leaves a mark on the body; but the trace is a mark produced only by bodies making a progress or proceeding in a continued course: the ship that cuts the waves, and the bird that cuts the air, leaves no trace of their course behind ; so men pass their lives, and after death leave no traces that they ever were. They are both applied to moral objects, but the mark is produced by objects of inferior importance; it excites a momentary observation, but does not carry us back to the past; its cause is either too obvious or too minute to awaken attention : a trace is generally a mark of something which we may wish to see. Marks of haste and imbecility in a common writer excite no surprise, and call forth no observa-tion: in a writer of long-standing celebrity we look for traces of his former genius.

The vestige is a species of the mark caused literally by the foot of man, and consequently applied to such places as have been inhabited, where the active industry of man has left visible marks; it is a species of trace, inaemuch as it carries us back to that which was, but is not at present. We discover by marks that things have been; we discover by traces and vestiges what they have been : a hostile army always leaves sufficiently evident marks of its having passed through a country ; there are *traces* of the Roman roads still visible in London and different parts of England : Rome contains many vestiges of its former greatness. Mineralogists assert that there are many

marks of a universal deluge discoverable in the fossils and strata of the earth ; philologipal inquirers imagine that there are traces in the existing languages of the world sufficient to ascertain the progress by which the earth became populated after the deluge; the pyramids are vertices of antiquity which raise our ideas of human greatness beyond anything which the modern state of the arts can pre-sent. Vestige, like the two former, may be applied to moral as well as natural objects with the same line of distinction. A person betrays marks of levity in his conduct. Wherever we discover traces of the same customs or practices in one country which are prevalent in another, we suppose those countries to have had an intercourse or connection of some kind with one another at a certain remote period. There are customs still re-maining in some parts of England which are

Footstep and track are sometimes employed as a mark, but oftener as a road or course : when we talk of following the *footsteps* of when we take of following the *following* another, it may signify either to follow the marks of his *footsteps* as a guide for the course we should take or to walk in the very same steps as he has done: the former is the act of one who is in pursuit of another; the latter is the act of him who follows in a train. Footsteps is employed only for the steps of an individual: the track is made by the steps of many; it is the line which has been beaten out or made by stamping: the *footstep* can be employed only for men or brutes; but the track is applied to inanimate objects, as the wheel of a carriage. When Cacus took away the oxen of Hercules he dragged them backward that they might not be traced by their footsteps : a track of blood from the body of a murdered man may sometimes lead to detection of the murderer.

In the metaphorical application they do not signify a mark, but a course of conduct; the former respects one's moral feelings or mode of dealing: the latter one's mechanical and habitual manner of acting: the former is the consequence of having the same principles; the latter proceeds from imitation or constant repetition.

A good son will walk in the *footsteps* of a good father. In the management of business it is rarely wise in a young man to leave the *track* which has been *marked* out for him by his superiors in age and experience.

I have served him In this old body; yet the *marks* remain Of many wounds.—OTWAY.

The greatest favours to an ungrateful man are but like the motion of a ship upon the waves; they leave no trace, no sign behind them.—SOUTH.

Both Britain and Ireland had temples for the worship of the gods, the *vestiges* of which are now remaining.-PARSONS.

Virtue alone ennobles human kind, And power should on her glorious footsteps wait. WYNNE,

Though all seems lost 'tis impions to despair, The *tracks* of Providence like rivers wind, HIGGONS,

Mark, Badge, Stigma.

Mark (v. Mark, print) is still the general. and the two others specific terms; they are employed for whatever serves to characterize persons externally, or betoken any part either of their character or circumstances : mark is employed either in a good, bad, or indifferent sense; Badge in an indifferent one; Stigma in a bad sense : a thing may either be a mark in a bad scheme a stand in a scheme bad scheme of honour, of disgrace, or of simple distinc-tion: a badge is a mark simply of distinction; the stigma is a mark of disgrace. The mark is that which is conferred upon a person for his merits, as medals, stars, and ribbands are bestowed by princes upon meritorious officers and soldiers; or the mark attaches to a person, or is affixed to him, in consequence of his demerits ; as a low situation in his class is a mark of disgrace to a scholar; or a fool's cap is a *mark* of ignominy affixed to idlers and dunces; or a brand in the forehead is a *mark* of ignominy for criminals: the badge is that which is voluntarily assumed by one's self according to established custom; it consists of dress by which the office, station, and even religion of a particular community is distinguished : as the gown and wig is the badge of gentlemen in the law; the gown and wig is the *badge* of gentlemen in the law; the gown and surplice that of clerical men; the uniform of charity children is the *badge* of their condition; the peculiar habit of the Quakers and Methodists is the badge of their religion : the stigma consists not so much in what is openly imposed upon a person as what falls upon him in the judgment of others; it is the black mark which is set upon a person by the public, and is consequently the strongest of all marks, and one which every one most dreads, and every good man seeks least to deserve.

A simple mark may sometimes be such only in our own imagination ; as when one fancies that dress is a mark of superiority, or the contrary; that the courtesies which we receive from a superior are marks of his personal esteem and regard : but the stigma is not what an individual imagines for himself, butwhat is conceived towards him by others ; the office of a spy and informer is so odious that every man of honest feeling holds the very name to be a stigma : although the stigma is in general the consequence of a man's real unworthiness, yet it is possible for particular prejudices and ruling passions to make that a stigma which is not so deservedly; thus the name of Nazarene was a stigma attached to the early disciples of our Saviour.

In these revolutionary meetings every counsel, in pro-portion as it is daring and violent and perfidious, is taken for the *mark* of superior genius.—BURKE.

The people of England look upon hereditary succes-sion as a security for their liberty, not as a *badge* of servitude.—BURKE.

The cross which our Saviour's enemies thought was to stigmatize him with infamy became the ensign of his renown,-BLAIR,

Mark, Butt.

After all that has been said upon the word Mark (v. Mark, print), it has this additional meaning in common with the word Butt, that it implies an object aimed at : the mark is however literally a mark that is said to be Is however interactly a mark that is said to be shot at by the marksman with a gun or a bow; or it is metaphorically employed for the man who by his peculiar characteristics makes himself the object of notice; he is the mark directed : the butt, from the French bout the end, is a species of mark in this metaphorical sense ; but the former only calls forth general observation, the latter provokes the laughter and jokes of every one. Whoever renders himself conspicuous by his eccentricities either in his opinions or his actions, must not complain if he become a mark for the derision of the public : it is a man's misfortune rather than his fault if he become the butt of a company who are rude and unfeeling enough to draw their pleasures from another's pain.

A fluttering dove upon the top they tie, The living mark at which their arrows fly. DRYDEN.

I mean those honest gentlemen that are pelted by men, women, and children, by friends and foes, and in a word stand as *butts* in conversation.—ADDISON.

To Mark, Note, Notice.

Mark is here taken in the intellectual sense, fixing as it were a mark (v. Mark) upon a thing so as to keep it in mind, which is in fact to fix one's attention upon it in such a manner as to be able to distinguish it by its characteristic qualities: to mark is therefore altogether an intellectual act: to Note has the same end as that of marking ; namely to and the memory, but one notes a thing by making a written note of it; this is therefore a mechanical act: to **Notice**, on the other hand, is a sensible operation; from *notitia* knowledge, signifies to bring to one's knowledge, perception, or understanding by the use of our senses. We mark and note that which particularly interests us: the former is that which serves a present purpose; notice that which may be of use in future. The impatient lover marks the hours until the time arrives for meeting his mistress : travellers note whatever strikes them of importance to be remembered when they return home: to notice may serve either for the present or the future; we may notice things merely by way of amusement; as a child will notice the actions of animals, or we may notice a thing for the sake of bearing it in mind, as a person notices a particular road when he wishes to

Many who mark with such accuracy the course of time appear to have little sensibility of the decline of life,---JOHNSON.

O treach'rous conscience! while she seems to sleep,

Unnoted notes each moment misapply'd.-YOUNG

An Englishman's notice of the weather is the natural consequence of changeable skies and uncertain seasons,— JOHNSON.

To Mark, v. To Show.

Marriage, Wedding, Nuptials.

Marriage, from to marry, denotes the act of marrying; Wedding and Nuptials denote the ceremony of being married. To marry, in French marier, and Latin marito to be joined to a male ; hence marriage comprehends the act of choosing and being legally bound to a man or a woman ; wedding, from wed and the Teutonic wetten to promise or betroth, implies the ceremony of marrying, inasmuch as it is binding upon the parties. Nuptials comes from the Latin nubo to veil, because the Roman ladies were veiled at the time of marriage: hence it has been put for the whole ceremony itself. Marriage is an institution which, by those who have been blessed with the light of Divine Revelation, has always been considered as sacred ; with some persons, particularly among the lower orders of society. the day of their wedding is converted into a day of riot and intemperance : among the Roman Catholics in England it is a practice for them to have their nuptials solemnized by a priest of their own persuasion as well as by the Protestant clergymen.

> O fatal maid ! thy marriage is endow'd With Phrygian, Latian, and Rutulian blood. DRYDEN

Ask any one how he has been employed to-day; he will tell you, perhaps, I have been at the ceremony of taking the manly robe; this friend invited me to a weading; that desired me to attend the hearing of his cause.--MELMONTS LETTERS OF PLINY.

Fir'd with disdain for Turnus dispossess'd, And the new *nuptials* of the Trojan guest. DRYDEN.

Marriage, Matrimony, Wedlock.

Marriage (v. Marriage) is oftener an act than a state: Matrimony and Wedlock both describe states.

Marriage is taken in the sense of an act, when we speak of the laws of marriage, the day of one's marriage, the congratulations upon one's marriage, a happy or unhappy marriage, the fruits of one's marriage and the like; it is taken in the sense of a state when we speak of the pleasures or pains of marriage ; but in this latter case matrimony which signifies a married life abstractedly from all agents or acting persons, is preferable; so likewise, to think of matrimony, and to enter into the holy state of matrimony, are expressions founded upon the signification of the term. As matrimony is derived from mater a mother, because married women are in general mothers, it has particular reference to the domestic state of the two parties ; broils are but too frequently the fruits of matrimony, yet there are few cases in which they might not be obviated by the good sense of those who are engaged in them. Hasty marriages cannot be expected to produce happiness; young people who are cager for *matrimony* before they are fully aware of its consequences will purchase their experience at the expense of their peace.

Wedlock is the old-English word for matrimony, and is in consequence admitted in law, when one speaks of children born in *wedlock*; agreeably to its derivation it has a reference to the bond of union which follows the 470

marriage: hence one speaks of living happily in a state of wedlock, of being joined in holy wedlock.

Marriage is rewarded with some honourable distinctions which celibacy is forbidden to usurp.-JOHNSON.

As love generally produces matrimony, so it often happens that matrimony produces love.-SPECTATOR.

The men who would make good husbands, if they visit public places, are frighted at *wedlock* and resolve to live single.—JOHNSON.

Martial, Warlike, Military, Soldierlike.

Martial, from Mars, the god of war, is the Latin term for belonging to war: Warlike signifies literally like war, having the image of war. In sense these terms approach so near to each other that they may be easily admitted to supply each other's place; but custom, the lawgiver of language, has assigned an office to each that makes it not altogether indifferent how they are used. Martial is both a technical and a more comprehensive term than warlike; on the other hand, warlike designates the temper of the individual more than martial : we speak of martial array, martial preparations, martial law, a court martial; but of a warlike nation, meaning a nation who is fond of war; a warlike spirit or temper, also a warlike appearance, inasmuch as the temper is visible in the air and carriage of a man.

Military, from miles, signifies belonging to a soldier, and Soldier-like like a soldier, Military in comparison with marital is a term of particular import, marital having always a reference to war in general; and military to the proceedings consequent upon that : hence we speak of military in distinction from naval as military expeditions, military movements, and the like; but in characterizing the men we should say that they had a marital appearance; but of a particular place that it had a military appearance, if there were many soldiers. Military, compared with soldier-like is used for the body, and the latter for the military is termed the military is the conduct of an individual is soldierike.

An active prince, and prone to martial deeds. DRVDEN.

Last from the Volscians fair Camilla came, And led her *warlike* troops, a warrior dame.

DRYDEN.

The Tlascalans were like all unpolished nations, strangers to military order and discipline.-ROBERTSON.

The fears of the Spaniards led them to presumptuous and *unsoldier-like* discussions concerning the propriety of their general's measures.—ROBERTSON.

Marvel, v. Wonder.

Mask, v. Cloak.

Massacre, v. Carnage.

Massive, v. Bulky.

Master, v. Possessor.

Material, v. Corporeal.

Materials, v. Matter.

Matrimony, v. Marriage.

MATTER.

Matter, Materials, Subject.

Matter and Materials are both derived from the same source, namely, the Latin materia, which comes in all probability from mater a mother, because matter, from which everything is made, acts in the production of bodies like a mother.

Subject, in Latin *subjectum*, participle of *subjicio* to lie, signifies the thing lying under and forming the foundation.

Matter in the physical application is taken for all that composes the sensible world in distinction from that which is spiritual or discernible only by the thinking faculty; hence matter is always opposed to mind.

In regard to materials it is taken in an indivisible as well as a general sense; the whole universe is said to be composed of matter, though not of materials: on the other hand materials consist of those particular parts of matter which serve for the artificial production of objects; and matter is said of those things which are the natural parts of the universe; a house, a table, and a chair consist of materials because they are works of art; but a plant, a tree, an animal body, consist of matter because they are the productions of nature.

The distinction of these terms in their moral application is very similar: the matter which composes a moral discourse is what emanates from the author; but the materials are those with which one is furnished by others. The style of some writers is so indifferent that they disgrace the matter by the manner; periodical writers are furnished with materials for their productions out of the daily occurrences in the political and moral world. Writers of dictionaries endeavour to compress as much matter as possible into a small space; they draw their materials from every other writer.

Matter seems to bear the same relation to subject as the whole does to any particular part, as it respects moral objects: the subject is the groundwork of the matter; the matter is that which flows out of the subject: the matter is that which we get by the force of invention ; the subject is that which offers itself to notice : many persons may therefore have a subject who have no matter, that is, nothing in their own minds which they can offer by way of illustrating this subject : but it is not possible to have matter without a sub*ject*: hence the word *matter* is taken for the substance, and for that which is substantial; the subject is taken for that which engages the attention : we speak of a subject of conversation and matter for deliberation ; a subject of inquiry, a matter of curiosity. Nations in a barbarous state afford but little matter worthy to be recorded in history; people who live a secluded life and in a contracted sphere have but few subjects to occupy their

Whence tumbled headlong from the height of life, They furnished *matter* for the tragic muse. THOMSON.

The principal *materials* of our comfort or uneasiness lie within ourselves.—BLAIR.

Love hath such a strong virtual force that when it fasteneth on a pleasing *subject* it sets the imagination at a strange fit of working.—HOWEL.

Maxim, Precept, Rule, Law.

Maxim (v. Axiom) is a moral truth that carries its own weight with itself. Precept (v. Command), **Rule** (v. Guide), and **Law**, from lex and lego, signifying the thing speci-fically chosen or marked out, all borrow their weight from some external circumstance : the precept derives its authority from the individual delivering it; in this manner the precepts of our Saviour have a weight which gives them a decided superiority over everything else : the rule acquires a worth from its fitness for guiding us in our proceeding: the law, which is a species of rule, derives its weight from the sanction of power. Maxims are often *precepts* inasmuch as they are com-municated to us by our parents; they are rules inasmuch as they serve as a rule for our conduct; they are *laws* inasmuch as they have the sanction of conscience. We respect the maxims of antiquity as containing the essence of human wisdom; we reverence the precepts of religion as the foundation of all happiness; we regard the *rules* of prudence as preserving us from errors and misfortunes ; we respect the laws as they are the basis of

I think I may lay it down as a *maxim*, that every man of good common sense may, if he pleases, most certainly be rich.—BUDGELL.

Philosophy has accumulated *precept* upon *precept* to warn us against the anticipation of future calamities.— JOHNSON.

I know not whether any *rule* has yet been fixed by which it may be decided when poetry can properly be called easy.—JOHNSON.

God is thy law, thou mine,-MILTON.

May, v. Can.

Maze, v. Labyrinth.

Meagre, v. Lean.

Mean, v. Base.

Mean, v. Common.

Mean, v. Design.

Mean, v. Low.

Mean, Pitiful, Sordid.

The moral application of these terms to the characters of men, in their transactions with each other, is what constitutes their common signification. Whatever a man does in common with those below him is **Mean**; it evinces a temper that is prone to sink rather than to rise in the scale of society: whatever makes him an object of pity, and consequently of contempt for his sunken character, makes him **Pitiful**: whatever makes him grovel and crawl in the dust, licking up the dross and filth of the earth, *is* **Sordid**, from the Latin *sordeo* to be filthy and nasty. *Meanness* is in many cases only relatively bad as it respects the disposal of our property: for instance, what is *meanness* in one might be

estimate of circumstances is allowable in all, but it is *meanness* for any one to attempt to save at the expense of others that which he can conveniently afford either to give or pay : hence an undue spirit of seeking gain or ad-vantage for one's self to the detriment of others is denominated a mean temper: of this temper the world affords such abundant examples that it may almost seem unnecessary to specify any particulars, or else I would say it is mean in those who keep servants to want to deprive them of any fair sources of emolu-ment: it is mean for ladies in their carriages, and attended by their livery servants, to take up the time of a tradesman by bartering with him about sixpences or shillings in the price of his articles: it is mean for a gentleman to do that for himself which according to his circumstances he might get another to do for him. Pilifulness goes farther than meanness: it is not merely that which degrades, but unmans the person; it is that which is bad as well as low : when the fear of evil or the as well as low : when the fear of evil of the love of gain prompts a man to sacrifice his character and forfeit his veracity he becomes truly *pitiful*, Blifil in "Tom Jones" is the character whom all pronounce to be *pitiful*. *Sordidness* is peculiarly applicable to one's love of gain : although of a more corrupt, yet it is not of so degrading a nature as the two former : the sordid man does not deal in trifles like the mean man; and has nothing so low and vicious in him as the *pitiful* man. A con-tinual habit of getting money will engender a sordid love of it in the human mind; but a solution love of it in the human limit, but nothing short of a radically wicked character leads a man to be pitijul. We think lightly of a mean man; we hold a pitijul man in profound contempt; we hate a sordid man. Meanness descends to that which is insigni-ficant and worthless : *pitifulness* sinks into that which is despicable : *sordidness* contaminates the mind with what is foul.

Nature, I thought, perform'd too mean a part, Forming her movements to the rules of art.-SWIFT.

The Jews tell us of a two-fold Messiah, a vile and most *pitiful* fetch, invented only to evade what they cannot answer.-PRIDEAUX.

This, my assertion proves he may be old. And yet not *sordid*, who refuses gold.—DENHAM.

Mean, Medium.

Mean is but a contraction of Medium, which signifies in Latin the middle path. The term mean is used abstractedly in all speculative matters: there is a mean in opinions between the two extremes: this mean is doubtless the point nearest to truth. Medium is employed in practical matters; computations are often erroneous from being too high or too low; the medium is in this case the one most to be preferred. The moralist will always recommend the mean in all opinions that widely differ from each other; our passions always recommend to us some extravagant conduct either of insolent resistance or mean compliance; but discretion recommends the medium or middle course in such matters.

> The man within the golden mean, Who can his boldest wish contain.

MEETING.

He who looks upon the soul through its outward actions often sees it through a deceitful medium,-ADDI-SON.

Meaning, v. Signification.

Means, v. Way.

Mechanic, v. Artist.

To Mediate, v. To intercede.

Mediocrity, v. Moderation.

To Meditate, v. To contemplate.

Medium. v. Mean.

Medley, v. Difference.

Medley, v. Mixture.

Meek, v. Soft.

Meet, v. Fit.

Meeting, v. Assembly.

Meeting, Interview.

Meeting, from to meet, is the act of meeting, or coming into the company of any one. Interview, compounded of *inter* between, and view to view, is a personal view of each other. A *meeting* is an ordinary concern, and its purpose familiar; *meetings* are daily taking place between friends; an *interview* is extraordinary and formal; its object is commonly business; an *interview* sometimes takes place between princes, or commanders of armics.

> I have not joy'd an hour since you departed, For public miseries and private fears, But this bless'd *meeting* has o'erpaid them all.

> I in my thoughts beheld his soul ascend, Where his fix'd hopes our *interview* attend.

Melancholy, v. Dejection.

Melody, Harmony, Accordance.

Melody, in Latin melodus from melos, in Greek $\mu\epsilon\lambda$ os a verse, and the Hebrew mela a word or a verse.

Harmony, in Latin harmonia, Greek approva concord, from $ap\omega$ apto to fit or suit, signifies the agreement of sounds.

Accordance denotes the act or state of according (v. To agree).

Melody signifies any measured or modulated sounds measured after the manner of verse into distinct members or parts; harmony signifies the suiting or adapting different modulated sounds to each other; melody is therefore to harmony as a part to the whole: we must first produce melody by the rules of art; the harmony which follows must be regulated by the car: there may be melody without melody: we speak of simple melody where the modes of music are not very much diversified; but we cannot speak of harmony unless there be a varity of notes to fall in with each other.

A voice is *melodious* in smuch as it is capable of producing a regularly modulated note; it

is harmonicus inasmuch as it strikes agreeably on the ear, and produces no discordant sounds. The song of a bird is melodicus or has melody in it, inasmuch as there is a concatenation of sounds in it which are admitted to be regular, and consequently agreeable to the musical ear; there is harmony in a concert of voices and instruments.

Accordance is strictly speaking the property on which both melody and harmony is founded: for the whole of music depends on an accordance of sounds. The same distinction marks accordance and harmony in the moral application. There may be occasional accordance of opinion or feeling; but harmony is an entire accordance in every point.

Lend me your song, ye nightingales! Oh pour The mazy-running soul of *melody* Into my varied verse.—THOMSON.

Now the distemper'd mind Has lost that concord of *harmonious* powers Which forms the soul of happiness.—THOMSON.

The music Of man's fair composition best accords When 'tis in concert.—SHAKSPEARE.

Member, Limb.

Member in Latin membrum, probably from the Greek µepos a part, because a member is properly a part.

Limb is connected with the word lame.

Member is a general term applied either to the animal body or to other bodies, as a member of a family, or a member of a community : limb is applicable to animal bodies; limb is therefore a species of member ; for every limb is a member, but every member is not a limb. The members of the body comprehend every

The members of the body comprehend every part which is capable of performing a distinct office; but the *limbs* are those jointed members that are distinguished from the head and the body: the nose and the eyes are members but not *limbs*; the arms and legs are properly donominated *limbs*.

A man's *limbs* (by which for the present we only understand those members the loss of which alone amounts to cnayhen by the common law) are the gift of the wise Ureator, to enable him to protect himself from external injuries.—BLACKSTONE.

Memoirs, v. Anecdotes.

Memorable, v. Signal.

Memorial, v. Monument.

Memory, Remembrance, Recollection, Reminiscence.

Memory, in Latin memoria or memor, Greek $\mu r \eta \mu \omega r$ and $\mu r a \rho \mu a$, comes in all probability from $\mu e r os$ the mind, because memory is the principal faculty of the mind.

Remembrance, from the verb *remember*, contracted from *re* and *memoro* to bring back to the mind, comes from *memor*, as before.

Recollection from *recollect*, compounded of *re* and *collect*, signifies *collecting* again.

Reminiscence, in Latin *reminiscentia* from *reminiscor* and *memor*, as before, signifies bringing back to the mind what was there before. Memory is the power of recalling images once made on the mind; *remembrance*, *recollection*, and *reminiscence* are operations or exertions of this power, which vary in their mode.

The memory is a power which exerts itself either independently of the will or in conformity with the will; but all the other terms express the acts of conscious agents, and consequently are more or less connected with the will. In dreams the memory exerts itself, but we do not say that we have any remembrance or recollection of objects.

Remembrance is the exercise of memory in a conscious agent; it may be the effect of repotition or habit, as in the case of a child who remembers his lesson after having learnt it several times; or of a horse who remembers the road which he has been continually passing; or it may be the effect of association and circumstances, by which images are casually brought back to the mind, as happens to intelligent beings continually as they exercise their thinking faculties.

In these cases remembrance is an involuntary act; for things return to the mind before one is aware of it, as in the case of one who hears a particular name, and remembers that he has to call on a person of the same name; or of one who, on seeing a particular tree, remembers all the circumstances of his youth which were connected with a similar tree.

Remembrance is, however, likewise a voluntary act, and the consequence of a direct determination, as in the case of a child who strives to remember what it has been told by its parent; or of a friend who remembers the hour of meeting another friend in consequence of the interest whick it has excited in his mind: may, indeed, experience teaches us that scarcely anything in ordinary cases is more under the subservience of the will than the memory; for it has now become almost a maxim to say, that one may remember whatever one wishes.

The power of memory, and the simple exercise of that power in the act of remembering, are possessed in common, though in different degrees, by man and brute; but recollection and reminiscence are exercises of the memory that are connected with the higher faculties of man, his judgment and understanding. To remember is to call to mind that which has once been presented to the mind; but to recollect is to remember afresh, to remember what has been remembered before. Remembrance busies itself with objects that are at hand; recollection carries us back to distant periods: simple remembrance is engaged in things that have but just left the mind, which are more or less easily to be recalled, and more or less faithfully to be represented ; but *recollection* tries to retrace the faint images of things that have been so long unthought of as to be almost obliterated from the *memory*. In this manner we are said to *remember* in one half-hour what was told us in the preceding half-hour, or to remember what passes from one day to another; but we recollect the incidents of childhood; we recollect what happened in our native place after many years' absence from it. Remembrance is that homely, every-day exercise of the memory which renders it of essential service in the acquirement of knowledge, or in the performance of one's duties; recollection is that exalted exercise of the *memory* which affords us the purest of enjoyments and serves the noblest of purposes; the *recollection* of all the minute incidents of childhood is a more sincere pleasure than any which the present moment can afford.

Reminiscence, if it deserve any notice as a word of English use, is altogether an abstract exercise of the memory, which is employed on purely intellectual ideas in distinction from those which are awakened by sensible objects : the mathematician makes use of *reminiscence* in deducing unknown truths from those which he already knows. Reminiscence among the disciples of Socrates was the remembrance of things purely intellectual, or of that natural knowledge which the souls had had before their union with the body : whilst the memory was exercised upon sensible things, or that knowledge which was acquired through the medium of the senses: therefore the Latins said that reminiscence belonged exclusively to man because it was purely intellectual, but that *memory* was common to all animals because it was merely the depôt of the senses; but this distinction, from what has been before observed, is only preserved as it respects the meaning of reminiscence.

Memory is a generic term, as has been already shown; it includes the common idea of reviving former impressions, but does not qualify the nature of the ideas revived: the term is, however, extended in its application to signify not merely a power, but also a seat or resting-place, as is likewise remembrance and recollection; but still with this difference, that the memory is spacious, and contains everything; the remembrance and recollection are partial, and comprehend only passing events; we treasure up knowledge in our memory; the occurrences of a preceding year are still fresh in our remembrance or recollection.

Remember thee! Ay, thou poor ghost, while memory holds a seat In this distracted globe.-SHAKSPEARE. Forgetfulness is necessary to remembrance. JOHNSON

Memory may be assisted by method, and the decays of knowledge repaired by stated times of recollection.-JOHNSON.

Reminiscence is the retrieving a thing at present forgot, or confusedly remembered, by setting the mind to hunt over all its notions.—SOUTH.

Menace, v. Threat.

To Mend, v. To amend.

Menial, v. Servant.

Mental, Intellectual.

There is the same difference between Mental and Intellectual as between mind and intellect: the mind comprehends the thinking faculty in general, with all its operations; the intellect includes only that part of it which consists in understanding and judgment: mental is therefore opposed to corporeal; intellectual is opposed to sensual or physical: mental exertions are not to be expected from all; intellectual enjoyments fall to the lot of comparatively few.

Objects, pleasures, pains, operations, gifts,

MENTION.

&c., are denominated mental; subjects, conversation, pursuits, and the like, are entitled intellectual. It is not always easy to distinguish our mental pleasures from those corporeal pleasures which we enjoy in ormnon with the brutes; the latter are, however, greatly heightened by the former in whatever degree they are blended; in a society of well-informed persons the conversation will turn principally on intellectual subjects.

To collect and reposit the various forms of things is far the most pleasing part of *mental* occupation.—JOHNSON. Man's more divine, the master of all these,

Man's more divine, the master of all these, Lord of the wide world, and wide wat'ry seas, Endaed with *intellectual* sense and soul. SHAKSPEARE,

To Mention, Notice.

Mention from mens mind, signifies here to bring to mind.

Notice (v. To mark).

These terms are synonymous only inasmuch as they imply the act of calling things to another person's mind. We mention a thing in direct terms: we notice it indirectly or in a casual manner; we mention that which may serve as information; we notice that which may be merely of a personal or incidental nature. One friend mentions to another what has passed at a particular meeting : in the course of conversation he notices or calls to the notice of his companion the badness of the road, the wideness of the street, or the like.

The great critic I have before mentioned, though an heathen, has taken notice of the sublime manner in which the lawgiver of the Jews has described the creation.-ADDISON.

Mercantile, Commercial.

Mercantile, from merchandize, respects the actual transaction of business or a transfer of merchandize by sale or purchase; Commercial comprehends the theory and practice of commerce: hence we speak in a peculiar manner of a mercantile house, a mercantile town, a mercantile situation, and the like; but of a commercial speculations, and the like.

Such is the happiness, the hope of which seduced me from the duties and pleasures of a mercantile life,-JOHNSON.

The commercial world is very frequently put into confusion by the bankruptcy of merchants.-JOHNSON.

Mercenary, v. Hireling. Mercenary, v. Venial. Merchandize, v. Commodity.

Merciful, v. Gracious.

Merciless, v. Hardhearted.

Mercy, v. Clemency.

Mercy, v. Pity.

Mere, v. Bare.

Merit. v. Desert.

Merriment, v. Mirth.

Merry, v. Cheerful.

Merry, v. Lively.

MINDFUL.

Message, Errand.

Message, from the Latin *missus*, participle of *mitto* to send, signifies the thing sent.

Errand, from *erro* to wander or to go to a distance, signifies the thing for which one goes to a distance.

The message is properly any communication which is conveyed; the errand sent from one person to another is that which causes one to go: servants are the bearers of messages, and are sent on various errands. A message may be either verbal or written: an errand is limited to no form, and to no circumstance: one delivers the message and goes the errand. Sometimes the message may be the errand, and the errand may include the message: when that which is sent consists of a notice or intimation to another, it is a message; and if that causes any one to go to a place, it is an errand; thus it is that the greater part of errands consist of sending messages from one person to another.

The scenes where ancient bards th' inspiring breath Ecstatic felt, and from this world retir'd, Convers'd with angels and immortal forms, On gracious errands bent.-THOMSON.

Sometimes from her eyes I did receive fair speechless messages.—SHAKSPEARE.

Messenger, v. Harbinger.

To Metamorphose, v. To transfigure.

Metaphorical, v. Figurative.

Method, v. Order.

Method, v. System.

Method, v. Way.

Mien, v. Air.

Mighty, v. Powerful.

Mild, v. Soft.

Military, v. Martial.

To Mimick, v. To Imitate.

To Mind, v. To attend to.

Mindful, Regardful, Observant.

Mindful (v. To attend to) respects that which we wish from others: Regardful (v. To regard) respects that which in itself demands regard or serious thought; Observant respects both that which is communicated by others or that which carries its own obligations with itself: a child should always be mindful of its parents' instructions; they should never be forgotten : every one should be *regardful* of his several duties and obligations ; they ought never to be neglected : one ought to be observant of the religious duties which one's profession enjoins upon him; they cannot with propriety be passed over. By being mindful of what one hears from the wise and good, one learns to be wise and good ; by being regardful of what is due to one's-self, and to society at large, one learns to pase through the world with satisfaction to one's own mind and esteem from others; by being observant of all rule and order, we afford to others a salutary example for their imitation,

MINISTER.

Be mindful, when thou hast entomb'd the shoot, With store of earth around to feed the root. DRYDEN.

No, there is none; no ruler of the stars Regardful of my miseries.—HILL.

Observant of the right, religious of his word.

To Mingle, v. To mix.

Minister, v. Clergyman.

Minister, Agent.

Minister comes from minus less, as magister comes from magis more; the one being less, and the other more, than the rest of mankind : the minister, therefore, is literally one that acts in a subordinate capacity: and the Agent (from *ago* to act) is the one that takes the acting part: they both perform the will of another, but the *minister* performs a higher part than the *agent*: the *minister* gives his counsel, and exerts his intellectual powers in the service of another; but the agent executes the orders or commission given him ; a minister is employed by government in political affairs; an *agent* is employed by individuals in commercial and pecuniary affairs, or by government in subordinate matters : a *minister* is received at court, and serves as a representative for his government ; an agent generally acts under the directions of the minister or some officer of government: ambassadors or plenipotentiaries, or the first officers of the state, are *ministers*; but those who regulate the affairs respecting prisoners, the police, and the like, are termed agents. A minister always holds a public character, and is in the service of the state; the agent may be only acting for another individual, of which description all are commercial agents.

To Minister, Administer, Contribute.

To **Minister**, from the noun minister, in the sense of a servant (v. Minister), signifies to act in subservience to another in that which is wrong: we minister to the caprices and indulgences of another when we encourage them unnecessarily.

Administer, on the other hand, is taken in the good sense of serving another to his advantage: thus the good Samaritan administered to the comfort of the man who had fallen among thieves. Contribute (v. To conduce) is taken in either a good or bad sunse; we may contribute to the relief of the indigent, or we may contribute to the follies and vices of others.

Princes are often placed in the unfortunate situation that those who should direct them in early life only minister to their vices by every means in their power: it is the part of the Christian to administer comfort to those who are in want, consolation to the afflicted, advice to those who ask for it, and require it; help to those who are feeble, and support to those who cannot uphold themselves: it is the part of all who are in high stations to contribate to the dissemination of religion and morality among their dependants; but there are, on the contrary, many who contribute to the spread of immorality, and a contempt of

all sacred things, by the most pernicious example of irreligion in themselves.

He flings the pregnant ashes through the air, And speaks a mighty prayer. Both which the *ministring* winds around all Egypt bear. COWLEY,

COWLEY. Thus do our eyes, as do all common mirrors, Successively reflect succeeding images; Not what they would, but must! a star or toad, Just as the hand of chance *administers.*—CONGREVE.

May from my bones a new Achilles rise, That shall infest the Trojan colonies With fire, and sword, and famine, when, at length, Time to our great attempts contributes strength. DENHAM,

Minute, v. Circumstantial.

Miracle, v. Wonder.

Mirth. v. Festivity.

Mirth, v. Joy.

Mirth, Merriment, Joviality, Jollity, Hilarity.

These terms all express that species of gaiety or joy which belongs to company, or to men in their social intercourse.

Mirth refers to the feeling displayed in the outward conduct: Merriment, and the other terms, refer rather to the external ex-pressions of the feeling, or the causes of the feeling, than to the feeling itself : mirth shows itself in laughter, in dancing, singing, and noise; merriment consists of such things as are apt 10 excite mirth : the more we are disposed to laugh, the greater is our mirth ; the more there is to create laughter, the greater is the merriment: the tricks of Funch and his wife, or the jokes of a clown, cause much mirth among the gaping crowd of rustics; the amusements with the swing, or the round-about, afford much merriment to the visitants of a fair. Mirth is confined to no age or station; but merriment belongs more particularly to young people, or those of the lower station; *mirth* may be provoked wherever any number of persons is assembled; *merriment* cannot go forward anywhere so properly as at or Jollity, and Hilarity, are species of merriment which belong to the convival board, or to less refined indulgences: *joviality* or *jollity* is the unrefined, unlicensed indulgence in the pleasures of the table, or any social entertainments; *hilarity* is the same thing entertainments; *heating* is the same ting qualified by the cultivation and good sense of the company: we may expect to find much *joriality* and *jollity* at a public dinner of mechanics, watermen, or labourers: we may expect to find *hilarity* at a public dinner of solution in the solution of th company contribute to hilarity.

The highest gratification we receive here from company is *mirth*, which at the best is but a fluttering unquiet motion,-POPE.

He who best knows our natures by such afflictions recalls our wandering thoughts from idle *merriment.*-GRAY.

Now swarms the village o'er the *jovial* mead. THOMSON.

With branches we the fanes adorn, and waste In *jollity* the day ordain'd to be the last, -DRYDEN. He that contributes to the *hilarity* of the vacant hour will be welcomed with ardour.-JOHNSON.

Miscarriage, v. Failure. Miscellany, v. Mixture. Mischance, v. Calamity. Mischief, v. Evil.

Mischief, v. Injury.

To Misconstrue, Misinterpret.

Misconstrue and Misinterpret signify to explain in a wrong way; but the former respects the sense of one's words or the implication of one's actions: those who indulge themselves in a light mode of speech towards children are liable to be misconstrued; a too great tenderness to the criminal may be easily misinterpreted into favour of the crime.

These words may likewise be employed in speaking of language in general; but the former respects the literal transmission of foreign ideas into our native language; the latter respects the general sense which one affixes to any set of words, either in a native or foreign language; the learners of a language will unavoidably misconstruct at times; in all languages there are ambiguous expressions, which are liable to misinterpretation. Misconstruing is the consequence of ignorance; misinterpretation of particular words is oftener the consequence of prejudice and voluntary blindness, particularly in the explanation of the law or of the Scriptures.

In ev'ry act and turn of life he feels Public calamities or household ills; The judge corrupt, the long depending cause, And aoubtful issue of misconstrued laws. PRIOR.

Some purposely misrepresent or put a wrong interpretation on the virtues of others.-ADDISON.

Misdeed, v. Offence.

Misdemeanour, v. Crime.

Misdemeanour, v. Offence.

Miserable, v. Unhappy.

Miserly, v. Avaricious.

Misfortune, v. Calamity.

Misfortune, v. Evil.

Mishap, v. Calamity.

To Misinterpret, v. To misconstrue.

To Miss, v. To lose.

Mistake, v. Error.

Misuse, v. Abuse.

To Mix, Mingle, Blend, Confound.

Mix is in German mischen, Latin misceo, Greek μισγω, Hebrew mazeg, Mingle, in Greek μιφνυμι, is but a variation of mix.

Blend, in German *blenden* to dazzle, comes from *blind*, signifying to see confusedly, or confused objects in a general way.

Confound, v. Confound.

Mix is here a general and indefinite term, signifying simply to put together: but we

MIXTURE.

may mix two or several things; we mingle several objects: things are mixed so as to lose all distinction; but they may be mingled and yet retain a distinction: liquids mix so as to become one, and individuals mix in a crowd so as to be lost; things are mingled together of different sizes if they lie in the same spot,, but they may still be distinguished. To blead is only partially to mix, as colours blend which fall into each other: to confound is to mix in a wrong way, as objects of sight are confounded when they are erroneously taken to be joined.

To mix and mingle are mostly applied to material objects, except in poetry; to blend and confound are mental operations, and principally employed on spiritual subjects: thus, events and circumstances are blended together in a narrative; the ideas of the ignorant are confounded in most cases, but particularly when they attempt to think for themselves.

Can imagination boast, Amid its gay creation, hues like her's, Or can it *mix* them with that matchless skill, And lose them in each other?—THOMSON.

And lose them in the second state of the second state of the second state of the second state of the second second

But happy they ! the happiest of their kind, Whom gentler stars unite, and in one fate Their hearts, their fortunes, and their beings blend, THOMSON.

And long the gods, we know, Have grudg'd thee, Cæsar, to the world below, Where fraud and rapine, right and wrong *confound*. DEVDEN.

Mixture, Medley, Miscellany.

Mixture is the thing mixed. (v. To mix.) Medley, from meddle or middle, signifies what comes between another.

Miscellany, in Latin miscellaneous, from misceo to mix, signifies also a mixture.

The term mixture is general; whatever objects can be mixed will form a mixture : a medley is a mixture of things not fit to be mixed : and a misellany is a mixture of many different things. Flour, water, and eggs, may form a mixture in the proper sense; but it to these were added all sorts of spices, it would form a medley. Mixedlany is a species applicable only to intellectual subjects: the misellanous is opposed to that which is systematically arranged; essays are misellaneous in distinction from works on one particular subject.

In great villanies there is often such a *mixture* of the fool as quite spoils the whole project of the knave,— SOUTH.

More oft in fools' and madmen's hands than sages, She seems a *med'ey* of all ages.—SWIFT.

A writer, whose design is so comprehensive and miscellaneous as that of an essayist may accommodate himself with a topic from every scene of life,—JOHNSON.

To Moan, v. To groan. Mob, v. People. Mobility, v. People. Mode, v. Way. Model, v. Copy.

MODERATION.

Moderation, Mediocrity.

Moderation (v. Modesty) is the characteristic of persons; Medioority (that is, the mean or medium) characterizes their condition: moderation is a virtue of no small importance for beings who find excess in everything to be an evil; medioority in external circumstances is exempt from all the evils which attend either poverty or riches.

Such moderation with thy bounty join That thou may'st nothing give that is not thine.

DENHAM.

Mediocrity only of enjoyment is allowed to 'man,-BLAIR,

Moderation, v. Modesty.

Modest, Bashful, Diffident.

Modest, in Latin modestus, from modus a measure, signifies setting measure to one's estimate of one's self.

Bashful signifies ready to be abashed.

Diffident, v. Distrustful.

Modesty is a habit or principle of the mind; bashfulness is a state of feeling: modesty is at all times becoming; bashfulness is only becoming in females, or very young persons, in the presence of their superiors: modesty discovers itself in the absence of everything assuming, whether in look, word, or action; bashfulness betrays itself by a downcast look, and a timid air: a modest deportment is always commendable; a bashful temper is not desirable.

Modesty is a proper distrust of ourselves; difficence is a culpable distrust. Modesly, though opposed to assurance, is not incompatible with a confidence in ourselves; diffidence altogether unmans a person, and disqualifies him for his duty: a person is generally modest in the display of his talents to others; but a diffident man cannot turn his talents to his own use.

A man truly *modest* is as much so when he is alone as in company,-BUDGELL.

Mere bashfulness, without merit, is awkwardness.- ADDISON.

Diffidence and presumption both arise from the want of knowing, or rather endeavouring to know, ourselves.— STEELE.

Modest, v. Humble.

Modesty, Moderation, Temperance, Sobriety.

Modesty, in French modestie, Latin modestia, and Moderation, in Latin moderatio and moderor, both come from modes a measure, limit, or boundary; that is, forming a measure or rule.

Temperance, in Latin temperantia, from tempus time, signifies fixing a time (v. Abstinent).

Sobriety, v. Abstinent.

Modesty lies in the mind, and in the tone of feeling; moderation respects the desires; modesty is a principle that acts discretionally; moderation is a rule or line that acts as a restraint on the views and the outward conduct.

Modesty consists in a fair and medium esti-

mate of one's character and qualification; it guards a man against too high an estimate ; it recommends to him an estimate below the reality: moderation consists in a suitable regulation of one's desires, demands, and expectations; it consequently depends very often on modesty as its groundwork ; he who thinks modestly of his own acquirements, his own performances, and his own merits, will be moderate in his expectations of praise, reward, and recompense; he, on the other hand, who overrates his own abilities and qualifications, will equally overrate the use he makes of them, and consequently be *immoderate* in the price which he sets upon his services ; in such cases, therefore, modesty and moderation are to each other as cause and effect ; but there may be modesty without moderation, and moderation without modesty. Modesty is a sentiment confined to one's self as the object, and consisting solely of one's judgment of what one is, and what one does; but moderation, as is evident from the above, extends to objects that are external of ourselves : modesty, rather than moderation, belongs to an author; moderation, rather than modesty, belongs to a tradesman, or a man who has gains to make and purposes to answer.

Modesty shields a man from mortifications and disappointments, which assail the selfconceited man in every direction : a modest man conciliates the esteem even of an energy and a rival; he disarms the resentments of those who feel themselves most injured by his superiority; he makes all pleased with him by making, them at ease with themselves; the self-conceited man, on the contrary, sets the whole world against himself, because he sets himself against everybody; every one is out of humour with him, because he makes them ill at ease while in his company. Moderation protects a man equally from injustice on the one hand and imposition on the other : he who is moderate himself makes others so; for every one finds his advantage in keeping within those bounds which are as convenient to himself as to his neighbour; the world will always do this homage to real goodness, that they will admire it if they cannot practise it, and they will practise it to the utmost extent that their passions will allow them.

Moderation is the measure of one's desires, one's habits, one's actions, and one's words; temperance is the adaptation of the time or season for particular feelings, actions, or words: a man is said to be moderate in his principles, who adopts the medium or middle course of thinking; it rather qualifies the thing than the person : he is said to be temperate in his anger if he do not suffer it to break out into any excesses; temperance characterizes the person rather than the thing.

A moderate man in politics endeavours to steer clear of all party spirit, and is consequently so temperate in his language as to provoke no animosity. Moderation in the enjoyment of everything is essential in order to obtain the purest pleasure: temperance in one's indulgences is always attended with the happiest effects to the constitution; as, on the contrary, any deviation from temperance, even in a single instance, is always punished with bodily pain and sickness.

Temperance and sobriety have already been considered in their proper application, which will serve to illustrate their improper application (v. Abstinent). Temperance is an action ; it is the tempering of our words and actions to the circumstances : sobriety is a state in which one is exempt from every stimulus to deviate from the right course ; as a man who is intoxicated with wine runs into excesses, and loses that power of guiding himself which he has when he is sober or free from all intoxication, so is he who is intoxicated with any passion, in like manner, hurried away into irregularities which a man in his right senses will not be guilty of : sobriety is, therefore, the state of being in one's right or sober senses; and sobriety is with regard to temperance as a cause to the effect ; sobriety of mind will not only produce moderation and temperance, but extends its influence to the whole conduct of a man in every relation and circumstance, to his internal sen-timents and his external behaviour: hence we speak of sobriety in one's mien or deportment, sobriety in one's dress and manners. sobriety in one's religious opinions and observances.

There's a proud modesty in merit !- DRYDEN.

Few harangues from the pulpit, except in the days of your league in France, or in the days of our solemn league and covenant in England, have ever breathed less of the spirit of moderation than this lecture in the Old Jewry.spirit of BURKE.

Temperate mirth is not extinguished by old age.

Spread thy close curtains, love-performing night, Thou sober-suited matron, all in black,-SHAKSPEARE.

Moisture, Humidity, Dampness.

Moisture, from the French moite moist, is probably contracted from the Latin humidus, from which Humidity is immediately derived.

Dampness comes from the German dampf a vapour.

Moisture is used in general to express any small degree of infusion of a liquid into a body; humidity is employed scientifically to describe the state of having any portion of such liquid : hence we speak of the moisture of a table, the moisture of paper, or the moisture of a floor that has been wetted; but of the humidity of the air, or of a wall that has con-tracted moisture of itself. Dampness is that species of moisture that arises from the gradual contraction of a liquid in bodies capable of retaining it; in this manner a cellar is damp, or linen that has lain long by may become damp.

The plumy people streak their wings with oil, To throw the lucid *moisture* trickling off.-THOMSON.

Now from the town Buried in smoke, and sleep, and noisome damps, Oft let me wander.—THOMSON.

To Molest, v. To trouble. Moment, v. Importance. Moment, v. Instant. Monarch, v. Prince. Monastery, v. Cloister.

Money. Cash.

Money comes from the Latin moneta, which signifies stamped coin, from moneo to advise, to inform of its value, by means of an inscription or stamp.

Cash, from the French caisse a chest, sig-

* Money is applied to everything which serves as a circulating medium; cash is, in a strict sense, put for coin only; bank notes are *anoney*; guineas and shillings are *cask*; all *cask* is therefore *money*, but all *money* is not *cask*. The only *money* the Chinese have are square bits of metal, with a bhole through the centre, by which they are strung upon a string: travellers on the Continent must always be provided with letters of credit, which may be turned into *cash*, as convenience

Monster, v. Wonder.

Monstrous, v. Enormous.

Monument, Memorial, Remembrancer.

Monument, in Latin monumentum or monimentum, from moneo to advise or remind, signifies that which puts us in mind of something.

Memorial, from memory, signifies the thing that helps the memory; and Remembrancer, from remember (v. Memory), the thing that causes to remember.

From the above it is clear that these terms have, in their original derivation, precisely the same signification, and differ in their collateral acceptations : monument is applied to that which is purposely set up to keep a thing in mind; memorials and remembrancers are any things which are calculated to call a thing to mind: a monument is used to preserve a public object of notice from being forgotten; a memorial serves to keep an individual in mind : the monument is commonly understood to be a species of building; as a tomb which preserves the *memory* of the dead, or a pillar which preserves the memory of some public event : the memorial always consists of something which was the property, or in the possession, of another; as his picture, his hand-writing, his hair, and the like. The Monument at London was built to commemorate the dreadful fire of the city in the year 1666 : friends who are at a distance are happy to have some token of each other's regard, which they likewise keep as a memorial of their former intercourse.

The monument, in its proper sense, is always made of wood or stone for some specific purpose; but, in the improper sense, anything may be termed a monument when it serves the purpose of reminding the public of any circumstance: thus, the pyramids are monu-ments of antiquity; the actions of a good prince are more lasting monuments than either brass or marble.

Memorials are always of a private nature, and at the same time such as remind us

* Vide Trusler; "Money, cash."

MOTION.

naturally of the object to which they have belonged; this object is generally some person, but it may likewise refer to some thing, if it be of a personal nature; our Saviour instituted the Sacrament of the Lord's Supper as a memorial of his death.

A memorial respects some object external of ourselves; the remembrancer is said of that which directly concerns ourselves and our particular duty: a man leaves memorials of himself to whomsoever he leaves his property; but the remembrancer is that which we acquire for ourselves: the memorial carries us back to another: the remembrancer brings us back to ourselves: the memorial revives in our minds what we owe to another; the remembrancelves, it is that which recalls us to a sense of our duty: a gift is the best memorial we can give of ourselves to another; a sermon is often a good remembrancer of the duties which we have neglected to perform.

Any memorial of your good-nature and friendship is most welcome to me.-POPE.

If (in the Isle of Sky) the remembrance of papal superstition is obliterated, the monuments of papal piety are likewise effaced.—JOHNSON.

When God is forgotten, his judgments are his remembrancers.-COWPER.

Mood, v. Humour.

Morals, v. Manners.

Morbid, v. Sick.

Moreover, v. Besides.

Morose, v. Gloomy.

Mortal, v. Deadly.

Mortification, v. Vexation.

To Mortify, v. To humble.

Motion, Movement.

These are both abstract terms to denote the act of moving, but **Motion** is taken generally and abstractedly from the thing that moves: **Movement**, on the other hand, is taken in connection with the agent or thing that moves: hence we speak of a state of motion as opposed to a state of rest, of perpetual motion, the laws of motion, and the like; on the other hand, we say, to make a movement when speaking of an army, a general movement when speaking of an assembly.

When motion is qualified by the thing that moves, it denotes continued motion : but movement implies only a particular motion ; hence we say, the motion of the heavenly bodies, the motion of the earth; a person is in continual motion, or an army is in motion; but a person makes a movement who rises or sits oown, or goes from one chair to another; the cifferent movements of the springs and wheels of any instrument.

It is not easy to a mind accustomed to the inroads of troublesome thoughts to expel them immediately by putting better images into motion.—JOHNSON.

Nature I thought perform'd too mean a part, Forming her movements to the rules of art,-PRIOR.

Motive, v. Cause.

MULTITUDE.

Motive, v. Principle. To Mould, v. To form. To Mount, v. To arise. To Mourn, v. To grieve.

Mournful, Sad.

Mournful signifies full of what causes mourning: Sad (v. Dull) signifies either a painful sentiment, or what causes this painful sentiment. The difference in the sentiment is what constitutes the difference between these epithets: the mournful awakens tender and sympathetic feelings; the sad oppresses the spirits and makes one heavy at heart; a mournful tale contains an account of other's distresses; a sad story contains an account of one's own distress; a mournful event befalls our friends and relatives; a sad misfortune befalls ourselves. Selfish people find nothing mournful, but many things sad; tenderhearted people are always affected by what is mournful, and are less troubled about what is sad.

Narcissa follows ere his tomb is closed, Her death invades his *mournful* right and claims The grief that started from my lids for him.—YOUNG.

How sad a sight is human happiness To those whose thoughts can pierce beyond an hour !

To Move, v. To stir.

Movables, v. Goods.

Movement, v. Motion.

Moving, Affecting, Pathetic.

The Moving is in general whatever mores the affections or the passions; the Affecting and Pathetic are what move the affections in different degrees. The good or bad feelings may be moved; the tender feelings only are affected. A field of battle is a moving spectacle: the death of King Charles was an affecting spectacle. The affecting acts by means of the senses, as well as the understanding; the pathetic applies only to what is addressed to the heart: hence, a sight or a description is affecting; but an address is pathetic.

There is something so *moving* in the very image of weeping beauty.-STEELE.

I do not remember to have seen any ancient or modern story more *affecting* than a letter of Ann of Bouleyne.— ADDISON,

What think you of the bard's enchanting art, Which whether he attempts to warm the heart With fabled scenes, or charm the ear with rhyme, Breathes all *pathetic*, lovely, and sublime? JENNNS.

Mulct, v. Fine.

Multitude, Crowd, Throng, Swarm.

The idea of many is common to all these terms, and peculiar to that of Multitude, from the Latin multus; Crowd, from the verb to crowd, signifies the many that crowd together; and Throng, from the German drangen to press, signifies the many that press together; and Swarm, from the German schwarmen to fly about, signifies running together in numbers. These terms vary, either

MUTILATE.

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in regard to the object or the circumstance: multitude is applicable to any object; crowd, throng, and swarm are in the proper sense applicable only to animate objects; the first two in regard to persons; the latter to animals in general, but particularly brutes. A multitude may be either in a stagnant or a moving state; all the rest denote a multitude in a moving state a crowd is always pressing or incommodious; it is always inconvenient, sometimes dangerous, to go into a crowd; it is amusing to see the throng that is perpetually passing in the streets of the city; the swarm is more active than either of the two others; it is commonly applied to bees which fly together in numbers, but sometimes to human beings, to denote their very great numbers when scattered about; thus the children of the poor in low neighbourhoods swarm in the streets.

A multitude is incapable of framing orders .- TEMPLE.

The crowd shall Cæsar's Indian war behold .- DRYDEN.

I shone amid the heav'nly throng -MASON.

Numberless nations, stratching far and wide, Shall (I foresee it) soon with Gothic swarms come forth, From ignorance's universal Nor h.—SWIFT.

Munificent, v. Beneficent.

To Murder, v. To kill.

To Murmur, v. To complain.

To Muse, v. To contemplate.

To Muse, v. To think.

To Muster, v. To assemble.

Mutable, v. Changeable.

Mute, v. Silent.

To Mutilate, Maim, Mangle.

Mutilate, in Latin mutilatus, from mutilo and mutilus, Greek $\mu\nu\tau\iota\lambda$ os without horns, signifies to take off any necessary part.

Maim and Mangle are in all probability derived from the Latin *mancus*, which comes from *manus*, signifying to deprive of a hand or to wound in general.

Mutilate has the most extended meaning; it implies the abridging of any limb: mangle is applied to irregular wounds in any part of the body: maim is confined to wounds in the hands. Men are exposed to be mutilated by means of cannon balls; they are in danger of being mangled when attacked promisenously with the sword; they frequently get maimed when boarding vessels or storming places. One is mutilated and mangled by active

One is mutilated and mangled by active means; one becomes maimed by natural infirmity: mutilate and mangle are applicable to moral objects; maim is employed only in the natural sense. In this case mangle is a much stronger term than mutilate; the latter signifies to lop off an essential part; to mangle is to mutilate a thing to such a degree as to render it useless or worthless. Every sect of Christians is fond of mutilating the Bible by setting aside such parts as do not favour its own scheme, and amongst them all the sacred

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Scriptures become literally mangled, and stripped of all its most important doctrines.

How Hales would have borne the *mutilations* which his *Plea of the Grown* has suffered from the Editor, they who know his character will easily conceive, -JOHN-SON.

I have shown the evil of maining and splitting religion. -BLAIR.

What have they (the French nobility) done that they should be hunted about, mangled, and tortured.-BURKE.

Mutinous, v. Tumultuous.

Mutual, Reciprocal.

Mutual, in Latin *mutuus* from *muto* to change, signifies exchanged so as to be equal or the same on both sides.

Reciprocal, in Latin reciprocus from recipio to take back, signifies giving backward and forward by way of return. Mutual sup-poses a sameness in condition at the same time: reciprocal supposes an alternation or succession of returns. * Exchange is free and succession of returns. * Exchange is free and voluntary; we give in exchange, and this action is *mutual*: return is made either accordaction is machine return; it is obligatory, and when equally obligatory on each in turn it is reciprocal. Voluntary disinterested services rendered to each other are *mutual*; imposed or merited services, returned from one to the other, are reciprocal : friends render one another mutual services ; the services between servants and masters are *reciprocal*. The husband and wife pledge their faith to each nuisoana and whe pleage their latta to each other mutually; they are reciprocally bound to keep their vow of fidelity. The sentiment is mutual, the tic is reciprocal. Mutual applies mostly to matters of will and opinion: a mutual affection, a mutual inclination to oblige, a mutual interest for each other's comfort, a mutual concern to avoid that which will displease the other-these are the sentiments which render the marriage state happy : reciprocal ties, reciprocal bonds, reciprocal rights, reciprocal duties—these are what every one ought to bear in mind as a member of society, that he may expect of no man more than what applies to nothing but what is personal; re-ciprocal is applied to things remote from the idea of personality, as reciprocal verbs, re-ciprocal terms, reciprocal relations, and the like.

The soul and spirit that animates and keeps up society is *mutual* trust.—SOUTH.

Life cannot subsist in society but by reciprocal concessions.-JOHNSON.

Mysterious, v. Dark.

Mysterious, Mystic.

Mysterious (v. Dark) and Mystic are but variations of the same original ; the former however is more commonly applied to that which is supernatural, or veiled in an impenetrable obsourity ; the latter to that which is natural, but concealed by an artificial or fan-

[•] Vide Roubaud ; " Mutuel, réciproque."

N.

tastical veil; hence we speak of the mysterious plans of Providence; mystic schemes of theology or mystic principles.

As soon as that *mysterious* veil, which now covers futurity, was lifted up, all the galety of life would disappear.-BLAR.

NAME.

And ye five other wand'ring fires that move In *mystic* dance not without song Resound his praise.--MILTON.

Mysterious, v. Secret.

Mystic, v. Mysterious.

Naked, v. Bare.

To Name, Call.

Name, from the Latin nomen, Greek orona, Hebrew nam, is properly to pronounce a word, but is now employed for distinguishing or addressing one by name. To Call (e. To call) signifies properly to address loudly by name, consequently we may name without calling, when we only mention a name in conversation but we cannot very well call without naming. The terms may, however, be employed in the sense of assigning a name. In this case a person is named by his name, whether proper, patronymic, or whatever is usual; he is called according to the characteristics by which he is distinguished. The emperor Tiberius was named Tiberius; he was called a monster. William the First of England is named William; he is called the Conqueror. Helen went three times round the wooden horse in order to discover the snare, and, with the hope of taking the Greeks by surprise, called their principal captains, naming them by their names, and counterfeiting the voices of their wires. Many ancient nations in naming any one, called him the son of some one, as Richardson, the son of Richard, and Robertson, the son of Robert.

Some haughty Greek who lives thy tears to see, Embitters all thy woes, by naming me,-POPE.

I hay the deep foundations of a wall, And Ænos, nam'd from me, the city call.-DRYDEN.

Name, Appellation, Title, Denomination.

Name, v. To name.

Appellation, in French appellation, Latin appellatio from appello to call, signifies that by which a person is called.

Title, in French *titre*, Latin *titulus*, from the Greek τ_0 to honour, signifies that appellation which is assigned to any one for the purpose of honour.

Denomination signifies that which *denominates* or distinguishes.

Name is a generic term, the rest are specific. Whatever word is employed to distinguish one thing from another is a name, therefore, an appellation and a title is a name, but not vice versa. A name is either common or proper; an appellation is generally a common name given for some specific purpose as characteristic. Several kings of France had the names of Charles, Louis, Philip, but one was distinguished by the appellation of Stammerer, another by that of the Simple, and a third by that of the Hardy, arising from particular characters or circumstances. A title is a species of appellation, not drawn from anything personal, but conferred as a ground of political distinction. An appellation may be often a term of reproach; but a title is always a mark of honour. An appellation is given to all objects, animate or inanimate; a title is given mostly to persons, sometimes to things. A particular house may have the appellation of "the cottage," or "the Hall;" as a particular person may have the title of Duke, Lord, or Marquis.

Denomination is to particular bodies, what appellation is to an individual; namely, a term of distinction, drawn from their peculiar characters and circumstances. The Christian world is split into a number of different bodies or communities, under the denominations of Catholics, Protestants, Calvinists, Presbyterians, &c., which have their origin in the peculiar form of faith and discipline adopted by these bodies.

Then on your name shall wretched mortals call, And offer'd victims at your altars fall.—DRYDEN.

The names derived from the profession of the ministry in the language of the present age, are made but the appellatives of scorn.—SOUTH.

We generally find in *titles* an intimation of some particular merit, that should recommend men to the high stations which they possess.—ADDISON.

It has cost me much care and thought to marshal and fix the people under their proper denominations.—ADDI-SON.

To Name, Denominate, Style, Entitle, Designate, Characterize.

To Name (*. To name, call) signifies simply to give a name to, or to address or specify by the given name; to Denominate is to give a specific name upon specific ground, to distinguish by the name: to Style, from the noun style or manner (*. Diction, style), signifies to address by a specific name : to Entitle is to give the specific or appropriate name. Adam named everything ; we denominate the man who drinks excessively " a drunkard; " subjects style their monarch " His Majesty; " books are entitled according to the judgment of the author. To name, denominate, style, and entitle, are the acts of conscious agents only.

To Designate, signifying to mark out, and Characterize, signifying to form a characteristic, are said only of things, and agree with the former only inasmuch as words may either designate or characterize; thus the word "capacity" is said to designate the power of holding; and "finesse" characterizes the people by whom it was adopted. I could name some of our acquaintance who have been obliged to travel as far as Alexandria in pursuit of money. -MELMOTH'S LETTERS OF CICERO.

A fable in tragic or epic poetry is *denominated* simple, when the events it tenour .-- WARTON.

Happy those times When lords were styl'd fathers of families. SHAKSPEARE.

To Name, v. To nominate.

Name, Reputation, Repute, Credit.

Name is here taken in the improper sense for a name acquired in public by any peculiarity or quality in an object.

Reputation and Repute, from reputo or re and puto to think back, or in reference to some immediate object, signifies the state of being thought of by the public, or held in public estimation.

Credit (v. Credit) signifies the state of being believed or trusted in general.

Name implies something more specific than the reputation; and reputation something more substantial than name : a name may be arquired by some casualty or by some quality that has more show than worth; *reputation* is acquired only by time, and built only on merit : a name may be arbitrarily given, simply by way of distinction; reputation is not given, but acquired, or follows as a consequence of one's honourable exertions. A physician sometimes gets a name by a single instance of professional skill, which by a combination of favourable circumstances he may convert to his own advantage in forming an extensive practice ; but unless he have a commensurate degree of talent, this name will never ripen into a solid reputation.

Inanimate objects get a name, but reputation is applied only to persons or that which is personal. Fashion is liberal in giving a name to sonal. Fishion is not an an giving a want to certain shops, certain streets, certain com-modifies, as well as to certain tradespeople, and the like. Universities, academics, and public institutions, acquire a *reputation* for their learning, their skill, their encouragement and promotion of the arts or sciences : name and reputation are of a more extended nature than repute and credit. Strangers and distant countries hear of the name and reputation of anything ; but only neighbours and those who have the means of personal observation can take a part in its repute and credit. It is possible, therefore, to have a name and reputation without having *repute* and *credit*, and *vice versa*, for the objects which constitute the former are sometimes different from those which produce the latter. A manufacturer has a name for the excellence of a particular article of his own manufacture; a book has a name among witlings and pretenders to literature : a good writer, however, seeks to establish his reputa-tion for genius, learning, industry, or some praiseworthy characteristic : a preacher is in high repute among those who attend him : a master gains great credit from the good performances of his scholars

Name and repute are taken either in a good or bad sense ; *reputation* and *credit* are taken in the good sense only : a person or thing may get a good or an ill name; a person or thing

may be in good or ill repute : reputation may rise to different degrees of height, or it may sink again to nothing, but it never sinks into that which is bad; credit may likewise be high or low, but when it becomes bad it is discredit. Families get an ill name for their meanness: houses of entertainment get a good name for their accommodation ; houses fall into bad repute when said to be haunted; a landlord comes into high repute among his tenants, if he be considerate and indulgent towards

Who fears not to do ill, yet fears the *name*, And free from conscience, is a slave to fame. DENHAM.

Splendour of *reputation* is not to be counted among the necessaries of life.-JOHNSON.

Mutton has likewise been in great repute among our valiant countrymen.-ADDISON.

Would you true happiness attain. Let honesty your passions rein, So live in *credit* and esteem. And the good name you lost, redeem .- GAY.

To Nap, v. To sleep.

Narration, v. Recital.

Narrative, v. Account.

Narrow, v. Contracted.

Narrow, v. Straight.

Nasty, Filthy, Foul.

Nasty is connected with nauseous.

Filthy and Foul are variations from the Greek φαυλος.

The idea of dirtiness is common to these terms, but in different degrees, and with dif-ferent modifications. Whatever dirt is offensive to any of the senses, renders that thing nasty which is soiled with it : the filthy exceeds the *assy*, not only in the quantity but in the offensive quality of the dirt; and the *foul* exceeds the *filthy* in the same proportion.

We look behind, then view his shaggy beard, His clothes were tagg'd with thorns, and filth his limbs besmear'd. DRYDEN. Tempting affronts us with his foul esteem.-MILTON.

Natal, Native, Indigenous.

Natal, in Latin natalis, from natus, signifies belonging to one's birth, or the act of one's being born; but Native, in Latin nativus, likewise from natus, signifies having the origin or beginning.

Indigenous, in Latin indigena, from inde and genitus, signifies sprung from that place.

The epithet natal is applied only to the circumstance of a man's birth, as his natal day ; his natal hour; a natal song; a natal star. Native has a more extensive meaning, as it comprehends the idea of one's relationship by origin to an object; as one's native country, one's native soil, native village, or native place, native language, and the like. Indigenous is the same with regard to plants, as native in regard to human beings or animals.

Safe in the hand of one disposing pow'r, Or in the natal, or the mortal hour,-POP^p

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Nor can the grov'ling mind In the dark dungeon of the limbs confin'd, Assert the *matice* skies or own its heav'nly kind. DRYDEN,

Nation, v. People.

Native, v. Intrinsic.

Native, v. Natal.

Native, Natural.

Native, (c. Natal) is to Natural as a species to the genus; everything native is according to its strict signification natural; but many things are natural which are not native. Of a person we may say that his worth is native, to designate that it is some valuable property which is born with him, not foreign to him, or ingrafted upon his character; but we say of his disposition, that it is natural, as opposed to that which is acquired by habit. The former is always employed in a good sense, in opposition to what is artful, assumed, and unreal; the other is used in an indifferent sense, as opposed to whatever is the effect of habit or circumstances. When children display themselves with all their native simplicity, they are interesting objects of notice : when not it is not always that which tends to raise human nature in our esteem.

In heaven we shall pass from the darkness of our *native* ignorance into the broad light of everlasting day, -SOUTH.

Scripture ought to be understood according to the familiar, natural way of construction,-SOUTH,

Natural, v. Native.

Naturally, In Course, Consequently, Of Course.

The connection between events, actions, and things, is expressed by all these terms, **Naturally** signifies according to the *nature* of things, and applies therefore to the connection which subsists between events according to the original constitution or inherent properties of things: In Course signifies in the course of things, that is, in the regular order that things ought to follow: Consequently signifies by a consequence, that is, by a necessary law of dependance, which makes one thing follow another : Of Course signifies on account of the course which things most commonly or even necessarily take. Whatever happens naturally, happens as we expect it; whatever happens in course, happens as we approve of it; whatever follows con-sequently, follows as we judge it right; whatever follows of course, follows as we see it necessarily. Children naturally imitate their parents: people naturally fall into the habits of those they associate with : both these cirwheever is made a peer of the realm, takes his seat in the upper house in course; he requires no other qualification to entitle him to this privilege, he goes thither according to the established course of things ; consequently, as a peer, he is admitted without question; this is a decision of the judgment by which the question is at once determined; of course

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none are admitted who are not peers; this flows necessarily out of the constituted law of the land.

Naturally and in course describe things as they are ; consequently and of course, represent them as they must be; naturally and in course state facts or realities; consequently and of course, state the inferences drawn from those facts, or consequences resulting from them ; a mob is naturally disposed to riot, and consequently it is dangerous to appeal to a mob for its judgment; the nobility attend at court in course, that is, by virtue of their rank; soldiers leave the town of course at assize or election times, that is, because the law forbids them to remain. Naturally is opposed to the artificial or forced; in course is opposed to the irregu-lar: naturally excludes the idea of design or purpose; in course includes the idea of arrangement and social order : the former is applicable to everything that has an independent exist-ence; the latter is applied to the constituted order of society : the former is, therefore, said order of society: the former is, therefore, said of every object, animate or inanimate, having *natural* properties, and performing *natural* operations; the latter only of persons and their establishment. Plants that require much air *naturally* thrive most in an open country: members of a society, who do not forfeit their title by the breach of any rule or hav are re-admitted in course after rule or law, are re-admitted in course, after ever so long an absence.

Consequently is either a speculative or a practical inference; of course is always practical. We know that all men must die, and consequently we expect to share the common lot of humanity; we see that our friends are particularly engaged at a certain time; consequently we do not interrupt them by calling upon them: when a man does not fulfil his engagements, he cannot of course expect to be rewarded, as if he had done his duty. In course applies to what one does or may do; of course applies to what one does or may do; of course applies to what one does or may do; of course children take possession of their parents; while the parents are living, children of course derive support or assistance from them.

Egotists are generally the vain and shallow part of mankind; people being *naturally* full of themselves when they have nothing else in them.—ADDISON.

The forty-seventh proposition of the first book of Euclid is the foundation of trigonometry, and *consequently* of navigation.—BARTLETT.

What do trust and confidence signify in a matter of course and formality ?-STILLINGFLEET,

Our Lord foresaw, that all the Mosaic orders would cease in course upon his death.-BEVERIDGE,

Naval, v. Maritime.

Nausea, v. Disgust.

Nautical, v. Maritime.

Near, v. Close.

Necessaries, v. Necessities.

Necessary, Expedient, Essential, Requisite.

Necessary (v. Necessity), from the Latin necesse and ne cedo, signifies not to be departed from, 484

Essential signifies containing that essence or property which cannot be omitted.

Requisite signifies literally required (v. To demand).

Necessary is a general and indefinite term ; things may be necessary in the course of nature ; it is necessary for all men once to die ; they may be necessary according to the circum-stances of the case, or our views of necessity : in this manner we conceive it necessary to call upon another.

Expedient, essential, and requisite, are modes of relative necessity : the expedience of a thing is a matter of discretion and calculation, and, therefore, not so self-evidently necessary as many things which we so denominate: it may be *expedient* for a person to consult another, or it may not, according as circum-stances may present themselves. The requisite than the essential are more obviously necessary than the expedient; but the former is less so than the latter: what is requisite may be requisite only in part or entirely; it may be requisite to complete a thing when begun, but not to begin it; the essential, on the contrary, is that which constitutes the essence, and without which a thing cannot exist. It is requisite for one who will have a good library to select only the best authors; exercise is essential for the preservation of good health. In all matters of dispute it is expedient to be guided by some impartial judge; it is *requisite* for every member of the community to contribute his share to the public expenditure as far as he is able : it is essential to a teacher, particularly a spiritual teacher, to know more than those he teaches.

One tells me he thinks it absolutely necessary for women to have true notions of right and equity.-ADDI-

It is highly *expedient* that men should, by some settled scheme of duties, be rescued from the tyranny of caprice. --JOHNSON.

The English do not consider their church establish-ment as convenient, but as essential to their state .--

It is not enough to say that faith and piety, joined with active virtue, constitute the *requisite* preparation for heaven; they in truth begin the enjoyment of heaven. -BLARE.

To Necessitate, v. To compel.

Necessities, Necessaries.

Necessity, in Latin necessitas, and Necessary, in Latin necessarius, from necesse, or ne and cesso, signify not to be yielded or given up. Necessity is the mode or state of circumstances, or the thing which circumstances render necessary ; the necessary is that which is absolutely and unconditionally necessary.

Art has ever been busy in inventing things to supply the various necessities of our nature, and yet there are always numbers who want even the first necessaries of life. Habit and desire create necessities ; nature only requires necessaries : a voluptuary has necessities which are unknown to a temperate man; the poor have in general little more than necessaries.

Those whose condition has always restrained them to the contemplation of their own necessities will scarcely

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understand why nights and days should be spent in study.

To make a man happy, virtue must be accompanied with at least a moderate provision of all the *necessaries* of life, and not disturbed by bodily pains.—BUDGELL.

Necessity, Need.

Necessity, v. Necessary.

Need, in German noth, probably from the Greek avayon necessity.

Necessity respects the thing wanted : need the person wanting. There would be no necessity for punishments, if there were not evil doers; he is peculiarly fortunate who finds a friend in time of need. Necessity is more pressing than need; the former places in a positive state of compulsion to act; it is said to have no law, it prescribes the law for itself; the latter yields to circumstances, and leaves in a state of deprivation. We are frequently under the necessit; of going without that of which we stand most in need.

Where necessity ends, curiosity begins .- JOHNSON.

One of the many advantages of friendship is, that one can say to one's friend the things that stand in *need* of pardon.--POPE.

From these two nouns arise two epithets for each, which areworthy of observation, namely, necessary and needful, necessitous and needful, Necessary and needful are both applicable to the thing wanted; necessitous and needy to the person wanting: Necessary is applied to every object indiscriminately; Needful only to such objects as supply temporary or partial wants. Exercise is necessary to preserve the health of the body ; restraint is necessary to preserve that of the mind; assistance is need-ful for one who has not sufficient resources in himself; it is necessary to go by water to the continent: money is needful for one who is travelling.

The dissemination of knowledge is necessary to dispel the ignorance which would otherwise preval in the world; it is *needful* for a young person to attend to the instructions of his teacher, if he will improve.

Necessitous expresses more than needy ; the former comprehends a general state of necessity or deficiency in the thing that is wanted or needful; Needy expresses only a particular condition. The poor are in a necessi-tous condition who are in want of the first necessaries, or who have not wherewithal to supply the most pressing necessities; adventurers are said to be *needy*, when their vices make them in *need* of that which they might otherwise obtain: it is charity to supply the wants of the necessitous, but those of the needy are sometimes not worthy of one's pity.

It seems to me most strange that men should fear, Seeing that death, a *necessary* end, Will come, when it will come.—SHAKSPEARE.

Time, long expected, eas'd us of our load, And brought the needful presence of a god. DRYDEN.

Steele's imprudence of generosity, or vanity of profusion, kept him always incurably necessitous.-JOHNSON.

Charity is the work of heaven, which is always laying itself out on the needy and the impotent.-SOUTH.

Necessity, v. Occasion.

NEGLECT.

Need, v. Necessity. Need, v. Poverty. Need, v. Want. Needful, v. Necessity. Needy, v. Necessity. Nefarious, v. Wicked.

To Neglect, v. To disregard.

To Neglect, Omit.

Neglect, v. To disregard.

Omit, in Latin omitto, or ob and mitto, signifies to put aside.

The idea of letting pass or slip, or of not using, is comprehended in the signification of both these terms; the former is, however, a culpable, the latter an indifferent, action. What we neglect ought not to be neglected ; but what we omit may be omitted or otherwise, as convenience requires. These terms differ like-wise in the objects to which they are applied : that is neglected which is practicable or serves for action : that is omitted which serves for intellectual purposes : we neglect an opportun-ity, we neglect the means, the time, the use, and the like; we omit a word, a sentence, a figure, a stroke, a circumstance, and the

It is the great excellence of learning, that it borrows very little from time or place; but this quality which con-stitutes much of its value is one occasion of *meglect*. What may be done at all times with equal propriety is deforted from day to day, till the mind is gradually recon-ciled to the *omission*._JOHNSON.

Negligent, Remiss, Careless, Thoughtless, Heedless, Inattentive.

Negligence (v. To disregard) and Remissness respects the outward action : Careless, Heedless, Thoughtless, and Inattentive respect the state of the mind.

Negligence and remissness consist in not doing what ought to be done; correlessness and the other mental defects may show themselves in doing wrong, as well as in not doing at all; negligence and remissness are, therefore, to care lessness and the others, as the effect to the cause; for no one is so apt to be negligent and remiss as he who is careless, although at the same time negligence and remissness arise from other causes, and carelessness, thoughtlessness, &c., produce likewise other effects. Negligent is a stronger term than remiss; one is negli-gent in neglecting the thing that is expressly before one's eyes; one is remiss in forgetting that which was enjoined some time previously: the want of will renders a person negligent ; the want of interest renders a person remiss : one is negligent in regard to business, and the performance of bodily labour; one is remiss in duty, or in such things as respect mental exertion. Servants are commonly *negligent* in what concerns their master's interest; teachers are remiss in not correcting the faults of their pupils. Negligence is therefore the fault of persons of all descriptions, but particularly those in low condition ; remissness is a fault peculiar to those in a more elevated station : a clerk in an office is negligent in not making

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proper memorandums; a magistrate or the head of an institution is remiss in the exercise of his authority to check irregularities.

Careless denotes the want of care (v. Care) in the manner of doing things : thoughtless In the manner of doing things: thoughtiess denotes the want of thought or reflection about things; heedless denotes the want of heeding (v. To attend) or regarding things; inattentive denotes the want of attention to things (v. To attend to). One is careless only in trivial matters of behaviouri one is therefore in matters of

behaviour; one is thoughtless in matters of greater moment, in what respects the conduct. Carelessness leads children to make mistakes in their mechanical exercises, in whatever they commit to memory or to paper; thoughtlessness leads many who are not children into serious errors of conduct, when they do not think of or bear in mind the consequences of their actions. Carelessness is occasional, thoughtlessness is permanent; the former is inseparable from a state of childbood, the latter is a constitutional defect, and sometimes attends a man to his grave. Carclessness as well as thoughtlessness betrays itself not only in the thing that immediately employs the mind, but also in that which regards futurity. We may not only be careless in not doing the thing well that we are about, but we may be careless in neglecting to do it at all, or careless about the event, or careless about our future interest; it still differs, however, from thought-less in this, that it bespeaks a want of interest or desire for the thing; but thoughtless bespeaks the want of thinking or reflecting upon it : the careless person abstains from using the means, because he does not care about the end; the *thoughtless* person cannot act; be-cause he does not think: the *careless* person sees the thing, but does not try to obtain it: the thoughtless person has not the thought of it in his mind.

Careless is applied to such things as require permanent care ; thoughtless to such as require permanent thought; heedless and inattentive are applied to passing objects that engage the senses or the thoughts of the moment. is careless in business, thoughtless in conduct, heedless in walking or running, inattentive in listening : careless and thoughtless persons neglect the necessary use of their powers; the heedless and inattentive neglect the use of their senses. Careless people are unfit to be employed in the management of any concerns; thoughtless people are unfit to have the man-agement of themselves; heedless children are unfit to go by themselves : inattentive children are unfit to be led by others. One is careless and *inattentive* in providing for his good; one is *thoughtless* and *heedless* in not guarding against evil: a *careless* person does not trouble himself about advancement; an *inattentive* person does not concern himself about improvement; a thoughtless person brings himself into distress ; a heedless person exposes himself to accidents.

The two classes most apt to be negligent of this duty (religious retirement) are the men of pleasure, and the men of business.—BLAIR.

My gen'rous brother is of gentle kind, He seems remiss, but bears a valiant mind.—POPE.

If the parts of time were not variously coloured, we should never discern their departure and succession, but

should live thoughtless of the past, and careless of the future .-- JOHNSON.

There in the ruin, heedless of the dead, The shelter-seeking peasant builds his shed, GOLDSMITH,

In the midst of his glory the Almighty is not inatten-tive to the meanest of his subjects.-BLAIR,

To Negotiate, Treat for or about, Transact.

The idea of conducting business with others is included in the signification of all these terms ; but they differ in the mode of conducting it, and the nature of the business to be conducted. Negotiate. in the Latin man tiatus, participle of negotior, from negotium, is applied in the original mostly to merchandise or traffic, but it is more commonly employed in the complicated concerns of governments and nations. **Treat**, from the Latin *tracto*, frequentative of *trako* to draw, signifies to turn over and over or set forth in all ways: these two verbs, therefore, suppose deliberation: but Transact, from transactus, participle of transago, to carry forward or bring to an end, supposes more direct agency than consultation or deliberation ; this latter is therefore adapted to the more ordinary and less entangled concerns of commerce. *Negotiations* are conducted by many parties, and involve questions of peace or war, dominions, territories, rights of nations, and the like : treaties are often a part of negotiations : they are seldom conducted by more than two parties, and involve only partial questions, as in treaties about peace, about commerce, about the boundaries of any particular state. A congress carries on negotiations for the establishment of good order among the ruling powers of Europe; individual states treat with each other, to settle their particular differences. To negotiate mostly respects political concerns, except in the case of negotiating bills: to treat, as well as transact, is said of domestic and private concerns: we treat with a person about the purchase of a house; and transact our business with him by making good the purchase and paying down

As nouns, negotiation expresses rather the act of deliberating than the thing deliberated : treaty includes the ideas of the terms proposed, and the arrangement of those terms : transaction expresses the idea of something actually done and finished. Negotiations are sometimes very long pending before the preliminary terms are even proposed, or any basis is defined; treaties of commerce are entered into by all civilized countries, in order to obviate misunderstandings, and enable them to preserve an amicable intercourse; the *transactions* which daily pass in a great metropolis, like that of London, are of so multifarious a nature, and so infinitely numerous, that the bare contemplation of them fills the mind with astonishment. Negotiations are long or short; treaties are advantageous or the contrary ; transactions are honourable or dishonourable.

I do not love to mingle speech with any about news or worldly negotiations in God's holy house.-HOWEL.

You have a great work in hand, for you write to me that you are upon a *treaty* of marriage.-HOWEL. We are permitted to know nothing of what is *transact fag* in the regions above us.-BLAIR,

NIGHTLY.

Neighbourhood, Vicinity.

Neighbourhood, from nigh, signifies the place which is nigh, that is nigh to one's

Vicinity, from vicus a village, signifies the place which does not exceed in distance the extent of a village.

Neighbourhood, which is of Saxon origin, and first admitted into our language, is employed in reference to the inhabitants, or in regard to inhabited places; that is, it signifies either a community of neighbours, or the place they occupy : but vicinity, which in Latin bears the same acceptation as neighbourhood, is employed in English for the place in general, that is, near to the person speaking, whether inhabited or otherwise; hence the propriety of saying, a populous neighbourhood, a quiet neighbourhood, a respectable neighbourhood, and a pleasant neighbourhood, either as it respects the people or the country; to live in the vicinity of a manufactory, to be in the vicinity of the metropolis or of the sea.

Though the scul be not actually debauched, yet it is something to be in the neighbourhood of destruction .---SOUTH.

The Dutch, by the *vicinity* of their settlements to the coast of Caraccas, gradually engrossed the greatest part of the cocoast trade,--ROBERTSON.

Nevertheless, v. However.

New, v. Fresh.

New, v. Novel.

News, Tidings.

News implies anything new that is related or circulated; but **Tidings**, from *tide*, signifies that which flows in periodically like the tide. News is unexpected ; it serves to gratify idle curiosity: *tidings* are expected; they serve to allay anxiety. In time of war the public are eager after *news*; and they who have relatives in the army, are anxious to have tidings of them.

I wonder that in the present situation of affairs you can take pleasure in writing anything but news-SPEC-

r, Too soon some demon to my father bore The *tidings* that his heart with anguish tore, FALCONER,

Nice, v. Exact.

Nice, v. Fine.

Niggardly, v. Avaricious.

Niggardly, v. Economical.

Nigh, v. Close.

Nightly, Nocturnal.

Nightly, immediately from the word night, and **Nocturnal**, from nox night, signify belonging to the night, or the night season; the former is therefore more familiar than the latter: we speak of nightly depredations to express what passes every night, or nightly disturbances; nocturnal dreams, nocturnal visits.

Yet not alone, while thou Visit'st my slumbers *nightly*, or when morn Purples the east.—MILTON,

NOBLE.

Or save the sun his labour, and that swift Nocturnal and diurnal rhomb suppos'd Invisible else above all stars the wheel Of day and night.—MILTON.

Nimble, v. Active.

Noble, Grand.

Noble, in Latin nobilis, from nosco to know, signifies knowable, or worth knowing.

Grand (v. Grandeur).

Noble is a term of general import ; it simply implies the quality by which a thing is distinguished for excellence above other things : the grand is, properly speaking, one of those qualities by which an object acquires the name of noble, but there are many noble objects which are not denominated grand. A building may be denominated noble for its beauty as well as its size; but a grand building is rather so called for the expense which is displayed upon it . nobleness of acting or thinking comprehends all moral excellence that rises to a high pitch: but grandeur of mind is peculiarly applicable to such actions or traits as denote an elevation of character, rising above all that is common. A family may be either noble or grand ; but it is noble by birth; it is grand by wealth, and an expensive style of living.

What then worlds In a far thinner element sustain d. And acting the same part with greater skill, More rapid movement, and for *noblest* ends. YOUNG.

More obvious ends to pass, are not these stars, The seats malestic, proud imperial thrones, On which angelic delegates of heav'n Discharge high trusts of vengeance or of love, To clothe in outward grandeur grand designs? YouNG.

Nocturnal, v. Nightly.

Noise, Cry, Outcry, Clamour.

Noise is any loud sound; Cry, Outcry and Clamour, are particular kinds of noises, differing either in the cause or the nature of the sounds. A noise proceeds either from animate or inanimate objects; the cry proceeds only from animate objects. The report of a cannon, or the loud sounds occasioned by a high wind, are noises, but not cries ; cries issue from birds, beasts, and men. A noise is produced often by accident; a cry is always occasioned by some particular circumstance : when many horses and carriages are going together they make a great noise : hunger and pain causes cries to proceed both from animals and human beings.

Noise, when compared with cry, is sometimes only an audible sound ; the cry is a very loud noise : whatever disturbs silence, as the falling of a pin in a perfectly still assembly, is denominated a noise; but a cry is that which may often drown other noises, as the cries of people selling things about the streets. A cry is in general a regular sound, but outery and clamour are irregular sounds; the former may proceed from one or many, the latter from many in conjunction. A cry after a thief becomes an outcry when set up by many at a time; it be-comes a *clamour*, if accompanied with shouting, bawling, and noises of a mixed and tumultuous nature,

These terms may all be taken in an improper as well as a proper sense. Whatever is obtruded upon the public notice, so as to become the universal subject of conversation and writing, is said to make a noise ; in this manner a new and good performer at the theatre makes a noise on his first appearance : a noise may, however, be for or against ; but a cry, outcry, and clamour, are always against the object, varying in the degree and manner in which they display themselves: cry implies less than outcry, and this is less than clamour. When the public voice is raised in an audible manner against any particular matter, it is a cry; if it be mingled with intemperate language it is an outcry; if it be vehement and exceedingly noisy, it is a clamour : partisans raise a cry in order to form a body in their favour; the discontented are ever ready to set up an *outery* against men in power; a *clamour* for peace in the time of war is easily raised by those who wish to thwart the government

Nor was his ear less peal'd From noises loud and ruinous.-MILTON.

From either host, the mingled shouts and cries Of Trojans and Rutilians rend the skies.

And now great deeds Had been achiev id, whereof all hell had rung, Had not the snaky sorceress, that at Fast by hell gate, and kept the fatal key. Rish, and with hideous *outery* rush d between. MiLTON.

Their darts with *clamour* at a distance drive, And only keep the languish'd war alive. DRYDEN.

Noisome, v. Hurtful.

Noisy, v. Loud.

Nomenclature, v. Dictionary.

To Nominate, Name.

Nominate comes immediately from the Latin nominatus, participle of nomino; Name comes from the Teutonic, &c., name, and both from the Latin nomen, &c (v. To name).

To nominate and to name are both to men-tion by name: but the former is to mention for a specific purpose : the latter is to mention for general purpose: persons only are nomi-nated, things as well as persons are named: nated, things as wen as person in order to propose him, or appoint him, to an office; but one names a person casually, in the course of con-versation, or one names him in order to make some inquiry respecting him. To be nominated is a public act; to be named is generally private: one is nominated before an assembly ; one is named in any place: to be nominated is always an honour; to be named is either honourable, or the contrary, according to the circumstances under which it is men tioned: a person is nominated as member of Parliament; he is named whenever he is spoken of.

Elizabeth nominated her commissioners to hear both parties.-ROBERTSON.

Then Calchas (by Ulysses first inspir'd) Was urg'd to name whom th' angry gods requir'd. DENHAM.

Note, v. Mark. To Note, v. To mark. Noted. v. Distinguished.

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Noted. Notorious.

Noted (v. Distinguished) may be employed either in a good or a bad sense; Notorious is never used but in a bad sense; men may be noted for their talents, or their eccentricities ; they are notorious only for their vices : noted characters excite many and diverse remarks from their friends and their enemies ; notorious characters are universally shunned.

An engineer of noted skill, Engag'd to stop the growing ill.-GAY.

What principles of ordinary prudence can warrant a man to trust a notorious cheat ?-SOUTH.

Note. v. Remark.

To Notice, v. To attend to.

To Notice, v. To mark.

To Notice, v. To mention.

Notice, v. Information.

To Notice, Remark, Observe.

To Notice (v. To attend to) is either to take or to give notice: to Remark, compounded of re and mark (o. Mark), signifies to reflect or bring back any mark to our own mind, or communicate the same to another: to mark is to mark a thing once, but to remark is to mark it again.

Observe (v. Looker-on) signifies either to keep a thing present before one's own view, or to communicate our view to another.

In the first sense of these words, as the require simple attention, to observe requires examination. To notice is a more cursory action than to remark: we may notice a thing by a single glance, or on merely turning one's head; but to remark supposes a reaction of the mind on an object : we notice that a person passes our door on a certain day and at a cer-tain hour; but we *remark* to others that he goes past every day at the same hour : we notice that the sun sets this evening under a cloud, and we remark that it has done so for several evenings successively: we notice the state of a person's health or his manners in company; we remark his habits and pecu-liarities in domestic life. What is noticed and remarked strikes on the senses, and awakens the mind ; what is observed is looked after and sought for : the former are often involuntary acts; we see, hear, and think, because the objects obtrude themselves uncalled for; but the latter is intentional as well as voluntary; we see, hear, and think, on that which we have watched. We remark things as matters of fact ; we observe them in order to judge of, or draw conclusions from, them : we remark that the wind lies for a long time in a certain quarter; we observe that whenever it lies in a certain quarter it brings rain with it. A general notices anything particular in the appearance of his army; he remarks that the men have not for a length of time worn contented faces; he consequently observes their actions, when they think they are not seen, in order to discover the cause of their dissatisfaction: people who have no curiosity are

sometimes attracted to notice the stars or planets, when they are particularly bright; those who look frequently will remark that the same star does not rise exactly in the same place for two successive nights ; but the astronomer goes farther, and observes all the motions of the heavenly bodies, in order to

In the latter sense of these verbs, as respects the communications to others of what passes in our own minds, to notice is to make known our sentiments by various ways; to remark and observe are to make them known only by means of words : to notice is a personal act towards an individual, in which we direct our attention to him, as may happen either by a bow, a nod, a word, or even a look; but to remark and observe are said only of the thoughts which pass in our own minds, and are expressed to others: friends notice each other when they meet; they remark to others the impression which passing objects make upon their minds : are always entitled to notice from young persons.

The depravity of mankind is so easy discoverable, that nothing but the desert or cell can exclude it from *notice*. --JOHNSON.

The glass that magnifies its objects contracts the sight to a point, and the mind must be fixed upon a single character, to *remark* its minute peculiarities.—JOHNSON.

The course of time is so visibly marked, that it is observed even by the birds of passage,-JOHNSON.

To Notify, v. To express. Notion, v. Conception. Notion, v. Opinion. Notion, v. Perception. Notorious. v. Noted. Notwithstanding, v. However.

Novel, v. Fable.

Novel, New.

Novel and New both come immediately from the Latin novus (v. News), and the former is to the latter as the species to the genus: every thing novel is new but all that is new is not novel ; what is novel is mostly strange and unexpected ; but what is new is usual and expected : the freezing of the river Thames is a novelty ; the frost in every winter is something new when it first comes : that is a novel sight which was either never seen before, or seen but seldom; that is a new sight which is seen for the first time: the entrance of the French king into the British capital was a sight as *novel* as it was interesting; the en-trance of a king into the capital of France was a new sight, after the revolution which had so

We are naturally delighted with novelty .- JOHNSON.

Tis on some evening, sunny, grateful, mild, When nought but balm is beaming through the woods, With yellow lustre bright, that the *new* tribes Visit the spacious heav'ns.—THOMSON.

To Nourish, Nurture, Cherish. To Nourish and Nurture are but varia-

OBEDIENT.

Cherish, v. Foster.

Things nourish, persons nucleure and cherish: to nourish is to afford bodily strength, to supply the physical necessities of the body; to nurture is to extend one's care to the supply of all its physical necessities, to preserve life, occasion growth, and increase vigour: the breast of the mother nourishes; the fostering care and attention of the mother nurtures. To nurture is a physical act; to cherish is a mental as well as a physical act; to nother nurtures her infant while it is entirely dependant upon her; she cherishes her child in her boson, and protects it from every misfortune, or affords consolation in the midst of all its troubles, when it is no longer an infant.

> Air, and ye elements, the eldest birth Of nature's womb, that in quaternion run Perpetual circle, multiform ; and mix And *nourish* all things.-MILTON.

Of thy superfluous brood, she'll cherish kind The alien offspring.-SOMERVILLE.

Noxious, v. Hurtful.

Numb, Benumbed, Torpid.

Numb and Benumbed come from the Hebrew num to sleep; the former denoting the quality, and the latter the state; there are but few things numb by nature; but there may be many things which may be benumbed. **Torpid**, in Latin torpidus, from torpeo to languish, is most commonly employed to express the permanent state of being benumbed, as in the case of some animals, which lie in a torpid state all the winter; or in the moral sense to depict the benumbed state of the thinking faculty; in this manner wo speak of the torpor of persons who are benumbed by any strong affection, or by any strong external action.

The night, with its silence and darkness, shows the winter, in which all the powers of vegetation are benumbed.-JOHNSON.

There must be a grand spectacle to rouse the imagination, grown torpid with the lazy enjoyment of sixty years' security.-BURKE,

To Number, v. To reckon.

Numeral, Numerical.

Numeral, or belonging to number, is applied to a class of words in grammar, as a numeral adjective, or a numeral noun: Numerical, or containing number, is applied to whatever other objects respect number; as a numerical difference, where the difference consists between any two numbers, or is expressed by numbers.

God has declared that he will, and therefore can, raise the same numerical body at the last day,-SOUTH.

Nuptials, v. Marriage.

To Nurture, v. To nourish.

Obdurate, v. Hard. Obedient, v. Dutiful.

Obedient, Submissive, Obsequious. Obedient, v. Dutiful.

Submissive denotes the disposition to submit (v. To yield).

Obsequions, in Latin obsequius, from obsequor, or the intensive ob and sequor to follow, signifies following diligently, or with intensity of mind.

intensity of mind. One is obedient to command, submissive to power or the will, obsequious to persons. Obdience is always taken in a good sense; one ought always to be obedient where obedience is due: submission is relatively good; it may, however, be indifferent or bad: one may be submissive from interested motives, or meanness of spirit, which is a base kind of submission; but to be submissive for conscience' sake is the bounden duty of a Christian: obsequiousness is never good; it is an excessive concern about the will of another which has always interest for its end.

Obedience is a course of conduct conformable either to some specific rule, or the express will of another; submission is often a personal

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act, immediately directed to the individual. We show our obedience to the law by avoiding the breach of it; we show our obedience to the will do God, or of our parent, by making that will the rule of our life: on the other hand, we show submission to the person of the magistrate; we adopt a submissive deportment by a downcast look and a bent body. Obedience is founded upon principle, and cannot be feigned; submission is a partial bending to another, which is easily affected in our outward behaviour: the understanding and the heart produce obedience; but force, or the necessity of circumstances, give rise to submission.

Obedience and submission suppose a restraint on one's own will, in order to bring it into accordance with that of another; but obsequiousness is the consulting the will or pleasure of another: we are obedient from a sense of right; we are submissive from a sense of necessity; we are obsequious from a desire of gaining favour; a love of God is followed by obedience to His will; they are coincident sentiments that reciprocally act on each other, so as to serve the cause of virtue : a submissipe conduct is at the worst an involuntary sacrifice of our independence to our isars or necessities, the evil of which is confined principally 490

to the individual who makes the sacrifice; but obsequiousness is a voluntary sacrifice of all that is noble in man to base gain, the evil of which extends far and wide: the submissive man, however mean he may be in himself, does not contribute to the vices of others; but the obsequious man has no scope for his paltry talent, but among the weak and wicked, whose weakness he profits by, and whose wickedness he encourages.

What gen'rous Greek, obedient to thy word, Shall form an ambush, or shall lift the sword ?-POPE.

The natives (of Britain) disarmed, despited, and submissize, had lost all desire, and even idea, of their former liberty.—HUME.

The charms of all, *obsequious*, courtly strike On each he doats, on each attends alike.—PARNELL,

Obeisance, v. Homage.

Object, v. Aim.

Object, Subject.

Object, in Latin *objectus*, participle of *objecto* to lie in the way, signifies the thing that lies in one's way.

Subject, in Latin *subjectus*, participle of *subjicio* to lie under, signifies the thing forming the ground-work.

The object puts itself forward : the subject is in the back-ground ; we notice the object ; we observe or reflect on the subject : objects are sensible ; the subject is altogether intellectual; the eye, the ear, and all the senses are occupied with the surrounding objects ; the memory, the judgment, and the imagination are supplied with subjects suitable to the nature of the operations.

When object is taken for that which is intellectual, it retains a similar signification; it is the thing that presents itself to the mind; it is seen by the mind's eye: the subject, on the contrary, is that which must be sought for, and when found it engages the mental powers: hence we say an object of consideration, an object of delight, an object of concern · a subject of reflection, a subject of mature deliberation, the subject of a poem, the subject of grief, of lamentation, and the like. When the mind becomes distracted by too great a multiplicity of objects, it can fix itself on no one individual object with sufficient steadiness to take a survey of it: In like manner, if a child have too many objects set before it, for the exercise of its powers, it will acquire a familiarity with none : religion and polities are interesting, but delicate subjects of discussion.

He whose sublime pursuit is God and truth, Burns like some absent and impatient youth, To join the *object* of his warm desires.—JENYNS.

The hymns and odes (of the inspired writers) excel those delivered down to us by the Greeks and Romans, in the poetry as much as in the *subject*.—ADDISON.

To Object, Oppose.

To Object (v. Object) is to cast in the way, to Oppose is to place in the way : there is, therefore, very little original difference, except that casting is a more momentary and sudden proceeding, placing is a more preme-

ditated action; which distinction, at the same time, corresponds with the use of the terms in ordinary life: to *object* to a thing is to propose or start something against it; but to oppose it is to set one's self up steadily against it: one *objects* to ordinary matters that require no reflection; one *opposes* matters that call for deliberation, and afford serious reasons for and against: a parent *objects* to his child's learning the classics, or to his running about the streets; he *opposes* his marriage when he thinks the connection or the circumstances not desirable: we *object* to a thing from our own particular feelings; we *oppose* a thing because we judge it improper; capricious or selfish people will *object* to assign, at least, a reason for their *oppositon*.

About this time, an Archbishop of York *objected* to clerks (recommended to benefices by the Pope) because they were ignorant of English.-TYRWHITT.

'Twas of no purpose to oppose, She'd hear to no excuse in prose.—SWIFT.

Objection, v. Demur.

Objection, Difficulty, Exception.

Objection (v. Demur) is here a general term; it comprehends both the Difficulty and the Exception, which are but speces of the objection: an objection and a difficulty are started; an exception is made: the objection to a thing is in general that which renders it less desirable; but the difficulty is that which renders it less practicable: there is an objection against every scheme which incurs a serious risk; the want of means to begio, or resources to carry on a scheme, are serious difficulties.

Objection and exception both respect the nature, the moral tendency, or moral consequences of a thing; but an objection may be frivolous or serious; an exception is something serious. the objection is positive; the exception is relatively considered, that is, the thing excepted from other things, as not good, and consequently objected to. Objections are made sometimes to proposals for the mere sake of getting rid of an engagement : those who do not wish to give them elves trouble find an easy method of disengaging themselves, by making objections to every proposition ; lawyers make exceptions to charges which are not sufficiently substantiated. In all engagements entered into, it is necessary to make exceptions to the parties, whenever there is anything exceptionable in their characters : the present promiscuois diffusion of knowledge among the poorer orders is very objectionable on many grounds ; the course of reading which they commonly pursue is without question highly exceptionable.

I would not desire what you have written to be omitted, unless I had the merit of removing your objection,--POPE.

In the examination of every great and comprehensive plan, such as that of Christianity, *difficulties* may occur. —BLAIR.

I am sorry you persist to take ill my not accepting your invitation, and to find your exception not unmixed with some suspicion.—POPE.

Oblation, v. Offering.

OBLONG.

Obligation, v. Duty.

To Oblige, v. To bind.

To Oblige. v. To compel.

Obliged, v. Indebted.

Obliging, v. Civil.

To Obliterate, v. To blot out.

Oblivion, v. Forgetfulness.

Oblong, Oval.

Oblong, in Latin oblongus, from the intensive syllable ob, signifies very long, longer than it is broad.

Oval, from the Latin ovum, an egg, signifies egg-shaped.

The oval is a species of the oblong: what is oral is oblong , but what is oblong is not always oral. Solong is peculiarly applied to figures formed by right lines, that is, all rectangular to interference of the second oval; garden beds are as frequently oval as they are oblong.

Obloquy, v. Reproach.

Obnoxious, Offensive.

Obnoxious, from the intensive syllable ob, signifies exceedingly noxious and causing offence, or else liable to offence from others by reason of its noxiousness; Offensive signifies simply liable to give offence. Obnoxious is, therefore, a much more comprehensive term than *offensive*; for an *obnozious* man both suffers from others and causes sufferings to others: an obnoxious man is one whom others seek to exclude; an offensive man may possibly be endured : gross vices, or particularly odious qualities, make a man obnoxious; but rude manners, and perverse tempers, make men offensive; a man is obnoxious to many, and offensive; a man is obnoxious to many, and offensive to individuals: a man of loose Jacobinical principles will be obnoxious to a society of loyalists; a child may make himself offensive to his friends.

I must have leave to be grateful to any one who serves me, let him be ever so *obnoxious* to any party.-POPE.

The understanding is often drawn by the will and the affections from fixing its contemplation on an *offensive* trath.-SOUTH.

Obnoxious, v. Subject.

Obscure, v. Dark.

To Obscure. v. To Eclipse.

Obsequies, v. Funeral.

Obsequious, v. Obedient.

Observance, v. Form.

Observance, v. Observation.

Observant, v. Mindful.

OBSTINATE.

Observation, Observance.

These terms derive their use from the different significations of the verb : Obser-vation is the act of observing objects with the view to examine them (v. To notice); **Observance** is the act of observing in the sense of keeping or holding sacred (v. To keep). From a minute observation of the human body, anatomists have discovered the circulation of the blood, and the source of all the humours ; by a strict observance of truth and justice, a man acquires the title of an upright man.

The pride which, under the check of public observation, would have been only vented among domestics, becomes, in a country baronet the torment of a province.—JOHN-

You must not fail to behave yourself towards my Lady Clare, your grandmother, with all duty and observance.— EARL STAFFORD.

Observations. v. Notes. To Observe, v. To keep.

To Observe, v. To notice.

To Observe, Watch.

Observe, v. To notice. Watch, v. To Watch.

These terms agree in expressing the act of looking at an object; but to observe is not to looking at an object; but to observe is not to look after so strictly as is implied by to watch; a general observes the motions of an enemy when they are in no particular state of activity; he watches the notions of an enemy when they are in a state of commotion; we observe a thing in order to draw an inference from it: we watch anything in order to discover what may happen : we observe with cool-ness; we watch with cagerness : we observe carefully; we watch narrowly; the conduct of mankind in general is *observed*; the conduct of suspicious individuals is *watched*.

Nor must the ploughman less observe the skies. DRYDEN.

For thon know'st What hath been warn'd us, what malicious foe Watches, no doubt, with greedy hope to find, His wish and best advantage, us asunder. MILTON.

To Observe, v. To see.

Observer, v. Looker on.

Obsolete, v. Old.

Obstacle, v. Difficulty.

Obstinate, Contumacious, Stubborn, Headstrong, Heady.

Obstinate, in Latin obstinatus, participle of obstino, from ob and stino, sto or sisto, signifies standing in the way of another.

Contumacious, v. Contumacy.

Stubborn, or *stoutborn*, signifies stiff or immoveable by nature.

Headstrong signifies strong in the head or the mind ; and Heady, full of one's own

Obstinacy is a habit of the mind; contumacy is either a particular state of feeling or a mode

OCCASIONAL.

Obvious, v. Apparent.

To Occasion, v. To cause.

Occasion, Opportunity.

Occasion, in Latin occasio, from obcasio, or ob and cado, signifies that which falls in the way so as to produce some change.

Opportunity, in Latin *opportunitas*, from *opportunus* fit, signifies the thing that happens fit for the purpose.

These terms are applied to the events of life; but the occasion is that which determines our conduct, and leaves us no choice ; it amounts to a degree of necessity: the oppor-tunity is that which invites to action; it tempts us to embrace the moment for taking the step. We do things, therefore, as the occasion requires, or as the opportunity offers. There are many occasions on which a man is called upon to uphold his opinions. There are but few opportunities for men in general to distinguish themselves. The occasion obtrudes upon us; the opportunity is what we seek or desire. On particular occasions it is necessary tor a commander to be severe ; but a man of an humane disposition will profit by every *opportunity* to show his lenity to offenders.

Waller preserved and won his life from those who were most resolved to take it, and in an occasion in which he ought to have been ambitious to have lost it (to lose it).--CLARENDON.

Every man is obliged by the Supreme Maker of the universe to improve all the *opportunities* of good which are afforded him.-JOHNSON.

Occasion, Necessity.

Occasion (v. Occasion) includes, Necessity (v. Necessity) excludes, the idea of choice or alternative. We are regulated by the occasion, and can exercise our own discretion ; we yield or submit to the *necessity*, without even the exercise of the will. On the death of a relative we have occasion to go into mourning if we will not offer an affront to the family; but there is no express necessity : in case of an attack on our persons, there is a necessity of self-defence for the preservation of life.

A metrier man Within the limit of becoming mirth, I never spent an hour's talk withal, His eye begets occasion for his wit. SHAKSPEARE.

Where necessity ends curiosity begins .- JOHNSON.

Occasional, Casual.

These are both opposed to what is fixed or stated; but Occasional carries with it more the idea of unfrequency, and **Casual** that of unfixedness, or the absence of all design.

A minister is termed an occasional preacher, who preaches only on certain occasions; his preaching at a particular place, or on a certain day may be *casual*. Our acts of charity may be occasional ; but they ought not to be casual.

The beneficence of the Roman emperors and consuls was merely occasional, -JOHNSON.

What wonder if so near Looks intervene, and smiles, or object new, Casual discourse draws on,-MILTON.

Occult, v. Secret.

of action : obstinacy consists in an attachment to one's own mode of acting ; contumacy con-sists in a swelling contempt of others ; the obstinute man adheres tenaciously to his own ways, and opposes reason to reason ; the contumacious man disputes the right of another to control his actions, and opposes force to force. *Obstinacy* interferes with a man's private con-duct, and makes him blind to right reason; contumacy is a crime against lawful authority; the contumacious man sets himself against his superiors; when young people are obstinate they are bad subjects of education; when grown people are contumacious they are troublesome subjects to the king.

The stubborn and the headstrong are species of the obstinate the former lies altogether in the perversion of the will; the latter in the perversion of the judgement: the *stubborn* person wills what he wills; the *headstrong* person thinks what he thinks. Stubbornness is mostly inherent in a person's nature; a headstrong temper is commonly associated with violence and impetuosity of character. Obstinacy discovers itself in persons of all ages and stations; a stubborn and headstrong disposition betray themselves mostly in those who are bound to conform to the will of another.

The obstinate keep the opinions which they have once embraced in spite of all proof; but they are not hasty in forming their opinions, nor adopt them without a choice : the head-strong seize the first opinions that offer, and act upon them in spite of all remonstrance : the stubborn follow the ruling will or bent of their mind, without regard to any opinions; they are not to be turned by force or persua-sion. If an *obstinute* child be treated with some degree of indulgence, there may be hopes of correcting his failing; but stubborn and headstrong children are troublesome subjects of education, and will baffle the utmost skill and patience: the former are insensible to all reason; the latter have blinded the little reason which they possess: the former are unconscious of everything, but the simple will and determination to do what they do; the latter are so preoccupied with their own favourite ideas as to set every other at nought; force serves mostly to confirm both in their perverse resolution of persistance.

But man we find the only creature, Who, led by folly, combats nature; Who, when she loudly cries forbear, With obstinacy fixes there.—SWIFT.

When an offender is cited to appear in any eccle-siastical court, and he neglects to do it, he is propounced contumacious.- BEVERIDGE.

From whence he brought them to these salvage parts, And with science mollified their *stubborn* hearts.

We, blindly by our *headstrong* passions led, Are hot for action.-DRYDEN.

Heady confidence promises victory without contest .--

To Obstruct, v. To hinder. To Obtain, v. To acquire. To Obtain, v. To get.

To Obtrude, v. To intrude. To Obviate, v. To prevent.

OCCUPANCY.

CCONOMY.

Occupancy, Occupation,

Are words which derive their meaning from the different acceptations of the primitive verb occupy: the former being used to express the state of holding or possessing any object; the latter to express the act of taking possession of, or keeping in possession. He who has the occupancy of land enjoys the fruits of it: the occupation of a country by force of arms is of little avail, unless one has an adequate force to maintain one's ground.

As occupancy gave the right to the temporary use of the soil; so it is agreed on all hands, that occupancy gave also the original right to the permanent property in the substance of the earth itself.—BLACKSTONE.

The unhappy consequences of this temperature is, that my attachment to any occupation seldom outlives its movelty.-COWPER.

Occupation, v. Business.

Occupation, v. Occupancy.

To Occupy, v. To hold.

Occurrence, v. Event.

Odd, v. Particular.

Odd, Uneven.

Odd, probably a variation from add, seems to be a mode of the Uneven; both are opposed to the even, but odd is only said of that which has no fellow; the uneven is said of that which does not square or come to an even point: of numbers we say that they are either odd or uneven; but of gloves, shoes, and everything which is made to correspond, we say that they are odd, when they are single; but that they are odd, when they are both different: in like manner a plank is uneven which has an unequal surface, or disproportionate dimensions; but a piece of wood is odd which will not match nor suit with any other piece.

Odious, v. Hateful.

Odour, v. Smell.

Economical, Saving, Sparing, Thrifty, Penurious, Niggardly.

The idea of not spending is common to all these terms: but **Geonomical**(v. Economy) signifies not spending unnecessarily or unwisely.

Saving is keeping and laying by with care; Sparing is keeping out of that which ought to be spent; Thrifty or Thriving is accumulating by means of saving: Penurious is suffering as from penary by means of saving: Niggardly, after the manner of a niggard, night or close person, is not spending or letting go, but in the smallest possible quantities. To be acconomical is a virtue in those who have but narrow means; all the other epithets however are employed in a sense more or less unfavourable; he who is saving when young, will be coverous when old; he who is sparing will generally be sparing out of the comforts of others; he who is thrifty commonly adds the desire of getting with that of saving; he who is premarious. wants nothing to make him a complete miser : he who is *niggardly* in his dealings will be mostly avaricious in his character.

I may say of fame as Falstaff did of honour, "if it comes it comes unlook'd for, and there is an end on't." I am content with a bare saving game.-POPE,

Youth is not rich, in time it may be poor. Part with it, as with money, sparing .---------YOUNG.

Nothing is *penuriously* imparted of which a more liberal distribution would increase real felicity.-JOHN-SON.

Who by resolves and vows engag'd does stand, For days that yet belong to fate. Does like an *withrift* mortgage his estate Before it falls into his hands.—COWLEY.

No niggard nature ; men are prodigals .- YOUNG.

Cconomy, Frugality, Parsimony.

Economy, from the Greek οικονομια, im-plies management. Frugality, from the Latin fruges fruits, implies temperance. Parsimony (v. Avaricious) implies simply forbearing to spend, which is in fact the common idea included in these terms ; but the aconomical man spares expense according to circumstances ; he adapts his expenditure to his means, and renders it by contrivance as effectual to his purpose as possible: the *frugat* man spares expense on himself or on his indulgences; he may however be liberal to others whilst he is frugal towards himself: the parsimonious man saves from himself as well as others; he has no other object than saving. By *aconomy*, a man may make a lim-ited income turn to the best account for himself and his family ; by *frugality* he may with a limited income be enabled to do much good to others ; by parsimony he may be enabled to accumulate great sums out of a narrow income : hence it is that we recommend a plan for being aconomical; we recommend a diet for being frugal; we condemn a habit or a character for being parsimonious.

Your accounty I suppose begins now to be settled; your expenses are adjusted to your revenue,-JOHNSON.

I accept of your invitation to supper, but I must make this agreement beforehand, that you dismiss me soon, and treat me *frugally*,-MELMOTH'S LETTERS OF PLINY.

War and *acconomy* are things not easily reconciled, and the attempt of leaning towards parsimony in such a state may be the worst *acconomy* in the world,--BURKE.

Economy, Management.

Geonomy (*n. Geonomy*) has a more comprehensive meaning than management; for it includes the system of science and of legislation as well as that of domestic arrangements; as the accommy of agriculture: the internal accommy of a government; political, civil, or religious accommy; or the accommy of one's household. Management, on the contrary, is an action that is very seldom abstracted from its agent, and is always taken in a partial sense, namely, as a part of accomomy. The internal accommy of a tamily depends principally on the prudent management of the female: the accommy of every well-regulated community requires that all the mombers should keep their station, and preserve a strict subordination; the management of particular branches of this *æconomy* should belong to particular individuals.

Oh spare this waste of being half divine, And vindicate th' *æconomy* of heav'n.-YOUNG.

What incident can show more *management* and address in the poet (Milton) than this of Samson's refusing the summons of the idolators, and obeying the visitation of God's spirit ?—CUMBERLAND.

Of Course, v. Naturally.

Of Distinction, v. Of fashion.

Of Quality, v. Of fashion.

Offence, Trespass, Transgression, Misdemeanour, Misdeed, Affront.

Offence is here the general term, signifying merely the act that offends (v. To displease), or runs counter to something else.

Offence is properly indefinite; it merely im-plies an object without the least signification of the nature of the object; **Trespass** and Transgression have a positive reference to an object trespassed upon or transgressed ; trespass is contracted from trans and pass that is a passing beyond; and transgress from trans and gressus a going beyond. The offence, therefore, which constitutes a *trespass* arises out of the laws of property; a passing over or tread-ing upon the property of another is a *trespass*: the offence which constitutes a transgression flows out of the laws of society in general which fix the boundaries of right and wrong : whoever therefore goes beyond or breaks through these bounds is guilty of a transgres-sion. The trespass is a species of offence which peculiarly applies to the land or premises of individuals ; transgression is a species of moral as well as political evil. Hunters are apt to commit trespasses in the eagerness of their pursuit; the passions of men are perpetually misleading them and causing them to commit various transgressions; the term trespass is sometimes employed improperly as respects time and other objects ; transgression is always used in one uniform sense as respects rule and law; we trespass upon the time or patience of another; we transgress the moral or civil law.

An offence is either public or private; a Misdemeanour is properly a private offence, although improperly applied for an offence against public law (v. Orime); for it signifies a wrong demeanour or an offence in one's demeanour against propriety; a Misdeed is always private, it signifies a wrong deed, or a deed which offends against one's duty. Riotous and disjorderly behaviour in company are serious misdemeanours; every act of drunkenness, lying, fraud, or immorality of every kind, are misdeeds.

An offecce is that which affects persons or principles, communities or individuals, and is committed either directly or indirectly against the person; an Affront is altogether personal, and is directly brought to bear against the front of some particular person; it is an offence against another to speak disrespectfully of him in his absence; it is an *affront* to push past him with violence and rudeness.

Offences are either against God or man; a trespass is always an offence against man; a transgression is against the will of God or the OFFER.

laws of men; the *misdemeanour* is more particularly against the established order of society; a *misdeed* is an offence against the Divine Law; an *affront* is an offence against good manners.

Slight provocations and frivolous offences are the most frequent causes of disquiet.-BLAIR.

Forgive the barbarous trespass of my tongue. OTWAY,

To whom with stern regard thus Gabriel spake : Why hast thou, Satan, broke the bounds prescrib'd To thy *transgressions* 3-MILTON.

Smaller faults in violation of a public law are comprized under the name of misdemeanour.-BLACKSTONE,

Fierce famine is your lot, for this *misdeed*, Reduc'd to grind the plates on which you feed. DRYDEN.

God may some time or other think it the concern of his justice and providence too to revenge the *affronts* put upon the laws of man,—SOUTH.

To Offend, v. To displease.

Offender, Delinquent.

The Offender (e. To displease) is he who offends in anything, either by commission or omission; the Delinquent, from delinquo to fail, signifies properly he who fails by omission, but it is extended to signify failing by the violation of a law. Those who go into a wrong place are offenders; those who stay away when they ought to go are delinquents; there are many offenders against the Sabbath who commit violent and open breaches of decorum; there are still more delinquents who never attend a public place of worship.

When any *offender* is presented into any of the ecclesiastical courts he is cited to appear there,—BEVERIDGE.

The killing of a deer or boar, or even a hare, was punished with the loss of the *delinquent's* eyes.-HUME.

Offending, Offensive.

Offending signifies either actually offending or calculated to offend (a. To displeas); Offensive signifies calculated to offend at all times: a person may be offending in his manners to a particular individual, or use an offending expression on a particular occasion without any imputation on his character; but if his manners are offensive, it reflects both on his temper and education.

And tho' th' offending part felt mortal pain, Th' immortal part its knowledge did retain. DENHAM.

Gentleness corrects whatever is affensive in our manners. -BLAIR.

Offensive, v. Obnoxious.

Offensive, v. Offending.

To Offer, v. To give.

To Offer, Bid, Tender, Propose.

Offer, v. To give.

Bid, v. To ask.

Tender, like the word tend, from tendo to stretch, signifies to stretch forth by way of offering.

Propose, in Latin proposui, perfect of

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propono to place or set before, likewise characterizes a mode of offering.

Offer is employed for that which is literally transferable, or for that which is indirectly communicable : bid and trader belong to offer in the first sense; propose belongs to offer in the latter sense. To offer is a voluntary and discretionary act; an offer may be accepted or rejected at pleasure; to bid and tender are specific nodes of offering which depend on streamstances; one bids with the hope of its being accepted; one tenders from a prudential motive, and in order to serve specific purposes. We offer money to a poor person, it is an act of charity or good nature; we bid a price for the purchase of a house, it is a commerce; we tender a sum of money by way of payment, it is a matter of prudence in order to fulfil an obligation. By the same rule one afters a person the use of one's horse; one bids a sum at an auction ; one tenders one's services to the government.

To $a\bar{f}ar$ and propose are both employed in matters of practice or speculation; but the former is a less definite and decisive act than the latter; we $a\bar{f}ar$ an opinion by way of promoting a discussion we propose a plan for the deliberation of others. Sentiments which differ widely from the major part of those present ought to be offered with modesty and caution; we should not propose to another what we should be unwilling to do ourselves. We commonly *affer* by way of obliging; we commondy *propose* by way of arranging or accommodating. It is an act of puerility to *affer* to do more than one is enabled to perform; it does not evince a sincere disposition for peace to *propose* such terms as we know cannot be accepted.

Should all these offers for my friendship call, 'Tis he that offers, and I scorn them all.-POPE.

When the Earl of Oxford was told that Dr. Parnell waited among the crowd in the outer room, he went by the persuasion of Swift with his treasurer's staff to bid him welcome.—JOHNSON.

Aulus Gellius tells a story of one Lucius Neratius who made it his diversion to give a blow to whomsoever he pleased, and then *tender* them the legal forfeiture.-BLACKSTONE.

Offering, Oblation.

Offering from offer, and Oblation from oblatio and oblatus or offatus, come both from offero (c. To offer): the former is, however, a term of much more general and familiar use than the latter. Offerings are both moral and religious; oblation is religious only; the money which is put into the sacramental plate is an offering; the consecrated bread and wine at the sacrament is an oblation. The offering in a religious sense is whatever one offers as a gift by way of reverence to a superior; the oblation is the offering which is accompanied with some particular ceremony. The wise men made an offering to ur Sariour, but not properly an oblation; the Jewish sacrifices, as in general all religious sacrifices, were in the proper sense oblations. The winds to heav'n the curling vapours bore, Ungrateful of'ring to th' immortal pow'rs, Whose wrath hung heavy o'er the Trojan tow'rs.

Ye mighty princes, your *oblations* bring, And pay due honours to your awful king.—PITT.

Office, v. Business.

Office, Place, Charge, Function.

Office, in Latin officium, from officio or efficio, signifies either the duty performed or the situation in which the duty is performed. Place comprehends no idea of duty, for there may be sinecure places which are only nominal offices, and designate merely a relationship with the government: every office therefore of a public nature is in reality a place, yet every place is not an office. The place of secretary of state is likewise an office, but that of ranger of a park is a place only, and not always an office. An office is held ; a place is filled: the office is given or entrusted to a person; the place is granted or conferred : the office reposes a confidence, and imposes a responsibility; the place gives credit and influence : the office is bestowed on a man from his qualification; the place is granted to him by favour or as a reward for past services: the office is more or less honourable; the place

In an extended application of the terms office and place, the latter has a much lower signification than that of the former, since the office is always connected with the State ; but the place is a private concern; the office is a place of trust, but the place is a place for menial labour : the offices are multiplied in time of war ; the places for domestic service are more numerous in a state of peace and prosperity. The office is frequently taken not with any reference to the *place* occupied, but simply to the thing done; this brings it nearer in signi-fication to the term **Charge** (v. Care). An office imposes a task, or some performance: a charge imposes a responsibility; we have always something to do in an office, always something to look after in a charge: the office is either public or private, the charge is always of a private and personal nature: a person performs the office of a magistrate, or of a minister; he undertakes the charge of instructing youth, or of being a guardian, or of conveying a person's property from one place to another. The office is that which is assigned by another; Function is properly the act of discharging or completing an office or business, from *fungor*, viz., *finem* and *ago*, to put an end to or bring to a conclusion; it is extended in its acceptation to the office itself or the thing done. The office, therefore, in its strict sense is performed only by conscious or intelligent agents, who act according to their instructions; the *function*, on the other hand, is an operation of unconscious objects according to the laws of nature. The office of an herald is to proclaim public events or to communicate circumstances from one public body to another: the function of the tongue is to speak ; that of the ear, to hear; that of the eye, to see. The word office is sometimes employed in the same application by the personification of nature, which assigns an office to the ear. to the

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tongue, to the eye, and the like. When the frame becomes overpowered by a sudden shock, the tongue will frequently refuse to perform its office ; when the animal functions are impeded for a length of time, the vital

Tis all men's office to speak patience To those that wring under the load of sorrow. SHAKSPEARE.

When rogues like these (a sparrow cries) To honours and employments rise, I court no favour, ask no place.-GAY.

Denham was made governor of Farnham Castle for the king, but he soon resigned that *charge* and retreated to Oxford,-JOHNSON.

Nature within me seems, In all her functions, weary of herself,-MILTON,

The two offices of memory are collection and distribu-tion -JOHNSON.

Officious, v. Active.

Offspring, Progeny, Issue.

Offspring is that which springs off or from; Progeny that which is brought forth or out of; Issue that which issues or proceeds from; and all in relation to the family or generation of the human species. Offspring is a familiar term applicable to one or many children; progeny is employed only as a collective noun for a number; issue is used in an indefinite manner without particular regard to number. When we speak of the children themselves. we denominate them the offspring ; when we speak of the parents, we denominate the chil-dren their progeny. A child is said to be the only dispring of his parents, or he is said to be the only offspring of his parents, or he is said to be the offspring of low parents; a man is said to have a numerous or a healthy progeny, or to leave his progeny in circumstances of honour and prosperity. The issue is said only in regard to a man that is deceased : he dies with male or female issue; with or without issue; his property descends to his male issue in a direct

The same cause that has drawn the hatred of God and man upon the father of liars may justly entail it upon his offspring too.-SOUTH.

The base, degen'rate iron offspring ends, A golden progeny from Heav'n descends.-DRYDEN.

Next him King Leyr, in happy place long reigned, But had no issue male him to succeed.-SPENSER.

Often, Frequently.

Often, or its contracted form oft, comes in all probability through the medium of the northern languages, from the Greek ay again, and signifies properly repetition of action.

Frequently, from *frequent*, crowded, or numerous, respects a plurality or number of

An ignorant man often uses a word without knowing what it means ; ignorant people frequently mistake the meaning of the words they hear. A person goes out very often in the course of a week; he has frequently six or seven persons to visit him in the course of that time. *By doing a thing often it becomes habitual;

* Vide Trusler: " Often, frequently."

we frequently meet the same persons in the route which we often take.

Often from the careless back Of herds and flocks a thousand tugging hills Pluck hair and wool.—THOMSON.

Here *frequent* at the visionary hour, When musing midnight reigns or silent noon. Angelic harps are in full concert heard.—THOMSON.

Old, v. Elderly.

Old, Ancient, Antique, Antiquated, Old-Fashioned, Obsolete.

Old, in German alt, low German, old, &c., comes from the Greek Ewlos of yesterday.

Ancient, in French ancien, and Antique, Antiquated, all come from the Latin aniquus, and antea before, signifying in general

Old-Fashioned signifies after an old

Obsolete, in Latin obsoletus, participle of obsolco, signifies literally out of use

Old respects what has long existed and still or a respects what has long existed and stim period, but does not necessarily exist at pre-sent; *antique*, that which has long been *ancient*, and of which there remain but faint traces: *antiquated*, *old-fashioned*, and *obsolete* that which has ceased to be any longer used or esteemed. A fashion is old when it has been long in use; a custom is ancient when its use has long been passed; a bust or statue is an-tique when the model of it only remains; a person is antiquated whose appearance is grown out of date; manners which are gone quite out of fashion are old-fashioned; a word or custom is obsolete which is grown out of use.

The old is opposed to the new : some things are the worse for being old ; other things are the better. Ancient and antique are opposed to modern : all things are valued the more for being ancient or antique; hence we esteem the writings of the ancients even above those of the moderns. The antiquated is opposed to the customary and established; it is that which we cannot like, because we cannot esteem it : the old-fashioned is opposed to the fashionable : there is much in the old-fashioned to like and esteem ; there is much that is ridi-culous in the fashionable : the *obsolete* is opposed to the current; the *obsolete* may be good; the current may be vulgar and mean.

The Venetians are tenacious of *old* laws and customs to their great prejudice.-ADDISON.

r great projume. But sey'n wise men the *ancient* world did know, We scarce know sey'n who think themselves not so. DENHAM,

Under an oak, whose antique root peeps out Under the brook that brawls along this wood, A poor sequester d star, That from the hunters' aim had ta'en a hurt, Did come to languish. -BHARSPEARE.

The swords in the arsenal of Venice are old-fashion and unwieldy,-ADDISON.

Whoever thinks it necessary to regulate his conversation by antiquited rules will be rather despised for his futility than caressed for his politeness.-JOHNSON.

Old-Fashioned, v. Old. Old Times, v. Formerly.

OPAKE.

Omen, Prognostic, Presage.

All these terms express some token or sign what is to come. **Omen**, in Latin *omen*, probably comes from the Greek *copia* to think, because it is what gives rise to much conjecture.

Prognostic, in Greek $\pi poyroworkov$, from $\pi poyroworkov$ to know before, signifies the sign by which one judges a thing beforehand, because a *prognostic* is rather a deduction by the use of the understanding.

Presage, v. Augur.

The omen and prognostic are both drawn from external objects; the presage is drawn from one's own feelings. The omen is drawn from objects that have no necessary connection with the thing they are made to repre-sent; it is the fruit of the imagination, and rests on superstition : the prognostic, on the contrary, is a sign which partakes in some degree of the quality of the thing denoted. *Omens* were drawn by the heathens from the flight of birds, or the entrails of beasts ; prognostics are discovered only by an acquainfance with the objects in which they exist, as the prognostics of a mortal disease are known to none so well as the physician; the *prognostics* of a storm or tempest are best known to the mariner. The omen and presage respect either good or bad events; prognostic respects mostly the bad. It is an omen of our success if we find those of whom we have to ask a favour in a good-humour ; the spirit of discontent which pervades the countenances and discourse of a people is a prognostic of some popular commotion; the quickness of powers discoverable in a boy is sometimes a presage of his future greatness.

A signal omen stopp'd the passing host .- POPE.

Though your prognostics run too fast, They must be verified at last.-SWIFT.

I know but one way of fortifying my soul against these gloomy *presages*, that is, by securing to myself the protection of that Being who disposes of events.— ADDISON.

To Omit, v. To neglect.

On One's Guard, v. Aware.

One, Single, Only.

Unity is the common idea of all these terms: and at the same time the whole signification of **One**, which is opposed to none: **Single**, in Latin *singulus*, each or one by itself, probably contracted from *sine angulo* without an angle, because what is entirely by itself cannot form an angle, signifies that *one* which is abstracted from others, and is particularly opposed to two, or a double which may form a pair; **Only**, contracted from *onely*, signifying in the form of unity, is employed for that of which there is no more. A person has *one* child, is a positive expression that bespeaks its own meaning : a person has a *single* child, conveys the idea that there ought to be or might be more, that more was expected, or that once there were more: a person has an *only* child implies that he never had more. For shame Rutilians, can you bear the sight, Of one exposed for all, in single fight?-DRYDEN.

Homely but wholesome roots My daily food, and water from the nearest spring My only drink.—FILMER.

Only, v. One.

Only, v. Solitary.

Onset, v. Attack.

Onward, Forward, Progressive.

Onward is taken in the literal sense of going nearer to an object : Forward is taken in the sense of going from an object, or going farther in the line before one : Progressive has the sense of going gradually or step by step before one.

A person goes onward who does not stand still; he goes forward who does not recede; he goes progressively who goes forward at certain intervals.

Onward is taken only in the proper acceptation of travelling; the traveller who has lost his way feels it necessary to go onward with the hope of arriving at some point; forward is employed in the improper as well as the proper application; a traveller goes forward in order to reach his point of destination as quickly as possible; a learner uses his utmost endeavours in order to get forward in his learning; progressied is employed only in the improper application to what requires time and labour in order to bring it to a conclusion; every man goes on progressively in his art, until he arrives at the point of perfection attainable by him.

Remote, unfriended, melancholy, slow, Or by the lazy Scheld, or wandering Po, Or orward where the rule Carinthian boor, Against the houseless stranger shuts the door, Where'er I ruan, whatever realms to see, My heart untravell'd fondly turns to thee,

Harbood the chairman was much blamed for his rashness; he said the duty of the chair was always to set things forward.-BURNETT.

Reason progressive, instinct is complete.-YOUNG.

Opake, Dark.

Opake, in Latin opacus, comes from ops the earth, because the earth is the darkest of all bodies; the word opake is **Dark** as the species to the genus, for it expresses that bodies, in distinction from those which emit light from themselves, or admit of light into themselves; it is therefore employed scientifically for the more vulgar and familiar term apake body in distinction from the sun, moon, or other luminous bodies : any solid sul s ances, as a tree or a stone, is an opake body, in distinction from glass, which is a clear or transparent body.

> But all sunshine, as when his beams at noon, Culminate from th' equator as they now Shot upward still, whence no way round Shadow from body opake can fall.—MILTON.

Open, v. Candid.

Open, v. Frank.

Opening, Aperture, Cavity.

Opening signifies in general any place left open without defining any circumstances : the **Aperture** is generally a specific kind of opening which is considered scientifically: there are openings in a wood when the trees are partly cut away; openings in streets by the removal of houses; or openings in a fence that has been broken down; but anatomists speak of opertures in the skull or in the heart, and the naturalist describes the opertures in the nests of bees, ants, beavers, and the like; the opening or openture is the commencement of an inclosure; the **Cavity** is the whole inclosure: hence they are frequently as a part to the whole; many animals make a cavity in the earth for their nests and incres.

> The scented dew Betrays her early labyrinth, and deep In scattered sullen oper ings, far behind, With every breeze she hears the coming storm. THOMSON.

In less than a minute he had thrust his little person through the *aperture*, and again and again perches upon his neighbour's cage.—COWPER.

In the centre of every floor, from top to bottom is the chief room, of no great extent, round which there are narrow *cavities* or recesses.—JOHNSON.

Operation, v. Action.

Operation, v. Work.

Opiniated, or Opiniative, Conceited, Egoistical.

A fondness for one's opinion bespeaks the Opiniated man; a fond conceit of one'sself bespeaks the Conceited man; a fond attachment to himself bespeaks the Egoistical man; a liking for one's self or one's own is evidently the common idea that runs through these terms; they differ in the mode and in the object.

An opiniated man is not only fond of his own opinion, but full of his own opinion; he has an opinion on every thing, which is the best possible opinion, and is therefore delivered freely to every one, that they may profit in forming their own opinions. A conceited man has a conceit or an idle fond opinion of his own talent; it is not only bigh in competition with others, but it is so high as to be set above others. The conceited man does not want to follow the ordinary means of acquiring knowledge : his conceit suggests to him that his talent will supply labour, application, reading and study, and every other contrivance which men have commonly employed for their improvement ; he sees by intuition what another learns by experience and observation; he knows in a day what others want years to acquire; he learns of himself what others are contented to get by means of instruction. The egoistical man makes himself the darling theme of his own contemplation ; he admires and loves himself to that degree that he can talk and think of nothing else; his children, his house, his garden, his rooms, and the like, are the incessant theme of his conversation, and become invaluable from the mere circumstance of belonging to him.

An opiniated man is the most unfit for conversation, which only affords pleasure by an alternate and equable communication of sentiment. A conceited man is the most unfit for co-operation, where a junction of talent and effort is essential to bring things to a conclusion an egoistical man is the most unfit to be a companion or friend, for he does not know how to value or like anything out of himself.

Down was he cast from all his greatness, as it is pity but all such politic *opiniators* should.—SOUTH.

No great measure at a very difficult crisis can be pursued which is not attended with some mischief; none but conceited pretenders in public business hold any other language.-BUKKE,

To show their particular aversion to speaking in the first person, the gentlemen of Port Royal branded this form of writing with the name of *egotism*.—ADDISON.

Opiniative, v. Opiniated.

Opinion, Sentiment, Notion.

Opinion, in Latin opinio from opinor, and the Greek $\epsilon \pi \omega \sigma \epsilon \omega$ to think or judge, is the work of the head.

Sentiment, from sentio to feel, is the work of the heart.

Notion, in Latin notio, from nosco to know, is a simple operation of the thinking faculty.

We form opinions: we have sentiments: we get notions. Opinions are formed on specula tive matter: they are the result of reading, experience, and reflection: sentiments are entertained on matters of practice. they are the consequence of habits and circumstances; notions are gathered upon sensible objects, and arise out of the casualties of hearing and seeing. We have opinions on religion, as respects its doctrines; we have sentiments on religion as respects its practice and its precepts. The unity of the Godhead in the general sense and the doctrine of the Trinity in the particular sense, are opinions; honour and gratitude towards the Delity, the sense of our dependance upon him, and obligations to him are sentiments.

Opinions are more liable to error than sentiments; the former depend upon knowledge, and must therefore be liable to inaccuracy; the latter depend rather upon instinct, and a well organized frame of mind. Notions are still more liable to error than either ; they are the immatured decisions of the uninformed mind on the appearances of things. The difference of opinion among men, on the most important questions of human life, is a sufficient evidence that the mind of man is very easily led astray in matters of opinion : whatever difference of opinion there may be among Christians, there is but one sentiment of love and good-will among those who follow the example of Christ, rather than their own passions : the notions of a Deity are so imp. rfect among savages in general, that they seem to amount to little more than an indistinct idea of some superior invisible agent.

No, cousin, (said Henry IV, when charged by the Duke of Bouillon with having changed his religion) I have changed no religion but an *opinion*.—HOWEL.

There are never great numbers in any nation who can raise a pleasing discourse from their own stock of sentiments and images,-JOHNSON.

OPPOSE.

499,

This letter comes to your lordship, accompanied with a small writing, entitled a *notion*; for such alone can that plece be called which aspires no higher than to the forming a project.—SHAFTESBURY.

Opponent, v. Enemy.

Opportunity, v. Occasion.

To Oppose, v. To combat.

To Oppose, v. To contradict.

To Oppose v. To object.

To Oppose, Resist, Withstand, Thwart.

Oppose, v. To contradict.

Resist signifies literally to stand back, away from, or against.

With in Withstand has the force of re in resist.

Thwart, from the German quer cross, signifies to come across.

The action of setting one thing up against another is obviously expressed by all these terms, but they differ in the manner and the circumstances. To oppose is the most general and unqualified term it simply denotes the relative position of two objects, and when applied to persons it does not necessarily imply any personal characteristic : we may oppose reason or force to force; or things may be opposed to each other which are in an opposite direction, as a house to a church. Resist is always an act of more or less force when applied to persons; it is mostly a culpable action, as when men resist lawful authority; resistance is in fact always bad, unless in case of actual self-defence. Opposition may be made in any form, as when we oppose a person's admittance into a house by our personal efforts : or oppose his admission into a society by a declaration of our opinions. Resistance is always a direct action, as when we resist an invading army by the sword, or resist the evidence of our senses by denying our assent; or, in relation to things, when wood or any hard substance resists the violent efforts of steel or iron to make an impression.

iron to make an impression. Withstand and theart are modes of resistance applicable only to conscious agents. To withstand is negative; it implies not to yield to any foreign agency: thus, a person withstands the entreaties of another to comply with a request. To theart is positive; it is actively to cross the will of another: thus humoursome people are perpetually thearting the wishes of those with whom they are in connection. Habitual opposition, whether in act or in spirit, is equally senseless; and none but conceited or turbulent people are guily of it. Oppositionists to government are dangerous members of society, and are ever preaching up resistance to constituted authorities. It is a happy thing when a young man can withstand the allurements of pleasure. It is a part of a Christian's duty to bear with patience the untoward events of life that theart his purposes.

So hot th' assault, so high the turnult rose, While ours defend, and while the Greeks oppose. DRYDEN, ORDER.

Particular instances of second-sight have been given with such evidence, as neither Bacon nor Boyle have been able to *resist.*—JOHNSON.

For twice five days the good old seer withstood Th' intended treason, and was dumb to blood. DRYDEN.

The understanding and will never disagreed (before the fall); for the preposals of the one never *thusarted* the inclinations of the other.—SOUTH.

Opposite, v. Adverse.

Opprobrium, v. Infamy.

To Oppugn, v. To confute.

Option, Choice.

Option is immediately of Latin derivation. and is consequently a term of less frequent use than the word Choice, which has been shown (v. To choose) to be of Celtic origin. The former term, from the Greek onrouat to see or consider, implies an uncontrolled act of the mind; the latter a simple leaning of the will. We speak of option only as regards one's freedom from external constraint in the act of choosing : one speaks of choice only as the simple act itself. The option or the power of choosing is given : the choice itself is made : hence we say a thing is at a person's option, or it is his own option, or the option is left to him, in order to designate his freedom of choice more strongly than is expressed by the word choice itself.

Whilst they talk we must make our *choice*, they or the Jacobins. We have no other *option*.—BURKE,

Opulence, v. Rickes. Oral, v. Verbal. Oration, v. Address. Oratory, v. Elocution. Orb, v. Circle. To Ordain, v. To appoint. To Order, v. To appoint. Order, v. Class. Order, v. Command.

Order, v. Direction.

Order, Method, Rule.

Order, v. To dispose.

Method, in French methode, Latin methodus, Greek $\mu\epsilon\theta$ osos from $\mu\epsilon\tau a$ and osos, signifies the ready or right way to do a thing.

Rule comes from the Latin *regula* a rule, and *rego* to govern, direct, or make straight, the former expressing the act of making a thing straight or that by which it is made so; the latter the abstract quality of being so made.

Order is applied in general to everything that is disposed; method and rule are applied only to that which is done; the order lies in consulting the time, the place, and the object, so as to make them accord; the method consists in the right choice of means to an end; the rule consists in that which will keep us in the right way. Where there is a number of objects there must be order in the disposition of them: arrangement both of the pupils and of the business : where there is work to carry on, or any object to obtain, or any art to follow, there must be method in the pursuit; a tradesman or merchant must have method in keeping his accounts; a teacher must have a method for the communication of instruction the rule is the part of the method ; it is that on which the method rests ; there cannot be method without

rule, but there may be rule without method the method varies with the thing that is to be done ; the rule is that which is permanent and serves as a guide under all circumstances. We adopt the *method* and follow the *rule*. A painter adopts a certain *method* of preparing his colours according to the rules laid down by

Order is said of every complicated machine, either of a physical or a moral kind : the order of the universe, by which every part is made to harmonize to the other part, and all indi-vidually to the whole collectively, is that which constitutes its principal beauty: as rational beings we aim at introducing the same order into the moral scheme of society : order is therefore that which is founded upon the nature of things, and seems in its extensive sense to comprehend all the rest. Method is the work of the understanding, mostly as it is employed in the mechanical process; some-times, however, as respects intellectual objects. Rule is said either as it respects mechanical and physical actions or moral conduct.

The order of society is preserved by means of government, or authority : laws or *rules* are employed by authority as instruments in the preservation of order : no work should be per-formed, whether it be the building a house, or the writing a book, without method; this method will be more or less correct, as it is formed according to definite rules.

The term rule is, however, as before observed, employed distinctly from either order or method, for it applies to the moral conduct of the individual. The Christian religion con-tains *rules* for the guidance of our conduct in all the relations of human society.

As epithets, orderly, methodical, and regular, are applied to persons and even to things according to the above distinction of the nouns: an orderly man, or an orderly society, is one that adheres to the established order of things : the former in his domestic habits, the latter in their public capacity, their social meetings, and their social measures. A methodical man is one who adopts method in all he sets about ; such a one may sometimes run into the extreme of formality, by being precise where precision is not necessary; we cannot speak of a *methodical* society, for *method* is altogether a personal quality. A man is *regular*, inasmuch as he follows a certain *rule* in his moral actions, and thereby preserves a uniformity of conduct: a regular society is one founded by a certain prescribed rule.

A disorderly person in a family discomposes its domestic economy : a man who is disor-derly in his business throws everything into confusion. It is of peculiar importance for a person to be *methodical* who has the superintendence of other people's labour: much time is lost and much fruitless trouble occasioned by the want of method: regularity of life is of as much more importance than order and method, as a man's durable happiness is to the happiness of the moment : the orderly and methodical respect only the transitory modes of things; but the *regular* concerns a man both for body and soul.

These terms are in like manner applied to that which is personal; we say, an orderly proceeding, or an orderly course, for what is done in due order : a regular proceeding, or a regular course, which goes on according to a prescribed rule ; a methodical grammar, a methodical delineation, and the like, for what is done according to a given method.

The order and method of nature is generally very different from our measures and proportions .-- BURKE.

Their story I revolv'd; and reverent own'd Their polish'd arts of *rule*, their human virtues. MALLET,

To Order, v. To place.

Order. v. Succession.

Ordinary, v. Common.

Orifice, Perforation.

Orifice, in Latin orificium or orifacium, from os and factum, signifies a made mouth, that is an opening made, as it were.

Perforation, in Latin perforatio, from

erforo, signifies a piercing through. These terms are both scientifically employed by medical men, to designate certain cavities in the human body; but the former respects that which is natural, the latter that which is artificial : all the vessels of the human body have their orifices which are so constructed as to open or close of themselves. Surgeons are frequently obliged to make perforations into the bones: sometimes perforation may describe what comes from a natural process, but it denotes a cavity made through a solid substance ; but the orifice is particularly applicable to such openings as most resemble the mouth in form and use. In this manner the words may be extended in their application to other bodies besides animal substances, and in other sciences besides anatomy : hence we speak of the orifice of a tube; the orifice of any flower, and the like; or the *perforation* of a tree, by means of a cannon ball or an iron

Origin, Original, Beginning, Rise, Source.

The Origin and Original both come from the Latin orior to rise: the former designating the abstract property of *rising*: the latter the thing that is rise. Origin is said only of things that rise; original is said of those which give an origin to another; the origin serves to date the existence of a thing; the term original serves to show the author of a thing, and is opposed to the copy. The origin of the world is described in the first chapter of Genesis; Adam was the original from whom all the human race has sprung.

Origin has respect to the cause, Beginning to the period, of existence : everything owes its existence to the origin; it dates its existence from the beginning : there cannot be

an origin without a beginning ; but there may be a beginning where we do not speak of an We look to the origin of a thing in order to learn its nature: we look to the beginning in order to learn its duration. When we have discovered the origin of a quarrel we are in a fair way of becoming acquainted with the aggressors; when we trace a quarrel to the beginning, we may easily ascertain how

Origin and the Rise are both employed for the primary state of existence; but the latter is a much more familiar term than the former : we speak of the origin of an empire, the origin of a family, the origin of a dispute, and the like ; but we say that a river takes its rise from a certain mountain, that certain disorders take their rise from particular circumstances which happen in early life: it is moreover observable that the term *origin* is confined solely to the first commencement of a thing's existence; but rise comprehends its gradual progress in the first stages of its existence: the origin of the noblest families is in the first instance sometimes ignoble; the We look to the origin as to the cause of existence : we look to the rise as to the situation in which the thing commences to exist, or the process by which it grows up into existence. It is in vain to attempt to search the origin of evil, unless as we find it explained in the word of God. Diseases take their *rise* in cer-tain parts of the body, and after lying for some time dormant, break out in after life. The origin and *rise* are said of only one object; the **Source** is said of that which

produces a succession of objects : the origin of evil in general has given rise to much specu-lation; the love of pleasure is the source of incalculable mischiefs to individuals, as well as to society at large: the *origin* exists but family is to be traced to our first parent, Adam; we have a never-failing source of consolation in religion.

Christianity explains the *origin* of all the disorders which at present take place on earth.—BLAIR.

And had his better half, his bride, Carv'd from th' original, his side.—BUTLER.

But wit and weaving had the same beginning, Pallas first taught in poetry and spinning.—SWIFT.

The friendship which is to be practised or expected by summon mortals must take its *rise* from mutual plea-sure.—JOHNSON.

Original, v. Origin.

Original, v. Primary.

Ostensible, v. Colourable.

Ostentation, v. Show.

Oval, v. Oblong.

Over, v. Above.

To Overbalance, Outweigh, Pre-

To Overbalance is to throw the balance over on one side.

OVERBEAR.

To Outweigh is to exceed in weight.

To Preponderate, from præ before and pondus a weight, signifies also to exceed in

Although these terms approach so near to each other in their original meaning, yet they have now a different application : in the proper sense, a person overbalances himself who loses his balance and goes on one side; a heavy body *outweighs* one that is light, when they are put into the same pair of scales. Overbalance and outweigh are likewise used in the improper application ; preponderate is never used otherwise : things are said to overbalance which are supposed to turn the scale to one side or the other; they are said to outweigh when they are to be weighed against each other ; they are said to preponderate when one weighs everything else down : the evils which arise from innovations in society commonly overbalance the good; the will of a parent should outweigh every personal consideration in the mind; which will always be the case where the power of religion preponderates.

Whatever any man may have written or done, his precepts or his valour will scarcely overbalance the un-important uniformity which runs through his time,-

If endless ages can outweigh an hour, Let not the laurel but the palm inspire.-YOUNG.

Looks which do not correspond with the heart cannot be assumed without labour, nor continued without pain; the motive to relinquish them must, therefore, soon pre-ponderate.-HAWKESWORTH.

To Overbear, Bear Down, Overpower, Overwhelm, Subdue.

To Overbear is to bear one's self over another, that is, to make another *bear* one's weight; to **Bear Down** is literally to bring down by bearing upon; to Overpower is to get the power over an object; to Over-whelm, from whelm or wheel, signifies to turn quite round as well as over; to Subdue (v. To conquer) is literally to bring or put underneath. A man overbears by carrying himself higher than others, and putting to silence those who might claim an equality with him; an overbearing demeanor is most conspicuous in narrow circ'es where an individual, from certain casual advantages, affects a superiority over the members of the same community. To *bear down* is an act of greater violence : one bears down opposition ; it is properly the opposing force to force, until one side yields: there may be occasions in which bearing down is fully justifiable and laudable. Mr. Pitt was often compelled to bear down a factious party which threatened to overturn the government. Overpower, as the term implies, belongs to the exercise of power which may be either physical or moral: one may be overpowered by another, who in a struggle gets one into his power ; or one may be overpowered in an argument, when the argument of one's antagonist is such as to bring one to silence. One is overborne or borne down by the exertion of individuals; overpowered by the active efforts of individuals, or by the force of circumstances ; overwhelmed by circumstances or things only; overborne by another of superior influence; borne down by the force of his attack; *overpowered* by numbers, by entreaties, by looks, and the like; and is *overwhelmed* by the torrent of words, or the impetuosity of the attack.

Overpower and overwhelm denote a partial superiority; subdue denotes that which is permanent and positive : we may overpower or overwhelm for a time, or to a certain degree; but to subdue is to get an entire and lasting superiority. Overpoars and overwhelm are said of what passes between persons nearly on a level; but subdue is said of those who are, or may be, reduced to a low state of inferiority : individuals or armies are overpowered or overwhelmed; individuals or nations are subdued; we may be overpowered in one engagement, and overpower our opponent in another; we may be overthelmed by the suddenness and impetuosity of an attack, yet we may recover ourselves so us to renew it; but when we are subdued all power of resistance is gone

To overpower, overthelm, and subdue, are likewise applied to the moral feelings, as well as to the external relations of things; but the two former are the effects of external circumstances; the latter follows from the exercise of the reasoning powers: the tender feelings are overpowerd; the mind is overwhelmed with painful feelings; the unruly passions are subdued by the force of religious contemplation : a person may be so overwhelmed with grief, upon the death of a near and dear relative, as to be unable to attend to his ordinary avocations; the passion of anger has been so completely subdued by the influence of religion on the heart, that instances have been known of the most inacible tempers being converted into the most mild and forbearing.

The duty of fear, like that of other passions, is not to overbear reason, but to assist it.-JOHNSON.

All colours that are more luminous (than green) overpower and dissipate the animal spirits which are employed in sight.—ADDISON.

For what avails Valour or strength, though matchless, quell'd with pain, Which all subdues I-MILTON.

Overbearing, v. Imperious.

To Overcome, v. To conquer.

To Overflow, Inundate, Deluge.

What Overflows simply *flows over*; what Inundates (from *in* and *unda* a wave) *flows* into; what Deluges (from *diluo*) washes away.

The term overflow bespeaks abundance; whatever exceeds the measure of contents must flow over, because it is more than can be held; to inundate bespeaks not only abundance, but vehremence; when it inundates it flows in faster than is desired, it fills to an incenvenient height; to deluge bespeaks impetuosity; a deluge irresistibly carries away all before it. This explanation of these terms in their proper sense will illustrate their improper application; the heart is said to overflow with joy, with grief, with bitternees, and

the like, in order to denote the superabundance of the thing; a country is said to be invandated by swarms of inhabitants, when speaking of numbers who intrude themselves to the annoyance of the natives; the town is said to be deluged with publications of different kinds, when they appear in such profusion and in such quick succession as to supersede others of more value.

I am too full of you, not to overflow upon those I converse with .- POPE.

There was such an *inundation* of speakers, young speakers in every sense of the word, that neither my Lord Germaine, nor myself, could find room for a single word.-GHBBON.

To all those who did not wish to *deluge* their country in blood, the accepting of King William was an act of necessity.-BURKE.

To Overhear, v. To hear.

To Overpower, v. To beat.

To Overpower, v. To overbear.

To Overrule, Supersede.

To **Overrule** is literally to get the superiority of rule; and to **Supersede** is to get the upper or superior seat; but the former is employed only as the act of persons; the latter is applied to things as the agents: a man may be overruled in his domestic government, or he may be overruled in a public assembly, or he may be overruled in the cabinet; large works in general supersede the necessity of smaller ones, by containing that which is superior both in quantity and quality.

When fancy begins to be *overruled* by reason, and corrected by experience, the most artful tale raises but little curiosity.-JOHNSON.

Christoval received a commission empowering him to supersede Cortes.-ROBERTSON.

Overruling, v. Prevailing.

Overrun, v. To overspread.

Overspread, Overrun, Ravage.

To Overspread signifies simply to cover the whole surface of a body; but to Overrun is a mode of spreading, namely by running; things in general, therefore, are said to overspread which admit of extension; nothing can be said to overrun but what literally or figuratively runs: the face is overspread with spots; the ground is overrun with weeds. To overrun and to Ravage are both employed to imply the active and extended destruction of an enemy; but the former expresses more than the latter: a small body may rawage in particular parts; but immense numbers are said to overrun, as they run into every part: the Barbarians overran all Europe, and settled in different countries; detachments are sent out to ravage the country or neighbourhood.

The storm of hail and fire, with the darkness that *overspread* the land for three days, are described with great strength.—ADDISON.

Most despotic governments are naturally overrun with ignorance and barbarity.-ADDISON.

While Herod was absent, the thieves of Trachonites ravaged with their depredations all the parts of Judea and Coelo-Syria that lay within their reach.—PRIDEAUX.

OVERTURN.

Oversight, v. Inadvertency. Oversight, v. Inspection. To Overthrow, v. To beat. To Overthrow, v. To overturn.

To Overturn, Overthrow, Subvert, Invert, Reverse.

To **Overturn** is simply to turn over, which fnay be more or less gradual: but to **Over throw** is to throw over, which will be more or less violent. To *overturn* is to turn a thing either with its side or its bottom upward; but to **Subvert** is to turn that under which should be upward: to **Reverse** is to turn that before which should be behind; and to **Invert** is to place that on its head which should rest on its feet. These terms differ accordingly in their application and circumstances: things are *overturned* by contrivance and gradual means; infields attempt to *overturn* Christianity by the arts of ridicule and falsehood; the French revolutionists *overthrees* their lawful government by every act of violence. To *overturn* is said of small matters; to *subvert* only of national or large concerns: domestic economy may be *overturned*, religious or political establishments may be *subverted*; that may be *overturned* which has been established an assertion may be *overturned*; the best sanctioned principles may by artifice be *subverted*.

To overturn, overthrow, and subvert, generally involve the destruction of the thing so overturned, overthrown, or subverted, or at least renders it for the time useless, and are, therefore, mostly unallowed acts; but reverse and invert, which have a more particular application, have a less specific character of propriety: we may reverse a proposition by taking the negative instead of the affirmative; a decree may be reversed so as to render it nugatory; buit both of these acts may be ight or wrong, according to circumstances: likewise, the order of particular things may be inverted to suit the convenience of parties; but the order of society cannot be inverted without subverting all the principles on which civil society is built.

> An age is rip'ning in revolving fate, When Troy shall *overturn* the Grecian state.

Thus prudes, by characters o'erthrown, Imagine that they raise their own.-GAY.

Others, from public spirit, laboured to prevent a civil war, which, whatever party should prevail, must shake, and perhaps *subvert*, the Spanish power.—ROBERTSON.

Our ancestors affected a certain pomp of style, and this affectation, I suspect, was the true cause of their so frequently *inverting* the natural order of their words, especially in poetry...TYRRWHITT.

He who walks not uprightly has neither from the presumption of God's mercy *reversing* the decree of his justice, nor from his own purposes of a future repentance, any sure ground to set his foot upon.—SOUTH.

To Overwhelm, v. To overbear.

To Overwhelm, Crush.

To **Overwhelm** (v. To overbear) is to cover with a heavy body, so that one should sink

OUTWARD.

under it: to **Crush** is to destroy the consistency of a thing by violent pressure; a thing may be crushed by being overwhelmed, but it may be overwhelmed without being overwhelmed; and it may be crushed without being overwhelmed; the girl Tarpeia, who betrayed the Capitoline hill to the Sabines, is said to have been overwhelmed with their arms, by which she was crushed to death: when many persons fall on one, he may be overwhelmed but not necessarily crushed; when a waggon goes over a body, it may be crushed, but not overwhelmed.

Let not the political metaphysics of Jacobins break prison, to burst like Levanter, to sweep the carth with their hurricane, and to break up the fountains of the great deep to *overwhelm* us.-BURKE.

Melt his cold heart, and wake dead nature in him. Crush him in thy arms.-OTWAY.

Out-Cry, v. Noise.

To Out-Do, v. To exceed.

Outline, v. Sketch ..

To Outlive, Survive.

To Ontlive is literally to live out the life of another, to live longer: to Survive, in French survivre, is to live after; the former is employed to express the comparison between two lives; the latter to denote a protracted existence beyond any given term: one person is said properly to outlive another who enjoys a longer life; but we speak of surviving persons or things, in an indefinite or unqualified manner; it is not a peculiar blessing to outlive all our nearest relatives and friends; no man can be happy in surviving his honour.

A man never outlives his conscience, and that for this cause only he cannot outlive himself.—SOUTH.

Of so vast, so lasting, so *surviving* an extent is the malignity of a great guilt .-- SOUTH.

Outrage, v. Affront.

Outside, v. Show.

Outward, External, Exterior.

Outward, or inclined to the out, after the manner of the *out*, indefinitely describes the situation; External, from the Latin externus and extra, is more definite in its sense, since it is employed only in regard to such objects as are conceived to be independent of man as a thinking being: hence, we may speak of the *outward* part of a building, of a board, of a table, a box, and the like; but of external objects acting on the mind, or of an external sgency. Exterior is still more definite than either, as it expresses a higher degree of the *outward* or *external*; the, former being in the comparative, and the two latter in the positive degree : when we speak of any thing which has two coats, it is usual to designate the outermost by the name of the exterior ; when we speak simply of the surface, without reference to anything behind, it is denomi-nated external; as the exterior coat of a walnut, or the external surface of things. In the moral application the external or outward is that which comes simply to the view; but the 504

And though my *outward* state misfortune hath Depress'd thus low, it cannot reach my faith. DENHAM.

Pace, Step.

Pace, in French pas, Latin passus, comes from the Hebrew pashat to pass, and signifies the act of passing, or the ground passed over.

Step, which comes through the medium of the northern languages, from the Greek $\sigma \pi \epsilon \beta \omega$, signifies the act of *stepping*, or the ground *stepped* over.

As respects the act, the pace expresses the general manner of passing on, or moving the body; the step implies the manner of treading with the foot: the pace is distinguished by being either a walk or a run; and in regard to horses a trot or a gallop: the step is distinguished by the 'light or left, the forward or the backward. The same pace may be modified so as to be more or less easy, more or less quick; the step may vary as it is light or heavy, graceful or ungraceful, long or short: we may go a glow pace with long steps, or we may go a quick pace with short steps: a slow pace is best suited to the solemnity of a funeral: a long step must be taken by soldiers in a slow march.

As respects the space passed or *stepped* over, the *pace* is a measured distance, formed by a long *step*, the *step*, on the other hand, is indefinitely employed for any space *stepped* over, but particularly that ordinary space which one *steps* over without an effort: a thousand *paces* was the Roman measurement for a mile; a *step* or two designates almost the shortest possible distance.

To-morrow, to-morrow, and to-morrow, Creeps in a stealing pace from day to day. SHAKSPEARE.

Grace was in all her steps, heaven in her eye, In every gesture dignity and love.-MILTON.

To Pacify, v. To appease. Pagan, v. Gentile.

Pain, Pang, Agony, Anguish.

Pain is to be traced, through the French and northern languages, to the Latin and Greek *mourg* punishment, *moves* labour, and *merguat* to be poor or in trouble. **Pang** is but a variation of *pain*, contracted from the Teutonic *peinigen* to torment.

Agony comes from the Greek aywriting to struggle or contend, signifying the labour or pain of a struggle.

The controversy about the reality of *external* evils is now at an end.-JOHNSON.

t an énd.—JOHNSON. But when a monarch sins, it should be secret, To keep *exterior* show of sanctity, Maintain respect, and cover bad example. DRYDEN.

To Outweigh, v. To overbalance.

To Own, v. To acknowledge.

Owner, v. Possessor.

P.

Anguish comes from the Latin ango, contracted from *ante* and *ago*, to act against, or in direct opposition to, and signifies the *pain* arising from severe pressure.

Pain, which expresses the feeling that is most repugnant to the nature of all sensible beings, is here the generic, and the rest specific terms; pain and agony are applied indiscriminately to what is physical and mental; pany and anguish mostly respect that which is mental: pain signifies either an individual feeling or a permanent state; pany is onoly a particular feeling : agony is sometimes employed for the state; anguish is always employed for the state; Pain is indefinite with regard to the degree; it may rise to the highest, or sink to the lowest possible degree the rest are positively high degrees of pain; the pany is a sharp pain; the agony is a severe and permanent pain; the anguish is an overwhelming pain.

The causes of pain are as various as the modes of pain, or as the circumstances of sensible beings: it attends disease and want in an infinite variety of forms; the pangs of conscience frequently trouble the man who is not yet hardened in guilt : agony and anguish are produced by violent causes, and disease in its most terrible shape; wounds and torments naturally produce corporeal agony; a guilty conscience that is awakened to a sense of guilt will suffer mental agony : anguish arises altogether from moral causes; the miseries and distresses of others, particularly of those who are nearly related, are most calculated to excito anguish: a motker suffers anguish when she sees her child labouring under severe pain, or in danger of losing its life, without having the power to relieve it.

We should pass on from crime to crime heedless and remorseless, if misery did not stand in our way, and our own paths admonish us of our folly, --JOHNSON.

What pangs the tender breast of Dido tore .- DRYDEN.

Thou shalt behold him stretch'd in all the agonies Of a tormenting and a shameful death.—OTWAY.

Are these the parting *pangs* which nature feels, When *anguish* rends the heartstrings?-ROWE,

To Paint, Depict.

Paint and Depict both come from the Latin *pingo* to represent forms and figures; as a verb, to *paint* is employed either literally to represent figures on paper, or to represent dicumstances and events by means of words; to *depict* is used only in this latter sense, but the former word expresses a greater exercise of the imagination than the latter; it is the art of the poet to *paint* nature in lively colours; it is the art of the historian or narrator to *depict* a real scene of misery in strong colours. As nouns, *painting* rather describes the action or operation, and *picture* the result.

When we speak of a good painting we think particularly of its execution as to drapery, disposition of colours, and the like; but when we speak of a fine *picture*, we refer immediately to the object represented, and the impression which it is capable of producing on the beholder: *paintings* are confined either to oilpaintings or paintings in colours; but every drawing, whether in pencil, in erayons, or in Indian ink, may produce a *picture*; and we have likewise *pictures* in embroidery, *pictures* in tapestry, and *pictures* in Mosaic.

The *painting* is almost the natural man, He is but outside.—SHAKSPEARE.

A picture is a poem without words .- ADDISON.

Painting is employed only in the proper sense; picture is often used figuratively; old paintings derive a value from the master by whom they were executed; a well-regulated family bound together by the ties of affection, presents the truest picture of human happiness.

I do not know of any *paintings*, bad or good, which produce the same effect as a poem.-BURKE.

Vision is performed by having a *picture*, formed by the rays of light, reflected from an object on the retina of the eye,-BURKE.

Pair, v. Couple.

Palate, Taste.

Palate, in Latin *palatum*, comes either from the Greek $\pi a \omega$ to gat, or, which is more probable, from the Etruscan word *farlantum*, signifying the roof or arch of Heaven, or, by an extended application, the roof of the mouth.

Taste comes from the German *tasten* to touch lightly, because the sense of *taste* requires but the slightest touch to excite it.

Patate is, in an improper sense, employed for taste, because it is the seat of taste; but taste is never employed for patate: a person is said to have a nice patate when he is nice in what he eats or drinks; but his taste extends to all matters of sense, as well as those which are intellectual. A man of taste, or of a nice taste, conveys much more as a characteristic, than a man of a nice patate: the former is said only in a good sense; but the latter is particularly applicable to the epicure.

No fruit our palate courts, or flow'r our smell.

In more exalted joys to fix our *taste*, And wean us from delights that cannot last.

Pale, Pallid, Wan.

Pale, in French pale, and Pallid, in Latin pallidus, both come from palleo to turn pale,

which probably comes from the Greek $\pi \alpha \lambda \lambda \nu \mu \omega$ to make white, and that from $\pi \alpha \lambda \eta$ flour.

Wan is connected with *want* and *wane*, signifying in general a deficiency or a losing colour.

Pallid rises upon pale, and wan upon pallid; the absence of colour in any degree, where colour is a requisite quality, constitutes paleness; but pallidness is an excess of paleness, and wan is an unusual degree of pallidness; paleness in the countenance may be temporary; but pallidness and wanness are permanent; fear, or any sudden emotion, may produce paleness; but protracted sickness, hunger, and fatigue, bring on pallidness; and, when these calamities are combined and heightened by every aggravation, they may produce that which is peculiarly termed wanness.

Pale is an ordinary term for an ordinary quality, applicable to many very different objects, to persons, colours, lights, and luminaries. Paleness may be either a natural, or an acquired deficiency: a person is said to be pale, a colour pale, a light pale, the sun pale; the deficiency may be desirable or otherwise; and that not from the ordinary quality: nothing is said to be pallid but the human face, and that not from the ordinary course of nature, but as the effect of disease; those who paint are most apt to look pallid. Wan is an extraordinary term for an ordinary property, it is applicable only to ghostly objects, or such as are rendered monstrous by unusually powerful causes : the effects of death on the human visage are fully expressed by the term wan, when applied to an individual who is reduced, by severe abstinence or sickness, to a state bordering on the grave.

Now morn, her lamp *pale* glimmering on the sight, Scatter'd before her sun reluctant night.—FALCONER,

Her spirits faint, Her cheeks assume a *pallid* tint.—ADDISON.

And with them comes a third with regal pomp, But faded splendour wan, -MILTON.

To Palliate, v. To extenuate.

Palliate, v. Gloss.

Pallid, v. Pale.

To Palpitate, Flutter, Pant, Gasp.

Palpitate, in Latin *palpitatus*, from *palpita*, is a frequentative of the Greek $\pi \alpha \lambda \lambda \omega$ to vibrate.

Flutter, is a frequentative of fly, signifying to fly backward and forward in an agitated manner.

Pant, probably derived from *pent*, and the Latin *pendo* to hang in a state of suspense, so as not to be able to move backward or forward, as is the case with the breath when one *pants*.

Gasp is a variation of gape, which is the ordinary accompaniment in the action of gasping.

These terms agree in a particular manner, as they respect the irregular action of the heart or lungs: the two former are said of the heart; and the two latter of the lungs or

PARABLE.

breath; to *palpitate* expresses that which is strong; it is a strong beating of the blood against the vessels of the heart: to *flutter* expresses that which is rapid; it is a violent and alternate motion of the blood backward and forward; fear and suspense produce a *flutter ing:* parting is, with regard to the breath, what *palpitating* is with regard to the breath, *is constanting* is with regard to the heart; *panting* is occasioned by the inflated state of the respiratory organs which renders this *palpitating* necessary: *gasping* differs from the former, inasmuch as it denotes a direct stoppuge of the breath; a cessation of action in the respiratory organs.

No plays have oftener filled the eyes with tears, and the creast with *palpitation*, than those which are variegated with interludes of mirth.-JOHNSON.

She springs aloft, with elevated pride, Above the tangling mass of low desires. That bind the *futtering* crowd.—THOMSON.

All nature fades extinct, and she alone, Heard, felt, and seen, possesses every thought, Fills every sense, and *pants* in every vein, THOMSON.

Had not the soul this outlet to the skies, In this vast vessel of the universe, How should we gate, as in an empty void ! YOUNG.

Panegyric, v. Encomium.

Pang, v. Pain.

To Pant, v. To palpitate.

Parable, Allegory,

Parable, in French parabole, Greek $\pi a pa-\beta c \lambda \eta$ from $\pi a pa \beta a \lambda \lambda \omega$, signifies what is thrown out or set before one, in lieu of something which it resembles.

Allegory, v. Figure.

* Both these terms imply a veiled mode of speech, which serves more or less to conceal the main object of the discourse by presenting it under the appearance of something else, which accords with it in most of the particulars: the *parable* is mostly employed for morsal purposes; the *allegory* in describing historical events.

The parable substitutes some other subject or agent, who is represented under a character that is suitable to the one referred to. In the allegory are introduced strange and arbitrary persons in the place of the real personages, or imaginary characteristics, and circumstances are ascribed to real persons.

The parable is principally employed in the sacred writings; the *allegory* forms a grand feature in the productions of the eastern nations.

Parade, v. Show. Parasite, v. Flatterer. Pardon, v. Excuse. To Pardon, v. To forgivt. Pardonable, v. Venial. To Pare, v. To peel. Parents, v. Forefathers.

* Vide Abbé Girard ; ** Parable, allegorie,"

PART.

Park, v. Forest.

Parliament, v. Assembly.

Parsimonious, v. Avaricious.

Parsimony, v. Economy.

Parson, v. Clergyman.

Part, Division, Portion, Share.

Part, in Latin pars, comes from the Hebrew peresh to divide.

Division, v. To divide.

Portion, in Latin *portio*, is supposed to be changed from *partio*, which comes from *partior* to distribute, and originally from *peresh*, as the word *part*.

Share, in Saxon *scyran* to divide, comes in all probability from the Hebrew *shar* to remain, that is, to remain after a *division*.

Part is a term not only of more general use, but of more comprehensive meaning than division; it is always employed for the thing divided, but division may be either employed for the act of division has always a reference to some action, and the agent by whom it has been performed; whereas part, which is perfectly abstract, has altogether lost this idea. We always speak of the part as opposed to the whole, but of the division as it has been made of the whole. A part is formed of itself by accident, or

A part is formed of itself by accident, or made by design; a *division* is always the effect of design: a part is indefinite as to its quantity or nature, it may be large or small, round or square, of any dimension, of any form, of any size, or of any character; but a *division* is always regulated by some certain principles, it depends upon the circumstances of the *divisior* and thing to be *divided*. A page, a line, or a word, is the *part* of any book; but the books, chapters, sections, and paragraphs, are the *divisions* of the book. Stones, wood, water, air, and the like, are *parts* of the world; fire, air, earth, and water, are physical *divisions* and the globe; continents, seas, rivers, mountains, and the like, are geographical *divisions*, under which are likewise included its political *division* into countries, kingdoms, &c. A part may be detached from the whole; a

A part may be detached from the whole ; a division is always conceived of in connection with the whole : portion and share are particular species of divisions, which are said of such matters as are assignable to individuals ; portion respects individuals without any distinction ; share respects individuals especially referred to. The portion of happiness which falls to every man's lot is more equal than is generally supposed ; the share which partners have in the profits of any undertaking depends upon the sum which each has contributed towards its completion. The portion is that which simply comes to anyone; but the share is that which belongs to him by a certain right. According to the ancient customs of Normandy, the daughters could have no more than a third divided in equal portions between them.

Shall little hauchty ignorance pronounce His works unwise, of which the smallest part Exceeds the narrow vision of her mind. THOMSON,

PARTICULAR.

A division (in a discourse) should be natural and simple. BLAIR.

The jars of gen'rous wine, Acestes' gift, He set abroach, and for the feast prepar'd, In equal portions with the ven'son shut'd. DRYDEN,

The monarch, on whom fertile Ni'e bestows All which that grateful earth can bear, Deceives himself, if he suppose That more than this falls to his share.—COWLEY.

Part, Piece, Patch.

Part, v. Part.

Piece, in French pièce, in Hebrew pas to diminish; whence also comes Patch, signifing the thing in its diminished form, that which is less than a whole. The part in its strict sense is taken in connection with the whole; the piece is the part detached from the whole; the piece is the part detached from the whole; the piece is the part detached from the whole; the piece is the part detached from the whole; the piece is the part detached from the whole; the patch is that piece which is distinguished from others. Things may be divided into puerts without any express separation; but when divided into pieces they are actually cut asunder. Hence we may speak of a loaf a divided into twelve pairs when it is conceived only to be so; and divided into twelve pieces, when it is really so. On this ground, we talk of the parts of a country, but not of the pieces; and of a piece of land, not a part of land'; so likewise letters are said to be the component parts of a word, but the half or the quarter of any given letter is called a piece. The chapters, the pages, the lines, &c., are the various parts of a matter may be infinitely decomposed; various bodies may be formed out of so ductile a piece of matter as the piece is that which may sometimes serve as a whole; but the patch is that which is always broken and disjointed, a something imperfect; many things may be formed out of a piece; but the patch only serves to fill up a chasm.

To Partake, Participate, Share.

Partake and Participate, the one English, and the other Latin, signify literally to take a part in a thing. The former is employed in the proper or improper sense and the latter in the improper sense only : we may partake of a feast, or we may partake of pleasure, but we participate only in pleasure.

To partake is a selfish action; to participate is either a selfish or a benevolent action: we partake of that which pleases ourselves; we participate in that which pleases another: we partake of a meal with a friend; we participate in the gifts of Providence, or in the enjoyments which another feels.

To partake is the act of taking or getting a thing to one's-self; to Share is the act of having a tille to a share, or being in the habits of receiving a share: we may, therefore, partake of a thing without sharing it, and share it without partaking. We partake of things mostly through the medium of the senses: whatever, therefore, we take a part in, whether gratuitously or casually, that we may be said to partake of; in this manner we partake of an entertainment without sharing its on the other hand, we share things that promise to be of advantage or profit, and what we share is what we claim ; in this manner we share a sum of money which has been left to us in common with others.

All else of nature's common gift *partake*, Unhappy Dido was alone awake.- DRYDEN.

Our God, when heav'n and earth he did create, Form'd man, who should of both participate. DENHAM.

Avoiding love, I had not found despair, But shar'd with savage beasts the common air.

To Participate, v. To partake. Particular, v. Circumstantial.

Particular, v. Exact.

Particular, Singular, Odd, Eccentric, Strange.

Particular, in French particulier, Latin particularis from particula a particle, signifies belonging to a particle or a very small part.

Singular, in French singulier, La'in singularis from singulus every one, which very probably comes from the Hebrew sigelet, peculium, or private.

Odd, probably changed from *add*, signifying something arbitrarily added.

Eccentric, from ex and centre, signifies out of the centre or direct line.

Strange, in French étrange, Latin extra, and Greek & out of, signifies out of some other part, or not belonging to this part.

All these terms are employed either as characteristics of persons or things. What is *particular* belongs to some small *particle* or point to which it is confined; what is *singular* is *single*, or the only one of its kind; what is *odd* is without an equal or anything with which it is fit to pair; what is *eccentric* is no to be brought within any rule or estimate, it deviates to the right and the left; what is *strange* is different from that which one is accustomed to see, it does not admit of cemparison or assimilation. A person is *particular* as it respects himself; he is *singular* as it respects others; he is *particular* in that which is about him; we may be *particular* or *singular* in our dress; in the former case we study the minute points of our dress to please oursolves; in the latter case we adopt a node of dress that distinguishes us from all others.

One is odd, eccentric, and strange, more as it respects established modes, forms, and rules, than individual circumstances: a person is odd when his actions or his words bear no resemblance to those of others; he is eccentric if he irregularly departs from the customary modes of proceeding; he is strange when that which he does makes him new or unknown to those who are about him. Particularity^a and sense; oddness, eccentricity, and strangenessa e never taken in a good one. A person ought to be particular in the choice of his society, his amusements, his books, and the like; he ought to be singular in virtue, when vice is unfortunately prevalent; but particularity becomes

PARTICULAR.

ridiculous when it respects trifles; and singularity becomes culpable when it is not warranted by the most imperious necessity. As oddness, eccentricity, and strangeness, consist in the violation of good order, of the decencies of human life, or the more important points of moral duty, they can never be justifiable, and are often unpardonable. An *odd* man, whom no one can associate with, and who likes to associate with no one, is an outcast by nature, and a burden to the society which is troubled with his presence. An eccentric character, who distinguishes himself by nothing but the breach of every established rule. is a being who deserves nothing but ridicule, or the more serious treatment of censure or rebuke. A strange person, who makes himself a stranger among those to whom he is bound by the closest ties, is a being as unfortunate as he is worthless. *Particularity*, in the bad sense, arises either from a naturally frivolous character, or the want of more serious objects to engage the mind ; singularity, which is taken much oftener in the bad than in the good sense, arises from a prepesterous pride which thirsts after distinction even in folly; oddness is mostly the effect of a distorted humour, attributable to an unhappy frame of mind; eccentricity, which is the excess of singularity, arises commonly from the undisciplined state of strong powers ; strangeness, which is a degree of oddness, has its source in

the perverted state of the heart. When applied to characterize inanimate objects they are mostly used in an indifferent, but sometimes in a bad sense : the term particulur serves to define or specify, it is opposed to the general or indefinite; a particular day or hour, a particular case, a particular person. are expressions which confine one's attention to one precise object in distinction from the rest; singular, like the word particular, marks but one object, and that which is clearly pointed out in distinction from the rest : but this term differs from the former, inasmuch as the particular is said only of that which one has arbitrarily made particular, but the singular is so from its own properties : thus a place is particular when we fix upon it, and mark from others; a place is *singular* if it have any-thing in itself which distinguishes it from others. Odd, in an indifferent sense, is opposed to even, and applied to objects in general; an odd number, an odd person, an odd book, and the like: but it is also employed in a bad sense, to mark objects which are totally dissimilar to others; thus an odd idea, an odd conceit, an odd whim, an odd way, an odd place. Eccentric is applied in its proper sense to mathematical lines or circles, which have not the same centre, and is never employed in an improper sense: strange, in its proper sense, marks that which is unknown or unusual, as a strange face, a strange figure, a strange place; but in the moral application it is like the word odd, and conveys the unfavourable idea of that which is uncommon and not worth knowing; a strange noise designates not only that which has not been heard before, but that which it is not desirable to hear ; a strange place may signify not only that which we have been unaccustomed to see.

but that which has also much in it that is objectionable.

There is such a *particularity* for ever affected by great beauties, that they are encumbered with their charms in all they say or do.—HUGHES,

Singularity is only vicious, as it makes men act contrary to reason.-ADDISON.

History is the great looking-glass, through which we may behold with anoestral eyes, not only the various actions of past ages, and the odd accidents that attend time, but also discern the different humours of men. -HOWEL.

That acute, though eccentric observer. Rousseau, had perceived that to strike and interest the publick, the marvellous must be produced.—BUIKE.

Is it not *strange* that a rational man should worship an ox ?—SOUTH.

Particular, Individual.

Particular, v. Peculiar.

Individual, in French *individual*, Latin *individuus*, signifies that which cannot be divided.

Both these terms are employed to express one object; but particular is much more specific than individual; the particular confines us to one object only of many; but individual may be said of any one object among many. A particular object cannot be misunderstood for any other, while it remains particular; but the individual objects, while it remains only individual objects, while it remains only individual. Particular is a term used in regard to individuals, and is opposed to the general: individual is a term used in regard to collectives; and is opposed to the whole or that which is divisible into parts.

Those *particular* speeches which are commonly known by the name of rants, are blemishes in our English tragedy,—ADDISON.

To give thee being, I lent Out of my side to thee, nearest my heart, Substantial life, to have thee by my side, Henceforth an *individual* solace dear,—MILTON.

Particular, v. Peculiar.

Particular, v. Special.

Particularly, v. Especially.

Partisan, v. Follower.

Partner, v. Colleague.

Partnership, v. Association.

Party, v. Faction.

Passage, v. Course.

Passionate, v. Angry.

Passive. Submissive.

Passive, in Latin passivus from patior, and the Greek $\pi \alpha \sigma \chi \omega$ to suffer, signifies disposed to suffer.

Submissive, v. Humble.

Passive is mostly taken in the bad sense for suffering indignity from another; submissive is mostly in a good sense for submitting to another, or suffering one's self to be directed by another; to be passive therefore is to be submissive to an improper degree.

PATIENCE.

When men attempt unjustly to enforce obedience from a mere love of rule, it is none but those who are deficient in spirit who are passive, or who submit quietly to the imposition : when men lawfully enforce obedience, it is none but the unruly and self-willed who will not be submissive.

For high above the ground Their march was; and the *passive* air upbore Their nimble tread.—MILTON.

He in delight Both of her beauty and *submissive* charms Smil'd with superior love.—MILTON.

Passive, v. Patient.

Pastime, v. Amusement.

Patch, v. Part.

Pathetic, v. Moving.

Patience, Endurance, Resignation.

Patience applies to any troubles or pains whatever, small or great; Resignation is employed only for those of great moment, in which our dearest interests are concerned: patience when compared with resignation is somewhat negative; it consists in the abstaining from all complaint or indication of what one suffers : but resignation consists in a positive sentiment of conformity to the existing circumstances, be they what they may. There are perpetual occurrences which are apt to harass the temper, unless one regards them with *patience*; the misfortunes of some men are of so calamitous a nature that if they have not acquired the resignation of Christians

they must inevitably sink under them. Patience applies only to the evils that actually hang over us; but there is a *resignation* con-nected with a firm trust in Providence which extends its views to futurity, and prepares us

for the worst that may happen. As *patience* lies in the manner and temper of suffering, and Endurance in the act, we may have endurance and not patience : for we may have much to endure and consequently endurance : but if we do not endure it with an easy mind and without the disturbance of our looks and words, we have not patience : on the other hand we may have patience but not en-durance: for our patience may be exercised by momentary trifles, which are not sufficiently great or lasting to constitute endurance.

Though the duty of *patience* and subjection, where men suffer wrongfully, might possibly be of some force in those times of darkness, yet modern Christianity teaches that then only men are bound to suffer when they are not able to resist.—SOUTH.

There was never yet philosopher That could *endure* the tooth-ache patiently. SHAKSPEARE.

My mother is in that dispirited state of *resignation* which is the effect of a long life, and the loss of what is dear to us.—POPE.

Patient, v. Invalid.

Patient, Passive.

Patient comes from patiens, the active participle of patier to suffer ; Passive comes from the passive participle of the same verb; hence the difference between the words: patient signifies suffering from an active principle, a determination to suffer; passive signifies suffering or acted upon for want of power to prevent. The former, therefore, is always taken in a good sense ; the latter in a bad sense. Patience is always a virtue, as it signifies the suffering quietly that which cannot be remedied; as there are many such evils incident to our condition, it has been made one of the first Christian duties : passiveness as a temper is a weakness, if not a vice, if it lead us needlessly to endure from others what we ought not to endure, but if it spring from a principle of submission, as opposed to resistance, it is then a Christian grace.

How poor are they that have not patience. SHAKSPEARE.

I know that we are supposed (by the Revolutionists) a dull, sluggish race, rendered *passive* by finding our situa-tion tolerable.—BURKE.

Pattern, v. Copy. Pattern, v. Example. Pauper, v. Poor. To Pause, v. To demur.

Pay, v. Allowance.

Peace, Quiet, Calm, Tranquillity.

Peace, in Latin pax, may either come from pactio an agreement or compact which produces peace, or it may be connected with pausa, and the Greek mare to cease

Quiet, v. Easy.

Calm, v. Calm:

Tranquillity, in Latin tranquillitas, from tranquillus, that is, trans, the intensive syl-lable, and quillus or quietus, signifying altogether or exceedingly quiet.

Peace is a term of more general application, and more comprehensive meaning than the others; it respects either communities or in-dividuals; but quiet respects only individuals or small communities. Nations are said to have peace, but not quiet ; persons or families may have both peace and quiet. Peace implies an exemption from public or private broils; quiet implies a freedom from noise or interruption. Every well-disposed family strives to be at *peace* with its neighbours, and every affectionate family will naturally act in such a manner as to promote *peace* among all its members: the *quiet* of a neighbourhood is one of its first recommendations as a place of residence.

Peace and *quiet*, in regard to individuals, have likewise a reference to the internal state of the mind; but the former expresses the of the mind, but the former expresses the permanent condition of the mind, the later its transitory condition. Serious matters only can disturb our *quiet*; a good man enjoys the *peace* of a good conscience; but he may have unavoidable cares and anxieties which disturb his quiet. There can be no peace where a man's passions are perpetually engaged in a conflict with each other; there can be 100 quiet where a man is embarrassed in his pecuniary affairs.

Calm is a species of quiet, which respects objects in the natural or the moral world; it indicates the absence of violent motion, as well as violent noise; it is that state which more immediately succeeds a state of agitation. As storms at sea are frequently preceded as well as succeeded by a dead calm, so political storms have likewise their calms which are their attendants, if not their precursors. Peace, quiet, and calm have all respect to the state contrary to their own ; they are properly cessations either from strife, from disturbance, or from agitation and tumult. Tranquillity, on the other hand, is taken more absolutely : it expresses the situation as it exists in the present moment, independently of what goes before or after: it is sometimes applicable to society, sometimes to natural objects, and sometimes to the mind. The tranquillity of the state cannot be preserved unless the authority of the magistrates be upheld; the tranquillity of the air and of all the surrounding objects is one thing which gives the country its reculiar charms; the tranquillity of the mind in the season of devotion contributes essentially to produce a suitable degree of religious fervour.

As epithets, these terms bear the same relation to each other : people are *peaceable* as they are disposed to promote *peace* in society at large, or in their private relations; they are quiet, inasmuch as they abstain from every loud expression, or are exempt from any commotion in themselves; they are *calm* inasmuch as they are exempt from the commotion which at any given moment rages around them; they are *tranquil*, inasmuch as they enjoy an entire exemption from everything which can discompose. A town is *peaceable* as respects the disposition of the inhabitants; it is *quiet* as respects its external circumstances, or freedom from bustle and noise: an evening is *calm* when the air is hulled into a particular stillness, which is not interrupted by any loud sounds; a scene is *tranquil* which combines everything calculated to soothe the spirits to rest.

A false person ought to be looked upon as a public enemy, and a disturber of the peace of mankind.---

A paltry tale-bearer will discompose the quiet of a whole family.-SOUTH.

Cheerfulness banishes all anxious care and discontent, soothes and composes the passions, and keeps the soul in a perpetual *actim*.-ADDISON.

By a patient acquiescence under painful events for the present, we shall be sure to contract a *tranquillity* of temper.-CUMBERLAND.

Peaceable, Peaceful, Pacific.

Peaceable is used in the proper sense of the word peace, as it expresses an exemption from strife or contest (v. Peace); but Peaceful is used in its improper sense, as it expresses an exemption from agitation or commoion. Persons or things are peaceable; things, particularly in the higher style, are peaceful : a family is designated as peaceable in regard to its inhabitants; a house is designated as a peaceful abode, as it is remote from the bustle and hurry of a multitude. Pacific significs either making peace or disposed to

make peace, and is applied mostly to what we do to others. We are peaceable when we do not engage in quarrels of our own; we are pacific if we wish to keep peace, or make peace, between others. Hence the term peaceable is mostly employed for individual or private concerns, and pacific most properly for national concerns: subjects ought to be peaceable, and monarchs pacific.

I know that my *peaceable* disposition already gives me a very ill figure here (at Ratisbon),-LADY W. MONTAGU.

Still as the *peaceful* walks of ancient night, Silent as are the lamps that burn in tombs. SHAKSPEARE.

The tragical and untimely death of the French monarch put an end to all *pacific* measures with regard to Scotland.-ROBERTSON.

Peaceful, v. Peaceable.

Peasant, v. Countryman.

Peculiar, Appropriate, Particular.

Peculiar, in Latin *peculiaris*, comes from *pecus* cattle, that is, the cattle which belonged to the slave or servant, in distinction from the master; and the cpithet, therefore, designates in a strong manner private property, belonging exclusively to one's self.

Appropriate signifies appropriated (v. To ascribe).

Particular, v. Particular.

Peculiar is said of that which belongs to persons or things; appropriate is said of that which belongs to things only: the faculty of speech is peculiar to man, in distinction from all other animals; an address may be appropriate to the circumstances of the individual. Peculiar designates simple property; appropriate designates the right of propriety; there are advantages and disadvantages peculiar to every situation; the excellence of a discourse depends often on its being appropriate to the season. Peculiar and particular are both employed to distinguish objects; but the former distinguishes the object by showing its connexion with, or alliance to others; particular distinguishes it by a reference to some acknowledged circumstance; hence we may say that a person enjoys peculiar privileges or particular privileges: in this case peculiar isgnifies such as are confined to him, and enjoyed by none else; particular signifies suct as are distinguished in degree and quality from others of the kind.

> Great father Bacchus, to my song repair, For clust'ring grapes are thy *peculiar* care.

Modesty and diffidence, gentleness and meekness, were looked upon as the *appropriate* virtues of the sex.--JOHNSON.

When we brust to the picture that objects draw of themselves on the mind, we deceive ourselves, without necura e and particular observation; it is show at first, the outlines are soon blurred, the colours every day grow fainler—GRAY.

Peel, v. Skin.

To Peel, Pare.

Peel from the Latin *pellis* a skin, is the same as to skin or to take off the skin : te

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Pare, from the Latin paro to trim or make in order, signifies to smooth. The former of these terms denotes a natural, the latter an artificial process: the former excludes the idea of a foreible separation; the latter includes the idea of separation by means of a knife or sharp instrument; potatoes and apples are peeled after they are boiled they are pared before they are boiled: an orange and a walnut are always peeled but not pared; a cucumber must be pared and not peeled: in like manner the skin may sometimes be peeled from the flesh, and the nails are pared.

Peevish, v. Captious.

Pellucid, Transparent.

Pellucid, in Latin *pellucidus* changed from *perlucidus*, signifies very shining.

Transparent, in Latin *transparens*, from *trans* through or beyond, and *pareo* to appear, signifies that which admits light through it.

Pellucid is said of that which is pervious to the light, or of that into which the eye can penetrate; transparens is said of that which is throughout bright: a stream is pellucid; it admits of the light so as to reflect objects, but it is not transparent for the eye.

Penalty, v. Fine.

To Penetrate, Pierce, Perforate, Bore.

Penetrate, v. Discernment.

Pierce, in French percer, Chaldee perch to break or rend.

Perforate, from the Latin *per* through, and *foris* a door, signifies to make a door through,

Bore, in Saxon *borian*, is probably changed from *fore* or *foris* a door, signifying to make a door or passage.

To perietrati is simply to make an entrance into any substance; to pierce is to go still deeper: to perforate and to bore are to go through, or at all events to make a considerable hollow. To penetrate is a natural and gradual process in this manner rust penetrates iron, water penetrates wood; to pierce is a violent, and commonly artificial, process; thus an arrow or a bullet pierces through wood. The instrument by which the act of penetration is performed is in no case defined; but that of piercing commonly proceeds by some pointed instrument; we may penetrate the earth by means of a spade, a plough, a knife, or various other instruments; but one pierces the field by means of a needle, or one pierces the ground or a wall by means of a nick-axe.

To perforate and bore are modes of piercing that vary in the circumstances of the action, and the objects acted upon: to pierce, in its peculiar use, is a sudden action by which a hollow is produced in any substance; but to perforate and bore are commonly the effect of mechanical art. The body of an animal is pierced by a dart; but cannon is made by performing or boring the iron: channels are formed under ground by *nefforating* the earth;

PENETRATION.

holes are made in the ear by *perforation*; holes are made in leather or in wood by *boring*; these two last words do not differ in sense but in application; the latter being a term of vulgar use.

To penetrate and pierce are likewise employed in an improper sense; to perforate and bore are employed only in the proper sense. The two first bear the same relation to each other as in the former : penetrate is, however, only employed as the act of persons; pierce is used in regard to things. There is a power in the mind to penetrate the looks and actions, so as justly to interpret their meaning; the eye of the Almighty is said to pierce the thickest veil of darkness. Affairs are sometimes involved in such mystery that the most enlightened is unable to penetrate either the end or the beginning; the shrieks of distress are sometimes so loud as to seem to pierce the car.

> For if when dead we are but dust or clay, Why think of what posterity shall say ? Their praise or censure cannot us concern, Nor ever *penetrate* the silent urn.-JENYNS.

Subtle as lightning, bright, and quick and fierce, Gold through doors and walls did *pierce*.—COWLEY.

Mountains were *perforated*, and bold arches thrown over the broadest and most rapid streams (by the Romans).--GIBEON.

But Capys, and the graver sort, thought fit, The Greeks' suspected present to commit To seas or flames, at least to search or bore The sides, and what that space contains t' explore. DENHAM,

Penetration, v. Discernment.

Penetration, Acuteness, Sagacity.

As characteristics of mind, these terms have much more in them in which they differ than in what they agree : Penetration is a necessary property of mind ; it exists to a greater or less degree in every rational being that has the due exercise of its rational powers: Acuteness is an acc'dental property that belongs to the mind only under certain cir-cumstances. As penetration (v. Discernment) denotes the process of entering into substances physically or morally, so acuteness, which is the same as sharpness, denotes the fitness of the thing that performs this process : and as the mind is in both cases the thing that is spoken of, the terms penetration and acuteness are in this particular closely allied. It is clear, however, that the mind may have *penetration* without having *acuteness*, although one cannot have acuteness without penetration. If by penetration we are commonly enabled to get at the truth which lies concealed, by acuteness we succeed in piercing the veil that hides it from our view ; the former is, therefore, an ordinary, and the latter an extraordinary gift.

Sagacity, in Latin sagacitas from sagio to perceive quickly, comes in all probability from the Persian sag a dog, whence the term has been peculiarly applied to dogs, and from thence extended to all brutes which discover an intuitive wisdom, and also to children, or uneducated persons, in whom there is more *penetration* than may be expected from the narrow compass of their knowledge; hence, properly speaking, sagacity is natural or uncultivated acutexes.

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Fairfax having neither talents himself for cabal, nor penetration to discover the cabals of others, had given his entire confidence to Cromwell.-HUME.

Chillingworth was an acute disputant against the appists .-- HUME.

Activity to seize, not *sagacity* to discern, is the requisite which youth value,-BLAIR.

Penitence, v. Repentance.

Penman, v. Writer.

Penurious, v. Economical.

People, Nation.

People, in Latin *populus*, comes from the Greek *\lambda as* people, *\pi \lambda people*, and *\pi \lambda as* many. Hence the simple idea of numbers is expressed by the word *people*: but the term **Nation**, from *natus*, marks the connection of numbers by birth; *people* is, therefore, the generic, and *nation* the specific. A *nation* is a *people* connected by birth; there cannot, therefore, strictly speaking, be a *nation* without a *people*: but there may be a *people* where there is not a *nation*. * The Jews are distinguished as a *people* or a *nation* according to the different aspects under which they are viewed : when considered as an assemblage, under the special direction of the Almighty, they are termed the *people* of God; but when considered in regard to their common origin, they are denominated the Jewish *nation*. The Americans, when spoken of in relation to Britain, are a distinct *poople*, because they have each a distinct *note*, because they have a common descent. On this ground the Romans are not called the Roman *nation*, because they in so a so various, but the Roman *people*, that is an assemblage living under one form

In a still closer application *people* is taken for a part of the state, namely, that part of a state which consists of a multitude, in distinction from its government: whence arises a distinction in the use of the terms; for we may speak of the British *people*, the French or the Dutch *people*, when we wish merely to talk of the mass, but we speak of the British *nation*, the French *nation*, and the Dutch *nation*, when public measures are in question, which emanate from the government, or the whole *people*. The English *people* have over been remarkable for their attachment to liberty: the abolition of the slave trade is one of the most glorious acts of public justice which was ever performed by the British *nation*. The impetuosity and volatility of the French *people* render them peculiarly unfit to legislate for themselves; the military exploits of the French *nation* will render them a highly distinguished *people* in the annals of history. Upon the same ground republican states are distinguished by the name of *people*; the Athenian *people*, the *people* of Genoa, the *people* of Venice; but the *people* of Genoa, the *people* of Venice; but the mations of Europe, the African *nations*.

* Vide Roubaud; " Nation, people."

It is too flagrant a demonstration how much vice is the darling of any *people* when many amongst them are preferred for those practices for which in other places they can scarce be pardoned,-SOUTH,

When we read the history of *nations*, what do we read but the crimes and follies of men ?-BLAIE.

People, Populace, Mob, Mobility.

People and Populace are evidently changes of the same word to express a number. The signification of these terms is that of a number gathered together. *People* is said of any body supposed to be assembled, as well as really assembled: *populace* is said of a body only when actually assembled. The voice of the *people* cannot always be disregarded; the *populace* in England are fond of dragging their favourites in carriages.

Mob and Mobility are from the Latin mobilis, signifying moveableness, which is the characteristic of the multitude : hence Virgil's mobile vulgas. These terms, therefore, designate not only what is low, but turnulturous. A mob is at all times an object of terror : the mobility, whether high or low, are a fluttering order that mostly run from bad to worse.

> The people like a headlong torrent go, And every dam they break or overflow. SHAKSPEARP,

> The pliant populace, Those dupes of novelty, will bend before us. MALLET.

By the senseless and insignificant clink of misapplied words, some restless demagogues had inflamed the mind of the sottish *mobile* to a strange, unaccountable abhorrence of the best of men.—SOUTH.

People, Persons, Folks.

The term **People** has already been considered in two acceptations (*v. People, Nation*; *People, Populace*), under the general idea of an assembly; but in the present case it is employed to express a small number of individuals: the word *people*, however, is always considered as one undivided body, and the word **Person** may be distinctly used either in the singular or plural; as we cannot say one, two, three, or four *people*, but we may say one, two, there, or four *people*, but we may say one, two, there, or four *people*, but we may say one, two, there, or four *people*, but we may say one, two, the way indifferently say, such *people* or *persons*, many *people* or *persons*, some *people* or *persons*, and the like. With regard to the use of these terms, which

With regard to the use of these torms, which is altogether colloquial, *people* is employed in general propositions; and *persons* in those which are specific or referring directly to some particular individuals : *people* are generally of, that opinion; some *people* think so; some, *people* attended : there were but few *persons* present at the entertainment; the whole company consisted of six *persons*.

As the term *people* is employed to designate the promiscuous multitude, it has acquired a certain meanness of acceptation which makes it less suitable than the word *persons*, when *people* of respectability are <u>refe</u>rred to : were I to say, of any individuals, I do not know who the *people* are, it would not be so respectful as to say, I do not know who those *persons* are : in like manner one says, from *people* of that stamp better is not to be expected; *persons* of their appearance do not frequent such places.

PERCEIVE.

Folks, through the medium of the northern common people; it is not unusual to say good people, or good *folks*; and in speaking jocularly to one's friends the latter term is likewise admissible : but in the serious style it is never employed except in a disrespectful manner such *folks* (speaking of gamesters) are often put to sorry shifts.

Performance is ever the duller for His act; and, but in the plainer and simple Kind of the *people*, the deed is quite out of Use,-SHAKSPEARE.

You may observe many honest, inoffensive persons strangely run down by an ugly word .-- SOUTH.

I paid some compliments to great folks, who like to be complimented .- HERRING.

To Perceive, Discern, Distinguish.

Perceive, in Latin *percipio*, or *per* and *capio*, signifies to take hold of thoroughly.

Discern, v. Discernment.

Distinguish, v. Difference.

To perceive is a positive, to discern a relative, action : we perceive things by themselves; we discern them amidst many others: we perceive that which is obvious; we discern that which is remote, or which requires much attention to get an idea of it. We perceive by a person's looks and words what he intends; we discern the drift of his actions. We may perceive sensible or spiritual objects; we commonly discern only that which is spiritual: we perceive light, darkness, colours, or the truth or falsehood of anything; we discern characters. motives, the tendency and consequences of actions, i.e. It is the act of a child to perceive according to the quickness of its senses; it is the act of a man to discern according to the

To discern and distinguish approach the nearest in sense to each other ; but the former signifies to see only one thing, the latter to see two or more in quick succession. We discern what lie in things ; we distinguish things according to their outward marks ; we discern things in order to understand their essences; we distinguish in order not to confound them together. Experienced and discreet people may discern the signs of the times; it is just indy assert the signs of the times, it is just to distinguish between an action done from inadvertence and that which is done from design. The conduct of people is sometimes so veiled by art that it is not easy to discern their object: it is necessary to distinguish between practice and profession.

And lastly, turning inwardly her eyes, Perceives how all her own ideas rise.-JENYNS.

One who is actuated by party spirit is almost under an incapacity of *discerning* either real blemishes or beauties - ADDISON.

Mr. Boyle observes, that though the mole be not totally blind (as is generally thought), she has not sight enough to distinguish objects.—ADDISON.

To Perceive, v. To see.

Perceptible, v. Sensible.

PERCEPTION.

Perception, Idea, Conception.

Perception expresses either the act of nerceiving (v. To perceive) or the impression pro-duced by that act; in this latter sense it is analogous to an Idea (v. *lica*). The impres-sion of an object that is present to us is termed about an object that is present to have a perception; the revival of that impression, when the object is removed, is an *idea*. A combination of *idea* by which any image is presented to the mind is a Conception (o. To comprehend); the association of two or more *ideas*, so as to constitute a decision, is a **Net** if the social term of term Notion (v. Opinion). Perceptions are clear or confused, according to the state of the sensible organs, and the *perceptive* faculty; *ideas* are faint or vivid, vague or distinct, according to the nature of the perception ; conceptions are gross or refined according to the number and extent of one's ideas ; notions are true or false, correct or incorrect, according to the extent of one's knowledge. The *perception* which we have of remote objects is sometimes so indistinct as to leave hardly any traces of the image on the mind ; we have in that case a perception, but not an idea : if we read the description of any object, we may have an idea of it; but we need not have any immediate perception : the idea in this case being complex, and formed of many images of which we have already had a perception.

If we present objects to our minds, accord-ing to different images which have already been impressed, we are said to have a conception of them : in this case, however, it is not necessary for the objects really to exist ; they may be the offspring of the mind's operation within itself : but with regard to notions it is different, for they are formed respecting objects that do really exist, although perhaps the properties or circumstances which we assign to them are not real. If I look at the moon, I have a perception of it; if it disappear from my sight, and the impression remains, I have an *idea* of it; if an object, differing in shape and colour from that or anything else which I may have seen, present itself to my mind, it is a *conception*, if of this moon I conceive that it is no bigger than what it appears to my eye, this is a notion, which in the present instance assigns an unreal property to a real object.

What can the fondest mother wish for more, Ev'n for her darling son, than solid sense, Perceptions clear, and flowing eloquence?-WYNNE.

Imagination selects *ideas* from the treasures of re-membrance,-JOHNSON.

It is not a head that is filled with extravagant con-ceptions which is capable of furnishing the world with diversions of this nature (from humour).—ADDISON.

Those notions which are to be collected by reason, in opposition to the senses, will seldom stand forward in the mind, but be treasured in the remoter repositories of the memory.-JOHNSON.

Perception, v. Sentiment. Peremptory, v. Positive. Perfect, v. Accomplished. Perfect, v. Complete. Perfidious, v. Faithless.

PERISH.

To Perforate, v. To penetrate.

Perforation, v. Orifice.

To Perform, v. To effect.

To Perform, v. To execute.

Performance, v. Production.

Perfume, v. Smell.

Peril, v. Danger.

Period, v. Sentence.

Period, v. Time.

To Perish, Die, Decay.

Perish, in French perir, in Latin perco, compounded of per and co, signifies to go thoroughly away.

Die, v. To die.

Decay, v. To decay.

To perish expresses more than to die, and is applicable to many objects; for the latter is properly applied only to express the extinction of animal life, and figuratively to express the extinction of life or spirit in vegetables or other bodies; but the former is applied to express the dissolution of substances, so that they lose their existence as aggregate bodies. What perishes, therefore, does not always die, although whatever dies, by that very act perishes to a certain extent. Hence we say that wood perishes, although it does not die ; people are eaid either to perish or die: but as the term perish expresses even more than dying, it is possible for the same thing to die and not perish; thus a plant may be said to die when it loses its vegetative power; but it is said to perish it is substance crumbles into due.

To perish expresses the end; to decay, the process by which this end is brought about; a thing may be long in decaying, but when it perishes it ceases at once to act or to exist: things, may, therefore, perish without decaying; they may likewise decay without perishing. Things which are altogether new, and have experienced no kind of decay, may perish by means of water, fire, lightning, and the like: on the other hand, wood, iron, and other substances may begin to decay, but may be saved from immediately perishing by the application of preventives.

Beauty and youth about to perish finds Such noble pity in brave English minds,-WALLER.

The steer, who to the yoke was bred to bow (Studious of tillage and the crooked plough), Falls down and *dies*.—DRYDEN.

The soul's dark cottage, batter'd and decay'd, Lets in new light through chinks that time has made, WALLER,

To Perjure, v. To forswear. Permanent, v. Durable. Permission, v. Leave. To Permit, v. To admit.

To Permit, v. To consent.

Pernicious, v. Destructive.

Pernicious, v. Hurtful.

PERSUADE.

To Perpetrate, Commit.

The idea of doing something wrong is common to these torms; but **Perpetrate**, from the Latin *perpetro*, compounded of *per* and *petro*, in Greek *mparro*, signifying thoroughly to compass or bring about, is a much more determined proceeding than that of **Committing**. One may commit offences of various degree and magnitude; but one *perpetrates* crimes only, and those of the more heinous kind. A lawless banditti, who spend their lives in the *perpetration* of the mose horrid crimes, are not to be restrained by the ordinary course of justice : he who commits any offence against the good order of society, exposes himself to the censure of others, who may be his inferiors in certain respects.

> Then shows the forest which, in after times, Fierce Romulus, for *perpetrated* crimes, A refuge made.—DRYDEN.

The miscarriages of the great designs of princes are of little use to the bulk of mankind, who seem very little interested in admonitions against errors which they cannot commit—JOHNSON.

Perpetual, v. Continual. To Perplex, v. To distress. To Perplex, v. To embarrass. To Persevere, v. To continue. To Persist, v. To continue. To Persist, v. To insist. Persons, v. People. Perspicuity, v. Clearness. To Persuade, v. To exhort.

To Persuade, Entice, Prevail Upon.

Persuade (*v. Conviction*) and **Entice** (*v. To allure*) are employed to express different means to the same end; namely, that of drawing any one to a thing: one *persuades* a *person* by means of words; one *entices* him either by words or actions; one may *persuade* either to a good or bad thing: but one *entices* commonly to that which is bad; one uses arguments to *persuade*, and arts to *entice*.

Bersuade and entice comprehend either the means or the end or both: **Prevail Upon** comprehends no more than the end: we may persuade without prevailing upon, and we may prevail upon without persuading. Many will turn a deaf ear to all our persuasions, and will not be prevailed upon, although persuaded: on the other hand, we may be privailed upon by the force of remonstrance, authority, and the like; and in this case we are prevailed upon without being persuaded. We should never persuade another to do that which we are nor willing to do ourselves; credulous or good-natured people are easily prevailed upon to do things which tend to their own injury.

I beseech you let me have so much credit with you as to persuade you to communicate any doubt or scraple which occur to you, before you suffer them to make too deep an impression upon you,-CLARENDON.

If gaming does an aged sire entice, Then my young master swiftly learns the vice.

Herod hearing of Agrippa's arrival in Upper Asia, went thither to him and prevailed with him to accept an invitation.-PRIDEAUX.

Persuasion, v. Conviction. Pertinacious. v. Tenacious. Perverse, v. Awkward. Petition, v. Prayer. Petulant. v. Captions. Phantom, v. Vision. Phrase, v. Diction. Phrase, v. Sentence. Phraseology, v. Diction. Phrensy, v. Madness. To Pick, v. To choose. Picture, v. Likeness. Picture, v. Painting.

Picture, Print, Engraving.

Picture (v. Painting) is any likeness taken by the hand of the artist: the **Print** is the copy of the painting in a printed state; and the **Engraving** is that which is produced by an *engraver*: every *engraving* is a *print*; but every *print* is not an *engraving*; for the picture may be printed off from something besides an *engraving*, as in the case of wood-cuts. The term *picture* is sometimes used for any representation of a likeness without re-gard to the mode by which it is formed; in this case it is employed mostly for the repre-sentations of the common kind that are found in books; but *print* and *engraving* are said of the higher specimens of the art. On certain occasions the word engraving is most appro-priate, as to take an engraving of a particular object; on other cceasions the word print, as a handsome print, or a large print.

The *picture* plac'd for ornament and use, The twelve good rules, the royal game of goose

Tim, with surprise and pleasure staring, Ran to the glass, and then comparing His own sweet figure with the *print*. Distinguish'd every feature in 't.-SWIFT.

Since the public has of late begun to express a relish for engravings, drawings, copyings, and for the original pantings of the chief Italian school. I doubt not that in a very few years we shall make an equal progress in this other science.-EARL OF SHATTESURY.

To Pierce, v. To penetrate.

To Pile, v. To heap.

Pillage, v. Rapine.

Pillar, Column.

Pillar, in French *pilier*, in all probability comes from *pile*, signifying anything piled up in an artificial manner. **Column**, in Latin columna, from columen a prop or support. In their original meaning, therefore, it is obvious that these words differ essentially, although

PITEOUS.

in their present use they refer to the same object. The *pillar* mostly serves as a *column* or support, and the column is always a pillar; but sometimes a pillar does not serve as a prop, and then it is called by its own name; but when it supplies the place of a prop, then it is more properly denominated a column. Hence the monument is a pillar, and not a column : but the pillars on which the roofs of churches are made to rest may with more propriety be termed columns. Pillar is more frequently employed in a moral application than column, and in that case it always implies a prop. Government is the pillar on which all social order rests.

Withdraw religion, and you shake all the *pillars* of morality.-BLAIR. Whate'er adorns

What'er adorns The princely dome, the column, and the arch. The breathing marbles, and the sculptur'd gold, Beyond the proud possessor's narrow claim, His tuneful breast enjoys.—AKENSIDE,

To Pinch, v. To press.

To Pine, v. To flag.

Pious, v. Holy.

Pique, v. Malice.

Piteous, Doleful, Woeful, Rueful.

Piteous signifies moving pity (v. Pity).

Doleful, or full of dole, in Latin dolor pain,

Woeful, or full of woe, signifies likewise indicative of woe, which from the German weh implies pain.

Rueful, or full of *rue*, from the German *reuen* to repent, signifies indicative of much sorrow.

The close alliance in sense of these words one to another is obvious from the above explanation; *piteous* is applicable to one's external expression of bodily or mental pain; a child makes *piteous* lamentations when it suffers from hunger, or has lost its way; *doleful* applies to those sounds which convey the idea of pain; there is something doleful in the tolling of a funeral bell, or in the sound of a mufiled drum: *woeful* applies to the circum-stances and situations of men; a scene is *woe-ful* in which we witness a large family of young children suffacing, under the ful in which we witness a large family of young children suffering under the compli-cated horrors of sickness and want; rue/uu applies to the outward indications of inward sorrow depicted in the looks or countenance. The term is commonly applied to the sorrows which spring from a gloomy or distorted ima-gination, and has therefore acquired a some-what ludicrous acceptation; hence we find in Don Quixote the knight of the rueful counte-nance introduced

Entreat, pray, beg, and raise a doleful cry .- DRYDEN.

A brutish temptation made Samson, from a judge of Israel, a *weeful* judgment upon it.—SOUTH.

With pondrous clubs As weak against the mountain heaps they push Their beating breast in vain and *pictonic* bray, He lays them quivering on th' ensanguin d plain. THOMSON.

Cocytus nam'd, of lamentation loud, Heard on the rueful stream,-MILTON.

Piteous, v. Pitiable.

Pitiable, Piteous, Pitiful.

These three epithets drawn from the same word have shades of difference in sense and application.

Pitiable signifies deserving of pity ; Piteous, moving pity; Pitiful, full of that which awakens pity: a condition is pitiable which is so distressing as to call forth pity; a cry is pitcous which indicates such distress as can excite pity ; a conduct is pitiful which marks a character entitled to pity

The first of these terms is taken in the best sense of the term *pity*; the last two in its unfavourable sense; what is *pitiable* in a per-son is independent of anything in himself; circumstances have rendered him pitiable; what is pitcous and pitijul in a man arises from the helplessness and imbecility or worthlessness of his character; the former respects that which is weak; the latter that which is worthless in him; when a poor creature makes pileous means, it indicates his incapacity to help himself as he ought to do out of his troubles; when a man of rank has recourse to pitiful shifts to gain his ends, he betrays the innate meanness of his soul.

Is it then impossible that a man may be found who without criminal, ill-intention, or *pitlable* absurdity, shall prefer a mixed government to either of the extremes ? —BURKR.

I have in view, calling to mind with heed Part of our sentence, that thy seed shall bruise The serpent's head; pitcous amends, unless Be meant, whom I conjecture, our grand foe,--MILTON.

Bacon wrote a pitiful letter to King James I. not long

Pitiful, v. Pitiable. Pitiful, v. Mean.

Pity, Compassion.

Pity is in all probability contracted from

Compassion, in Latin compassio, from con and patior, signifies to suffer in conjunction with another.

The pain which one feels at the distresses of another is the idea that is common to the signification of both these terms, but they differ in the object that causes the distress: the former is excited principally by the weakness or degraded condition of the subject; the latter by his uncontrollable and inevitable misfortunes. We *pity* a man of a weak under-standing who exposes his weakness : we *com*passionate the man who is reduced to a state of beggary and want. Pity is kindly extended by those in higher condition to such as are humble in their outward circumstances; the poor are at all times deserving of pity when their poverty is not the positive fruit of vice ; compassion is a sentiment which extends to persons in all conditions ; the good Samaritan had compassion on the traveller who fell among thieves. *Pity*, though a tender sentiment, is so closely allied to contempt, that an ingenuous mind is always loath to be the subject of it, since it can never be awakened but by some circumstance of inferiority; it hurts the honest pride of a man to reflect that he can excite no

interest but by provoking a comparison to his own disadvantage ; on the other hand, such is the general infirmity of our natures, and such our exposure to the casualties of human life, that compassion is a pure and delightful sentiment, that is reciprocally bestowed and acknowledged by all with equal satisfaction.

Others extended naked on the floor, Exil'd from human *pity* here they lie, And know no end of mis'ry till they die. POMFRET.

His fate compassion in the victor bred : Stern as he was, he yet rever'd the dead.-POPE.

Pity, Mercy.

The feelings one indulges, and the conduct one adopts, towards others who suffer for their demerits is the common idea which. renders these terms synonymous; but Pity lays hold of those circumstances which do not affect the moral character, or which diminish the culpability of the individual : Mercy lays hold of those external circumstances which may diminish punishment. Pity is often a sentiment unaccompanied with action; mercy is often a mode of action unaccompanied with sentiment : we have or take pity upon a person, but we show mercy to a person. Pity is bestowed by men in their domestic and private capacity; mercy is shown in the exercise of power: a master has *pity* upon his offending servant by passing over his offences, and affording him the opportunity of amendment; the magistrate shows mercy to a criminal by abridging his punishment. Pity lies in the breast of an individual, and may be bestowed at his discretion; mercy is restricted, by the rules of civil society; it must not interfere with the administration of justice. Young offenders call for great *pity*, as their offences are often the fruit of inexperience and bad example, rather than of depravity: mercy is an imperative duty in those who have the power of inflicting punishment, particularly

in cases where life and death are concerned. Pity and mercy are likewise applied to the brute creation with a similar distinction : pity shows itself in relieving real misery, and in lightening burdens; mercy is displayed in the measure of pain which one inflicts. One takes pity on a poor ass to whom one gives fodder to relieve hunger; one shows it *mercy* by abstain-ing from laying heavy stripes upon its back.

These terms are moreover applicable to the Deity, in regard to his creatures, particularly man. God takes pity on us as entire dependants upon Him : He extends His mercy towards us as offenders against Him : He shows his pity by relieving our wants; He shows his mercy by forgiving our sins.

I pity from my soul unhappy men Compell'd by want to prostitute their pen. ROSCOMMON.

Cowards are cruel, but the brave Love mercy, and delight to save.-GAY.

Place, v. Office.

Place, Situation, Station, Position, Post.

Place, in German platz, comes from platt even or open,

Situation, in Latin *situs*, comes from the Hebrew *sat* to put.

Station, v. Condition.

Position, in Latin *positio* or *positus*, comes from the same source as *situs*.

Place is the abstract or general term that comprehends the idea of any given space that may be occupied; station is the place where one stands or is fixed; situation and position respect the object as well as the place, that is, they signify how the object is put, as well as where it is put. A place or a station may be either vacant or otherwise; a situation and a position necessarily suppose some occupied, place. A place is either assigned or not assigned, known or unknown, real or supposed; a station is a specifically assigned place. We choose a place according to our convenience, and we leave it again at pleasure; but we take up our station, and hold it for a given period. One inquires for a place which is known only by name; the station is appointed for us, and is therefore easily found out. Travellers wander from place to place; soldiers have always some station.

The term place is said of objects animate or inanimate; station only of animate objects; situation and position only of inanimate: a person chooses a place; a thing occupies a place, or has a place set apart for it : a station or stated place must always be assigned to each person who has to act in concert with others; a situation or position is chosen for a thing to suit the convenience of an individual : the former is said of things as they stand with regard to others; the latter of things as they stand with regard to themselves. The situation of a house comprehends the nature of the place, whether on high or low ground ; and also its relation to other objects, that is, whether higher or lower, nearer or more distant; the *position* of a window in a bouse is considered as to whether it is straight or crooked; the position of a book is considered as to whether it stands leaning or upright, with its face or back forward. Situation is moreover said of things that come there of themselves; position only of those things which have been put there at will. The situation of some tree or rock, on some elevated place, is agreeable to be looked at, or to be looked from. The faulty position of a letter in writing sometimes spoils the whole per-

Place, situation, and station, have an improper signification in respect to men in civil society, that is, either to their circumstances or actions; **Post** has no other sense when applied to persons. Place is as indefinite as before; it may be taken for that share which we personally have in society either generally, as when every one is said to fill a place in society; or particularly for a specific share of its business, so as to fill a place under government; situation is that kind of place which specifies either our share in its business, but with a higher import than the general term place, or a share in its gains and losses, as the prosperous or adverse situation of a man: a station is that kind of place which denotes a share in its relative consequence, power, and horour; in which sense every man holds a

certain station; the post is that kind of place in which he has a specific share in the duties of society: the situation comprehends many duties; but the post includes properly one duty only; the word being figuratively employed from the post, or particular spot which a soldier is said to occupy. A clerk in a counting-house fills a place; a clergyman holds a situation by virtue of his office; he is in the station of a gentleman by reason of his education, as well as his situation; a faithful minister will always consider that his post where good is to be done.

Surely the clurch is a *place* where one day's truce ought to be allowed to the dissensions and animosities of mankind.—BURKE.

A situation in which I am as unknown to all the world as I am ignorant of all that passes in it would exactly suit me.-COWPEE.

It has been my fate to be engaged in business much and often, by the *stations* in which I have been placed.— ATTERBURY.

Every step in the progression of existence changes our *position* with respect to the things about us.—JOHNSON.

I will never, while I have health, be wanting to my duty in my *post.*—ATTERBURY.

To Place, Dispose, Order.

To Place is to assign a *place* (v. *Place*) to a thing: to **Dispose** is to *place* according to a certain rule; to **Order** is to *place* in a certain order.

Things are often *placed* from the necessity of being *placed* in some way or another: they are *disposed* so as to appear to the best advantage.

Books are *placed* on a shelf or in a cupboard to be out of the way; they are *disposed* on shelves according to their size: chairs are *placed* in different parts of a room; prints are tastefully *disposed* round a room.

Material objects only are *placed*: material or spiritual objects are *disposed*: spiritual objects only are *ordered*. Sticks are *placed* at certain distances for purposes of convenience; papers are *disposed* according to their contents

To dispose in the improper sense is a more partial action than to order; one disposes for particular occasions; one orders for a permanency and in complicated matters: our thoughts may be disposed to seriousness in certain cases; our thoughts and wills ought to be ordered aright at all times. An author disposes his work agreeably to the nature of his subject; a tradesman orders his business so as to do everything in good time.

If I have a wish that is prominent above the rest, it is to see you *placed* to your satisfaction near ma.—SHEN-STONE.

And last the reliques by themselves dispose, Which in a brazen urn the priests enclose.-DRYDEN.

Place, Spot, Site.

A particular or given space is the idea common to these terms; but the former is general and indefinite, the latter specific. Place is limited to no size nor quantity, it may be large; but **Spot** implies a very small *place*, such as by a figure of speech is supposed to be no larger than a *spot*; the term *place* is employed upon every occasion; the term spot is confined to very particular cases: we may often know the place in a general way where a thing is, but it is not easy after a course of years to find out the exact spot on which it has happened. The place where our Saviour was buried is to be seen and pointed out, but not the very spot where He lay. The **Site** is the spot on which anything

The Site is the *spot* on which anything stands or is situated; it is more commonly applied to a building or any *place* marked out for a specific purpose; as the *site* on which a camp had been formed.

O how unlike the place from whence they fell! MILTON.

My fortune leads to traverse realms alone, And find no spot of all the world my own. GOLDSMITH.

To Place, v. To put.

Placid, v. Calm.

Plain, v. Apparent.

Plain. v. Even.

Plain, v. Frank.

Plain, v. Sincere.

Plan, v. Design.

Plausible, v. Colourable.

Play, Game, Sport,

Play, from the French *plaire* to please, signifies in general what one does to please one's self.

Game, in Saxon gaming, very probably comes from the Greek $\gamma_{a\mu e\omega}$ to marry, which is the season for games; the word $\gamma_{a\mu e\omega}$, itself, comes from $\gamma_{a\omega}$ to be buoyant or boasting, whence comes our word gay.

Sport, in German spass or posse, comes from the Greek $\pi a_i \zeta_\omega$ to jest. *Play* and *game* both include exercise, cor-

poreal or mental, or both ; but play is an unsystematic, game a systematic, exercise: chil-dren play when they merely run after each other, but this is no game; on the other hand, when they exercise with the ball according to any rule, this is a game : every game therefore is a play, but every play is not a game : trundling a hoop is a play, but not a game : cricket is both a play and a game. One person may have his play by himself, but there must be more than one to have a game. Play is Play is adapted to infants : games to those who are more advanced. Play is the necessary unbending of the mind to give a free exercise to the body : game is the direction of the mind to the lighter objects of intellectual pursuit. An intemperate love of play, though prejudicial to the improvement of young people, is not always the worst indications which they can give; it is often coupled with qualities of a better kind : when games are pursued with too much ardour, particularly for the purposes of gain, they are altogether prejudicial to the understanding, and ruinous to the morals.

Sport is a bodily exercise connected with the prosecution of some object; it is so far, therefore, distinct from either play or game; for play may be purely corporeal; game; prin-

cipally intellectual ; but sport is a mixture of both. The term game comprehends the exer-cise of an art, and the perfection which is attained in that art is the end or source of pleasure; a sport is merely the prosecution of an object which may be, and mostly is, attain-able by one's physical powers without any exercise of art: a game, therefore, is intellectual both in the end and the means; a sport tual both in the end and the means; a spore only in the end. Draughts; backgammon, cards, and the like, are games; but hunting, shoot-ing, racing, bowling, quoits, &c., are termed more properly sports: there are, however, many things which may be denominated either game or sport according as it has more or less of art in it. Wrestling, boxing, chariot-racing and the like were caried to such as racing, and the like, were carried to such per-fection by the ancients that they are always distinguished by the name of *games*; of which we have historical accounts under the different titles of the Olympic, the Pythian, the Nemean, and the Isthmian games. Similar exer-cises, when practised by the rustics in England, have been commonly denominated rural sports. Upon this ground game is used abstractedly for that part of the game in which the whole art lies; and sport is used for the end of the sport or the pleasure produced by the attain-ment of that end: thus we say that the game is won or lost; to be clever or inexpert at a game ; to have much sport, to enjoy the sport, or to spoil the sport.

Play is not unlawful merely as a contest. HAWKESWORTH.

War! that mad game the world so loves to play.

Why on that brow dwell sorrow and dismay, Where loves were wont to sport, and smiles to play? SWIFT.

Player, v. Actor.

To Plead, v. To apologize.

Pleader, v. Defender.

Pleasant, v. Agreeable.

Pleasant, v. Facetious.

Pleased, v. Glad.

Pleasing, v. Agreeable.

Pleasure, v. Comfort.

Pleasure, Joy, Delight, Charm.

Pleasure, from the Latin *placeo* to please or give content, is the generic term, involving in itself the common idea of the other terms.

Joy, v. Glad.

Delight, in Latin *delicia*, comes from *delicio*, to allure, signifying what allures the mind.

Pleasure is a term of most extensive use; it embraces one grand class of our feelings or sensations, and is opposed to nothing but pain, which embraces the second class or division : joy and delight are but modes or modifications of pleasure, differing as to the degree, and as to the objects or sources. Pleasure, in its peculiar acceptation, is smaller in degree than either joy or delight, but in its universal acceptation it defines no degree : the term is indifferently employed for the highest as well as the lowest degree; whereas joy and delight can be employed only to express a positively high degree. *Pleasure* is produced by any or every object; everything by which we are surrounded acts upon us more or less to produce it; we may have *pleasure* either from without or from within: *pleasure* from the gratification of our senses, from the exercise of our affections, or the exercise of our understandings; *pleasures* from our own selves, or *pleasures* from others: but *joy* is derived from the exercise of the affections: and *delight* either from the affections or the understanding. In this manner we distinguish the *pleasures* of the table, social *pleasures*, or intellectual *pleasures*; the *joy* of meeting an old friend; or the *delight* of pursuing a favourite object.

Pleasures are either transitory or otherwise ; or be attached to some permanent condition : all earthly pleasure is in its nature fleeting; and heavenly pleasure, on the contrary, last-ing. Joy is in its nature commonly short of furation, it springs from particular events; it is *pleasure* at high tide, but it may come and go as suddenly as the events which caused it : one's joy may be awakened and damped in quick succession : earthly joys are peculiarly of this nature, and religious joys are not alto-gether divested of this characteristic ; they are supposed to spring out of particular occurrences, when the spiritual and holy affections are peculiarly called into action. not so fleeting as joy, but it may be less so than simple pleasure; delight arises from a state of outward circumstances which is naturally more durable than that of joy; but it is a state seldomer attainable and not so much at one's command as pleasure : this last is very seldom denied in some form or another to every human being, but those only are susceptible of delight who have acquired a certain degree of mental refinement ; we must have a strong capacity for enjoyment before we can find delight in the pursuits of literature, or the cultivation of the arts. Pleasures are often a man's rank or condition; they are within the reach of all, more or less, and more or less at one's command : joys are buoyant; they dilate the heart for a time, but they must and will subside; they depend likewise on casualties which are under no one's control : de*lights* are ardent and excessive; they are within the reach of a few only, but depend less on external cirumstances than on the temper of the receiver.

Pleasare may be had either by reflection on the past or by anticipation of the future; joy and delight can be produced only by present objects : we have a pleasure in thinking on what we have once enjoyed, or what we may again enjoy; we experience joy on the receipt of particularly good news; one may experience delight from a musical entertainment. Pleasure and delight may be either individual or social ; joy is rather of a social nature : we feel a pleasure in solitude when locked up only in our own contemplations; we experience delight in the presecution of some great end; we feel joy in the presence of those whom we love, when we see them likewise happy. Pleasures are particularly divided into selfish or benevolent : ious and delights fow commonly from that which immediately interests ourselves, but very frequently spring from the higher source of interest in the happiness of others; the *pleasure* of serving a friend, or relieving a distressed object, has always been esteemed by moralists as the purest of *pleasures*; we are told that in heaven there is more joy over one sinner that repentent than over the ninety and nine that need no repentance; the *delight* which a parent feels at seeing the improvement of his child is one of those enviable sorts of *pleasures* which all may desire to experience, but which many must be contented to forego.

Pleasure, joy, and delight are likewise employed for the things which give pleasure, joy, or delight.

Charm (e. Attraction) is used only in the sense of what charms, or gives a high degree of pleasure; but not a degree equal to that of joy or delight, though greater than of ordinary pleasure; pleasure; pleasure; thoxicates; the joys of heaven are objects of a Christian's pursuit; the delights of matrimony are lasting to those who are susceptible of true affection; the charms of rural scenery never fail of their effect whenever they offer themselves to the eye.

That every day has its pains and sorrows is universally experienced; but if we look impartially about us, we shall find that every day has likewise its *pleasures* and its *joys.*—JOHNSON.

Whilst he who virtue's radiant course has run, Descends like a screnely setting sun; His thoughts triumphant heav'n alone employs, And hope anticipates his future joys.—JENYNS.

Before the day of departure (from the country) a week is always appropriated for the payment and reception of ceremonial visits, at which nothing can be mentioned but the delights of London.—JOHNSON.

When thus creation's *charms* around combine, Amidst the store should thankless pride repine ? GOLDSMITH,

Pledge, v. Deposit.

Pledge, v. Earnest.

Plenipotentiary, v. Ambassador.

Plenitude, v. Fulness.

Plenteous, v. Plentiful.

Plentiful, Plenteous, Abundant, Copious, Ample.

Plentiful, and **Plenteous** signify the presence of *plenty*, *plenitude*, or *fulness*.

Abundant, in Latin *abundantia*, from *abunda* to overflow, compounded of the intensive *ab* and *unda* a wave, signifies literally overflowing.

Copious, in Latin copiosus, from copia, or con, and opes wealth, signifies having a store.

Ample, v. Ample.

Plentiful and plenteous differ only in use: the former being most employed in the familiar; the latter in the grave style.

Plenty fills; abundance does more, it leaves a superfluity: as that, however, which fills suffices as much as that which flows over, the term abundance is often employed promiscuously with that of plenty; we can indifferently say a plentiful harvest, or an abundant harvest. Plenty is, however, more frequent in the literate sense for that which fills the body; abundance,

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for that which fills the mind, or the desires of the mind : a plenty of provisions is even more common than an *abundance*; a plenty of food; a plenty of corn, wine, and oil; but an *abund*ance of words; an abundance of riches; an abundance of wit or humour. In certain years fruit is plentiful, and at other times grain is plentiful; in all eases we have abundant cause for gratitude to the Giver of all good things.

Copious and ample are modes either of plenty or abundance : the former is employed in regard to what is collected or brought into one point; the term *ample* is employed only in regard to what may be narrowed or expanded : a copious stream of blood, or a copious flow of words, equally designate the quantity which is collected together, as an *ample* provision, an *ample* store, an *ample* share, marks that which may at pleasure be increased or diminished.

The resty knaves are overrun with ease, As plenty ever is the nurse of faction.-ROWE.

And God said, let the waters generate Reptile with spawn abundant, living soul.-MILTON.

Smooth to the shelving brink a copious flood Rolls fair and placid.—THOMSON.

Peaceful beneath primeval trees, that cast Their ample shade o'er Niger's yellow stream, Leans the huge elephant, wise't of brutes,—THOMSON.

Pliant, v. Flexible.

Plight, v. Situation.

Plot, v. Combination.

To Pluck, v. To draw.

Plunder, v. Rapine.

To Plunge, Dive.

Plunge is but a variation of pluck, pull, and the Latin pello to drive or force forward.

Dive is but a variation of dip, which is under various forms to be found in the northern languages.

One plunges sometimes in order to dire ; but one may plunge without diving, and one may dize without plunging: to plunge is to dart headforemost into the water: to dize is to go to the bottom of the water, or towards it: it is a good practice for bathers to plunge into the water when they first go in, although it is not advisable for them to dive; ducks frequently dive into the water without ever plunging. Thus far they differ in their natural sense; but in the figurative application they differ more widely: to *plunge*, in this case, is an act of rashness: to *dive* is an act of design: a young man hurried away by his passions will plunge into every extravagance when he comes into possession of his estate ; people of a prying temper seek to dive into the secrets of

The French *plunged* themselves into these calamities they suffer, to prevent themselves from settling into a British constitution,-BURKE,

How he did seem to dive into their hearts With humble and familiar courtesy,-SHAKSPEARE.

To Point, v. To aim.

To Point Out, v. To show.

To Poise, Balance.

Poise, in French *peser*, probably comes from *pes* a foot, on which the body is as it were

Balance, in French balancer, from the Latin bilanc, or bis and lanx a pair of scales. The idea of bringing into an equilibrium is common to both terms; but poise is a particular, and balance a more general term : a thing is poised as respects itself ; it is balanced as respects other things; a person poises a plain stick in his hand when he wants it to lie even; he balances the stick if it has a particular weight at each end : a person may poise himself, but he balances others : when not on firm ground, it is necessary to poise one's self ; when two persons are situated one at each end of a beam, they may balance one another.

Some evil, terrible and unforeseen. Must sure ensue to *poise* the scale against This vast profusion of exceeding pleasure.—ROWE.

This. O1 this very moment let me die, While hopes and fears in equal balance lie, --DRYDEN.

Poison, Venom.

Poison, in French poison, comes from the Latin potio a potion or drink.

Venom, in French venin, Latin venenum, comes probably from vence the veins, because it circulates rapidly through the veins, and infects the blood in a deadly manner.

Poison is a general term; in its original meaning it signifies any potion which acts destructively upon the system; *venom* is a species of deadly or malignant poison: a poison species of detaily of manipant poison; a poison may be either slow or quick; a venom is always most active in its nature; a poison must be administered inwardly to have its effect; a venom will act by an external applica-tion: the juice of the hellebore is a poison; the tongue of the adder and the tooth of the viper contain *venom*: many plants are unfit to be eaten on account of the *poisonous* quality which is in them; the Indians are in the habit of dipping the tips of their arrows in a venomous juice, which renders the slightest wound mortal.

The moral application of these terms is clearly drawn from their proper acceptation : the poison must be infused or injected into the subject; the venom acts upon him externally : bad principles are justly compared to a poison, which some are so unhappy as to suck in with their mothers' milk ; the shafts of envy are peculiarly *venomous* when directed against those in elevated stations.

The devil can convey the poison of his suggestions nicker than the agitation of thought or the strictures of fancy .- SOUTH.

As the venom spread, Frightful convulsions writh'd his tortur'd limbs

Polite, v. Civil.

Polished, v. Polite.

Polite, Polished, Refined.

Polite (v. Civil) denotes a quality; Polished, a state: he who is polite is so according to the rules of politeness; he who is

POLITICAL.

polished is polished by the force of art: a polite man is, in regard to his behaviour, a finished gentleman; but a rude person may be more or less polished or freed from rudeness. **Re**fined rises in sense, both in regard to polite and polished: a man is indebted to nature, rather than to art, for his refinement; but his politeness, or his polish, are entirely the fruit of education. Politeness and polish do not extend to anything but externals; refinement applies as much to the mind as the body: rules of conduct, and good society, will make a man polite; lessons in dancing will serve to give a polish; refined manners or principles will naturally arise out of refinement.

As polish extends only to the exterior, it is less liable to excess than refinement: when the language, the walk, and deportment of a man is polished, he is dirested of all that can make him offensive in social intercourse; but if his temper be refined beyond a certain boundary, he loses the nerve of character which is essential for maintaining his dignity against the rude shocks of human life.

In rude nations the dependence of children on their parents is of shorter continuance than in *polished* societies.-ROBERTSON.

What is honour but the height and flower of morality, and the utmost *refinement* of conversation?

Polite, v. Genteel.

Politic, v. Political.

Political, Politic.

Political has the proper meaning of the word *polity*, which, from the Greek $\pi o \lambda \iota \tau \epsilon \iota a$ and $\pi o \lambda \iota s$ a city, signifies the government either of a city or a country.

Politic, like the word policy, has the improper meaning of the word polity, namely, that of elver management, because the affairs of states are sometimes managed with considerable art and finesse : hence we speak of *political* government as opposed to that which is ecclesiastical; and of *politic* conduct as opposed to that which is unwise and without foresight: in *political* questions, it is not *politic* for individuals to set themselves up in opposition to those who are in power; the study of *politics*, as a science, may make a man a clever statesman; but it may not always enable him to discern true *policy* in his private concerns.

Machiavel laid down this for a master rule, in his political scheme, that the show of religion was helpful to the politician.-SOUTH.

A politic caution, a guarded circumspection, were among the ruling principles of our forefathers,-BURKE.

To Pollute, v. To contaminate.

Pomp, v. Magnificence.

To Ponder, v. To think.

Ponderous, v. Heavy.

POSITIVE.

Poor, Pauper.

Poor and Pauper are both derived from the Latin pauper, which comes from the Greek $\pi avpos$ small. Poor is a term of general use; pauper is a term of particular use : a pauper is a poor man who lives upon alms or the relief of the parish : the former is, therefore, indefinite in its meaning; the latter conveys a reproachful idea. The word poor is used as a substantive only in the plural number; pauper is a substantive both in the singular and plural: the poor of the parish are, in general, a heavy burden upon the inhabitants; there are some persons who are not ashamed to live and die as paupers.

Populace, v. People. Port, v. Harbour. To Portend, v. To augur. Portion, v. Deal. Position, v. Place.

Position, Posture.

Position (v. Place) is here used as respects persons, and in this sense is allied to **Posture**, which is a species of *posture*, that is, an artificial or a set *posture*: if a person stands tiptoe, in order to see to a greater distance, he may be said to put himself into that *position*; but if a dancer do the same, as a part of his performance, it becomes a *posture*: so, likewise, when one leans against the wall it is a leaning *position*; but when one theatrically bends his body backward or forward, it is a *posture*: one may, in the same manner, sit in an erecz *position*, or in a reclining *posture*.

Every step in the progression of existence changes our *position* with respect to the things about us.—JOHNSON.

Milton has represented this violent spirit (Moloch) as the first that rises in that assembly to give his opinion upon their present *posture* of affairs,—ADDISON.

Position, v. Tenet. Positive, v. Actual. Positive, v. Confident. Positive, v. Definite.

Positive, Absolute, Peremptory.

Positive, in Latin *positivus*, from *pono* to put or place, signifies placed or fixed, that is, fixed or established in the mind.

Absolute (v. Absolute) signifies uncontrolled by any external circumstances.

Peremptory, in Latin *peremptorius*, from *perimo* to take away, signifies removing all further question.

Positive is said either of a man's convictions or temper of mind or of his proceedings; absolute is said of his mode of proceedings, or his relative circumstances; peremptory is said of his proceedings. Positive, as respects a man's conviction, has been spoken of under the article of confident (*v. Confident*); in the latter sense it bears the closest analogy to absolute or peremptory; a positive mode of speech depends upon a positive state of mind ; an absolute mode of speech depends upon the uncontrollable authority of the speaker: a peremptory mode of speech depends upon the disposition and relative circumstances of the speaker: a decision is positive; a command absolute or peremptory; what is positive excludes all question; what is absolute bars all resistance; what is peremptory removes all hesitation; a positive answer can be given only by one who has positive information; an absolute decree can issue only from one vested with absolute authority; a peremptory refusal can be given only by one who has the will and the power of deciding it without any controversy.

As adverbs, positively, absolutely, and peremptorily have an equally close connection : a thing is said not to be positively known, or positively determined upon, or positively agreed to; it is said not to be absolutely necessary, absolutely true or false, absolutely required; it is not to be peremptorily decided, peremptorily declared, peremptorily refused.

Positive and disatute are likewise applied to moral objects with the same distinction as before: the positive expresses what is fixed in distinction from the relative that may vary; the absolute is that which is independent of everything: thus, pleasures and pains are positive: names in logic are absolute; cases in grammar are absolute.

The diminution or ceasing of pain does not operate like positive pleasure.-BURKE.

Those parts of the moral world which have not an *absolute*, may yet have a relative beauty, in respect of some other parts concealed from us.—ADDISON.

The Highlander gives to every question an answer so prompt and *peremptory* that scepticism is dared into silence.-JOHNSON.

To Possess, v. To have.

To Possess, v. To hold.

Possessions, v. Goods.

Possessor, Proprietor, Owner, Master.

The Possessor has the full power, if not the right, of the present disposal over the object of possession; the Proprietor and Owner has the unlimited right of transfer, but not always the power of immediate disposal. The proprietor and the owner are the same in signification, though not in application : the first term being used principally in regard to matters of importance; the latter on familiar occasions: the proprietor of an estate is a more suitable expression than the owner of an estate: the owner of a book is more becoming than the proprietor. The possessor and the Master are commonly the same person, when those things are in question which are subject to possession; but the terms are otherwise so different in their original meaning, that they can scarcely admit of comparison; the possessor of a house is naturally the master of the house; and, in general, whatever a man possesses, that he has in his power, and is consequently master of; but we may have, legally, the right of possessing a thing, over which we have actually no power of control: in this case we are nominally possessor but virtually not master. A minor, or insane person, may

POVERTY.

be both *possessor* and *proprietor* of that over which he has no control; a man is, therefore, on the other hand, appropriately denominated *master*, not *possessor*, of his actions.

I am convinced that a poetic talent is a blessing to its possessor.—SEWARD.

Death! great proprietor of all! "Tis thine To tread out empire and to quench the stars.-YOUNG.

One cause of the insufficiency of riches (to produce happiness) is, that they very seldom make their owner rich.—JOHNSON.

Nought is seen But the wild herds that own no master's stall. THOMSON.

Possible, Practicable, Practical.

Possible, from the Latin *possum* to be able, signifies properly to be able to be done: **Practicable**, from *pratice* (*r*. *To exercise*), signifies to be able to put in *pratice*: hence the difference between *possible* and *practicable* is the same as between doing a thing at all or doing it as a rule. There are many things *possible* which cannot be called *practicable* : but what is *practicable* must, in its nature, be *possible*. The *possible* depends solely on the power of the agent; the *practicable* depends on circumstances: a child cannot say how much it is *possible* for him to learn until he has tried ; schemes have sometimes everything apparently to recommend them to notice but that which is of the first importance, namely, their *practicability*.

The practicalle is that which may or can be practical, the **Practical** is that which is intended for practise: the former, therefore, applies to that which men devise to carry into practise : the latter to that which they have to practise; projectors ought to consider what is practicable; divines and moralists have to consider what is practical. The practicable is opposed to the impracticable; the practical to the theoretical or speculative.

How can we, without supposing ourselves under the constant care of a Supreme Being, give any *possible* account for that nice proportion which we find in every great city between the deaths and births of its inhabitants 2-ADDISON.

He who would aim at *practicable* things should turn upon allaying our pain rather than removing our sorrow. —STEELE.

Post, v. Place.

To Postpone, v. To delay.

Posture, v. Action.

Posture, v. Position.

Potent, v. Powerful.

Potentate, v. Prince.

Poverty, Indigence, Want, Need.

Poverty marks the condition of being poor.

Indigence, in Latin *indigentia*, comes from *indigeo* and the Greek *&equat* to *want*, signifying in the same manner as the word **Want**, the abstract condition of *wanting*.

POWER

Need, v. Necessary.

Poverty is a general state of fortune opposed to that of riches; in which one is abridged of the conveniences of life : indigence is a particular state of poverty, which rises above it in such a degree as to exclude the necessaries as well as the conveniences of life ; want and need are both partial states, that refer only to individual things which are wanting to any one. Poverty and indigence comprehend all a man's external circumstances ; but want, when taken by itself, denotes the want of food or clothing, and is opposed to abundance ; need, when taken by itself, implies the want of money, or any other useful article ; but they are both more commonly taken in connection with the object which is wanted, and in this sense they are to the two former as the genus to the species. Toverty and indigence are permanent states; want and need are temporary : poverty and indigence and new are the order of Providence, they do not depend upon the individual, and are, therefore, not reckoned as his fault; want and need arise more commonly from circumstances of one's own creation, and tend frequently to one's discredit. What man has not caused, man cannot so easily obviate; poverty and indigence cannot, therefore, be removed at one's will : but want and need are frequently removed by the aid of others. Poverty is that which one should learn to bear, so as to lessen its pains; indigence is a calamity which the compassion of others may in some measure alleviate, if they cannot entirely obviate; want, when it results from intemperance or extravagance, is not altogether entitled to any relief; but need, when it arises from casualties that are independent of our demerits, will always find friends.

It is a wise distribution of Providence which has made the rich and poor to be mutually dependent upon each other, and both to be essential to the happiness of the whole. Among all descriptions of indigent persons, none are more entitled to charitable attention than those who in addition to their wants suffer under any bodily infirmity. The old proverb says, 'That waste makes want, which is daily realized among men without making them wiser by experience. "A friend in *need*," according to another vulgar proverb, "is a friend indeed," which, like all proverbial sayings, contains a striking truth; for nothing can be more acceptable than the assistance which we receive from a friend when we stand in need of it.

That the *poverty* of the Highlanders is gradually diminished cannot be mentioned among the unpleasing consequences of subjection,-JOHNSON.

If we can but raise him above *indigence* a moderate share of good fortune and merit will be sufficient to open his way to whatever else we can wish him to obtain.— MELMOTH'S LETTERS OF CICERO.

Want is a bitter and a hateful good. Because its virtues are not understood, Yet many things, impossible to thought, Have been by *need* to full perfection brought.

To Pound, v. To break.

To Pour, Spill, Shed.

Pour is probably connected with pore, and the Latin preposition per through, signifying to make to pass as it were through a channel.

Spill and splash, and the German spülen are probably onomatopeïas.

Shed comes from the German scheiden to separate, signifying to cast from.

We pour with design ; we spill by accident : we pour water over a plant or a bed; we spill it on the ground. To pour is an act of con-venience; to spill and shed are acts more or less hurtful; the former is to cause to run in small quantities; the latter in large quanti-ties: we *pour* wine out of a bottle into a glass; but the blood of a person is said to be spilt or shed when his life is violently taken away : what is poured is commonly no part of the body from whence it is poured ; but what is shed is no other than a component part ; hence trees are said to shed their leaves, animals their hair, or human beings to shed tears.

Poesy is of so subtle a spirit that in the *powring* out of one language into another, it will evaporate,-DENHAM.

O reputation! dearer far than life,

O reputation 1 dearer far than file, Thou precious balsam, lovely sweet of smell, Whose cordial drops once *spilt* by some rash hand, Not all the owner's care, nor the repenting toil Of the rude spiller, can collect .- SEWEL.

Herod acted the part of a great mourner for tL: deceased Aristobulus, *shedding* abundance of tears. PRIDEAUX.

Power, Strength, Authority, Dominion.

Power, in French pouvoir, comes from the Latin possum to be able; Strength denotes the abstract quality of strong.

Authority, v. Influence.

Dominion, v. Empire.

Power is the generic and universal term, comprehending in it that simple principle of in the former case it is synonymous with strength, in the latter with authority. Power in the physical sense respects whatever causes motion; strength respects that species of power that lies in the vital and muscular parts of the body. Strength, therefore, is internal, and depends upon the internal organization of the frame; power, on external circumstances. A man may have strength to move, but not the power if he be bound with cords. Our strength is proportioned to the health of the body, and the firmness of its make; our power may be increased by the help of instruments.

Civil power includes in it all that which enables us to have any influence or control over the actions, persons, property, &c., of others: authority is confined to that species of power which is derived from some legitimate source. Power exists independently of all right; authority is founded only on right. A king has often the power to be cruel, but he has never the *authority* to be so. Subjects have sometimes the *power* of overturning the government, but they can in no case have the authority. Power may be abused; authority may be exceeded. A minister abuses his power if he only exerts it to benefit his favourites and oppress the subject; an ambassador exceeds his authority who goes beyond the letter of his instructions.

Power may be seized either by fraud or force; authority is derived from some present law, or delegated by a higher power. A usurper has an assumed or usurped power ; it is, therefore, exercised by no authority ; the sovereign holds his power by the law of God ; for God is the source of all *authority*, which is commen-surate with his goodness, his *power*, and his wisdom : man, therefore, exercises the Supreme authority over man, as the minister of God's authority; he exceeds that authority if he do anything contrary to God's will. Subjects have a delegated authority which they receive from a superior; if they act for themselves without respect to the will of that superior, they exert a power without authority. In this manner a prime minister acts by the authority of the king to whom he is responsible. A minister of the gospel performs his functions by the authority of the gospel, as it is inter-preted and administered by the Church; but when he acts by an individual or particular interpretation, it is a self-assumed *power*, but not *authority*. Social beings, in order to act in concert, must act by laws and the subordination of ranks, whether in religion or poli-tics; and he who acts solely by his own will, in opposition to the general consent of competent judges, exerts a *power*, but is without authority. Hence those who officiate in England as ministers of the gospel, otherwise than according to the form and discipline of the Established Church, act by an assumed power, which, though not punishable by the laws of man, must, like other sins, be answered for at the bar of God.

It lies properly with the supreme power to grant privileges, or take them away ; but the same may be done by one in whom the autho-Authority in this sense is rity is invested. applied to the ordinary concerns of life, where the line of distinction is always drawn, be-tween what we can and what we ought to do. There is power where we can or may act; there is authority only where we ought to act. In all our dealings with others, it is necessary to consider in everything, not what we have the power of doing, but what we have the authority to do. In matters of indifference, and in what concerns ourselves only, it is sufficient to have the *power* to act, but in all important matters we must have the authority of the divine law : a man may have the power to read or leave it alone; but he cannot dispose of his person without authority. In what concerns others, we must act by their *authority*, if we wish to act conscientiously; when the secrets of another are confided to us, we have the power to divulge them, but not the authority, unless it be given by him who entrusted them.

Instructors are invested by parents with authority over their children; and parents receive their authority from nature, that is, the law of God; this paternal authority, according to the Christian system, extends to the education, but not to the destruction of their offspring. The heathens, however, claimed and exerted a poncer over the lives of their children. By my superior strength I may be enabled to exert a power over a man so as to control his action; joi his own accord he gives me authority to dispose of his property; so in literature, men of established reputation, of classical merit, and known veracity, are quoted as *authorities* in support of any position.

Power: is indefinite as to degree; one may have little or much power: dominion is a positive degree of power. A monarch's power may be limited by various circumstances; a despot exercises dominion over all his subjects, high and low. One is not said to get a power over any object, but to get an object into one's power: on the other hand, we get a dominion over an object; thus some men have a dominion over the consciences of others.

Hence thou shalt prove my might, and curse the hour Thou stoodst a rival of imperial *pow'r*.—POPE.

Power arising from strength is always in those who are governed, who are many: but authority arising from opinion is in those who govern, who are few.-TEMPLE.

And each of these must will, perceive, design, And draw confus'dly in a diff rent line, Which then can claim *dominion* o'er the rest, Or stamp the ruling passion in the breast-JENYNS,

Powerful, Potent, Mighty.

Powerful or full of power, is also the original meaning of **Potent**; but **Mighty** signifies having might. Powerful is applicable to strength as well as power; a powerful man is one who by his size and make can easily overpower another: and a powerful person is one who has much in his power; potent is used only in this latter sense, in which it expresses a larger extent of power; a polent monarch is much more than a powerful prince; might expresses a still higher degree of power; might is power unlimited by any consideration or circumstance; a giant is called mighty in the physical sense, and genius is said to be mighty which takes everything within its grasp; the Supreme Being is entitled either Omnipotent or Almighty; but the latter term seems to convey the idea of boundless extent more forcibly

It is certain that the senses are more *powerful* as the reason is weaker.-JOHNSON.

Now, flaming up the heavens, the *potent* sun Melts into limpid air the high-raised clouds. THOMSON.

He who lives by a *mighty* principle within, which the world about him neither sees nor understands, he only ought to pass for godly.—SOUTH.

Practicable, v. Possible.

Practical, v. Possible.

Practice, v. Custom.

To Practise, v. To exercise.

To Praise, Commend, Applaud, Extol.

Praise comes from the German *preisen* to value, and our own word *price*, signifying to give a value to a thing.

Commend, in Latin commendo, compounded of com and mando, signifies to commit to the good opinion of others.

Applaud, v. Applause.

Extol, in Latin extollo, signifies to lift up very high;

All these terms denote the act of expressing approbation. To praise is the most general and indefinite; it may rise to a high degree, but it generally implies a lower degree: we praise a person generally; we commend him particularly: we praise him for his diligence, sobriety, and the like; we commend him for his performances, or for any particular instance of prudence or good conduct. To appland a person for his nobleness of spirit; to extol is a reverential mode of praising; we appland a no station, though with most propriety bestowed by superiors or equals: commendation is the part of a superior; a parent commend his child for an act of charity: applause is the act of many as well as of one; theatrical performances are the frequent subjects of public applause: to extol is the act of inferiors, who declare thus decidedly their scues of a person's superiority.

In the scale of signification commend stands the lowest, and extol the highest; we praise in stronger terms than we commend: to applaud is to praise in loud terms; to extol is to praise in strong terms. He who expects praise will not be contented with simple commendation: praise, when sincere, and bestowed by one whom we esteem, is truly gratifying: but it is a dangerous gift for the receiver; happy that man who has no occasion to repent the acceptance of it. Commendation is always sincere, and may be very beneficial by giving encouragement: applause is noisy: it is the sentiment of the multitude, who are continually changing.

How happy thou we find, Who know by merit to engage mankind, Prais'd by each tongue, by eo'ry heart belov'd For virtues practis'd, and for arts improv'd.-JENYNS.

When school-boys write verse, it may indeed suggest an expectation of something better hereafter, but deserves not to be commended for any real merit of their own.--COWPER.

While, from both benches, with redoubled sounds, Th' applause of lords and commoners abounds. DRYDEN.

The servile rout their careful Cæsar praise, Him they extol; they worship him alone,-DRYDEN.

Praiseworthy, v. Laudable.

Prank, v. Frolic.

To Prate, v. To babble.

To Prattle, v. To babble.

Prayer, Petition, Request, Entreaty, Suit.

Prayer, from the Latin preco, and the Greek mapevoyan to pray, is a general term, including the common idea of application to some person for any favour to be granted: Petition, from peto to seek; Request (v. To ask); Entreaty (v. To beg); Suit from sue, in French suivre, Latin sequer, to follow after; denote different modes of prayer, varying in the circumstances of the action and the object acted upon.

The prayer is made more commonly to the Supreme Being; the *petition* is made more generally to one's fellow-creatures; we may,

however, pray our fellow-creatures, and petition our Creator: the prayer is made for everything which is of the first importance to us as living beings; the petition is made for that which may satisfy our desires: hence our prayers to the Almighty respect all our circumstances as moral and responsible agents; our petitions respect the temporary circumstances of our present existence.

Petitions and requests are alike made to our fellow-creatures : but the former are a public act, in which many express their wishes to the Supreme Authority; the latter are an individual act between men in their private rela-tions: the people petition the king or the parliament; a school of boys *petition* their master: a child makes a *request* to its parents; one friend makes a request to another. The request marks an equality, but the entreaty de-fines no condition; it differs, however, from the former in the nature of the object and the mode of preferring: the request is but a simple expression; the entreaty is urgent : the request may be made in trivial matters ; the entreaty is made in matters that deeply interest the feelings: we request a friend to lend us a book ; we use every entreaty in order to divert a person from those purposes which we think detrimental; one complies with a request; one yields to entreaties. It was the dying request of Socrates that they would sacrifice a cock to Æsculapius ; Regulus was deaf to every entreaty of his friends, who wished him not to return to Carthage.

The swit is a higher kind of *prayer*, varying both in the nature of the subject, and the character of the agent. A gentleman pays his suit to a lady; a courtier makes his suit to the prince.

Nor till thy prayers are granted, set him free. OTWAY.

She takes *petitions*, and dispenses laws, Hears and determines every private cause.-DRYDEN.

Thus spoke Ilioneus; the Trojan crew, With cries and clamours, his *request* renew.—DRVDEN.

Arguments, entreaties, and promises were employed in order to sooth them (the followers of Cortes).-ROBERT-SON.

Seldom or never is there much spoke whenever any one comes to prefer a suit to another,-SOUTH.

Precarious, v. Doublful. Precedence, v. Priority. Precedent, v. Example. Preceding, v. Antecedent. Precept, v. Command. Precept, v. Doctrine. Precept, v. Maxim. Precincts, v. Border. Precious, v. Valuable. Preciptancy, v. Raskness. Precise, v. Accurate. Precision, v. Justness. To Preclude, v. To prevent. Precursor, v. Forevanner. Predicament. v. Situation.

PRELUDE.

TIME OTH,
To Predict, v. To foretell.
Predominant, v. Prevailing.
Pre-eminence, v. Priority.
Preface, v. Prelude.
To Prefer, v. To choose.
To Prefer, v. To encourage.
Preferable, v. Eligible.
Preference, v. Priority.
Prejudice, v. Bias.
Prejudice, v. Disadvantage.
Preliminary, v. Previous.

Prelude, Preface.

Prelude, from the Latin ludo to play, signifies the game that precedes another; Preface, from the Latin for to speak, signifies the speech that precedes. The idea of a preparatory introduction is included in both these terms, but the former consists of actions, the latter of words; the throwing of stones and breaking of windows is the *prelude* on the part of a mob to a general riot; an apology for one's ill-behaviour is sometimes the preface to soliciting a remission of punishment. The *prelude* is mostly preparatory to that which is in itself actually bad; the *price* is mostly preparatory to something supposed to be objectionable. Intemperance in liquor is the *prelude* to every other extravagance; when one wishes to ensure compliance with a request that may possibly be unreasonable, it is necessary to pave the way by some suitable *prefuce*.

At this time there was a general peace all over the world, which was a proper *prelude* for ushering in his coming who was the prince of peace.—PRIDEAUX.

As no delay Of preface brooking through his zeal of right. MILTON.

Premeditation, v. Forethought.

To Premise, Presume.

Premise, from *pre* and *mitto*, signifies set down beforehand ; **Presume**, from *sumo* to take, signifies to take beforehand. Both these terms are employed in regard to our previous assertions or admissions of any circumstance; the former is used for what is theoretical or belongs to opinions : the latter issued for what is practical or belongs to facts: we *premise* that the existence of a Deity is unquestionable when we argue respecting his a tributes; we *presume* that a per-on has a firm belief in divine revelation when we exhort him to follow the pursued until we have *premised* those points upon which both parties are to agree : we must be careful not to *presume* upon more than what we are fully authorized to take for certain.

Here we must first premise what it is to enter into temptation.-SOUTH.

In the long lambic metre, it does not appear that Chancer ever composed at all; for I presume no one can imagine that he was the author of Gamelyn,--TYRWHITE,

PRESS.

To Prepare, v. To fit. Preparatory, v. Previous. To Preponderate, v. To overbalance. Prepossession, v. Bent. Prepossession, v. Bias. Preposterous, v. Irrational. Prerogative, v. Privilege. To Presage, v. To augur. Presage, v. Omen. To Prescribe, v. To appoint. To Prescribe, v. To dictate. Prescription, v. Usage. Present, v. Gift. To Present, v. To give. To Present, v. To introduce. To Preserve, v. To keep. To Preserve, v. To save.

To Press, Squeeze, Pinch, Gripe.

Press, in Latin *pressus*, participle of *premo*, which probably comes from the Greek $\beta a \rho \eta \mu a$.

Squeeze, in Saxon squizsa, Latin quasso, Hebrew reshah to press together.

Pinch is but a variation from *pincer*, *pin*, *spine*.

Gripe, from the German greifen, signifies to seize, like the word grapple or grasp, the Latin rapio, the Greek ypario to fish or eatch, and the Hebrew graph to catch.

The forcible action of one body on another is included in all these terms. In the word press this is the only idea : the rest differ in the circumstances. We may press with the foot, the hand, the whole body, or any particular limb; one squeezes commonly with the hand; one pinches either with the fingers or an instrument constructed in a similar form; one gripes with teeth, claws, or any instrument that can gain a hold of the object. Inanimate as well as animate objects; the former is always said of persons, the latter of animals; stones press that on which they rest their weight; a door which shuts of itself may pinch the fingers; one squeezes the hand of a friend; lobsters and many other shell-fish gripe whatever comes within their claws.

In the figurative application they have a similar distinction; we press a person by importunity, or some coercive measure: an extortioner squeezes in order to get that which is given with reluctance or difficulty; a miser pinches himself if he contracts his subsistence; he grippe all that comes within his possession.

All these women (the thirty wives of Orodes) pressed hard upon the old king, each soliciting for a son of her own.—PRIDEAUX.

Ventidius receiving great sums from Herod to promote his interest, and at the same time greater to hinder it, *squeezed* each of them to the utmost, and served neither. -PRIDEAUX, Better dispos'd to clothe the tatter'd wretch, Who shrinks beneath the blast, to feed the poor *Pinch'd* with afflictive want.—SOMERVILLE.

How can he be envied for his felicity who is conscious that a very short time will give him up to the gripe of poverty ?-JOHNSON.

Pressing, Urgent, Importunate.

Pressing and Urgent, from to press and wrge, are applied as qualifying terms either to persons or things: Importunate, from the verb to importune, which probably signifies to wish to get into port, to land at some port, is applied only to persons. In regard to pressing it is said either of one's domands, one's requests, or one's exhortations; wrgent is said of one's solicitations or entreaties; importunate is said of one's beging or applying for a thing. The pressing has more of violence in it; it is supported by force and authority; it is employed in matters of right: the wrgent makes an appeal to one's feelings; it is more persuasive, and is employed in matters of favour: the importunate has some of the force, but none of the authority or obligation of the pressing is employed in matters of personal gratification. When applied to things, pressing is as much more forcible than wrgent as in the former case; we speak of a pressing necessity, an urgent case. A creditor will be pressing for his money when he fears to lose it; one friend is wrgent with another to intercede in his behalf; beggers are commonly importunate with the hope of teasing others out of their money.

Mr. Gay, whose zeal in your concern is worthy a friend, writes to me in the most *pressing* terms about it.-POPE.

The danger was *urgent*, and by losing a single moment might become unavoidable.-ROBERTSON.

Sleep may be put off from time to time, yet the demand is of so *importunate* a nature as not to remain long unsatisfied.—JOHNSON.

To Presume, v. To premise.

Presuming, v. Presumptive.

Presumption, v. Arrogance.

Presumptive, Presumptuous, Presuming.

Presumptive comes from presume, in the sense of supposing or taking for granted; Presumptuous, Presuming (v. Arroganed), come from the same verb in the sense of taking upon one's self or taking to one's self any importance: the former is therefore employed in an indifferent, the latter in a bad, acceptation: a presumptive heir is one presumed or expected to be heir; presumptive evidence is evidence founded on some presumption or supposition; so likewise presumptive reasoning; but a presumptuous man, a presumptuous thought, a presumptuous land arronger tern than presuming, because it has a more definite use; the former designates the express quality of presumption, the latter the inclination; a man is presumptions when his conduct partakes of the nature of presumption.

he is presuming inasmuch as he shows himself disposed to presume: hence we speak of presumptuous language, not presuming language; a presuming temper, not a presumptuous temper. In like manner when one says it is presumptuous in a man to do anything this expresses the idea of presumption much more forcibly than to say it is presuming in him to do it. It would be presumptuous in a man to address a monarch in the language of familiarity and disrespect; it is presuming in a common person to address any one who is superior in station with familiarity and disrespect.

There is no qualification for government but virtue and wisdom, actual or *presumptive*,-BURKE.

See what is got by those *presumptuous* principles which have brought your leaders (of the revolution) to despise all their predecessors.—BURKE.

Presuming of his force with sparkling eyes, Already he devours the promis'd prize.—DRYDEN.

Presumptuous, v. Presumptive.

Pretence, Pretension, Pretext, Excuse.

Pretence comes from pretend (v. To feign) in the sense of setting forth anything independent of ourselves. Pretension comes from the same verb in the sense of setting forth anything that depends upon ourselves. The pretence is commonly a misrepresentation; the pretence is set forth to conceal what is bad in one's self; the pretension is set forth to display what is good: the former betrays one's falschood, the latter one's conceit or selfimportance; the former can never be employed in a good sense, the latter may sometimes be employed in an indifferent sense: a man of bad character may make a pretence of religion by adopting an outward profession; men of the least merit often make the highest pretensions.

The pretence and **Pretext** alike consist of what is unreal; but the former is not so great a violation of truth as the latter: the pretence may consist of truth and falsehood blended; the pretext consists altogether of falsehood: the pretence may sometimes serve only to conceal or palliate a fault; the pretext serves to hide something seriously culpable or wicked : a child may make indisposition a pretenee for idleness; a thief makes his acquaintance with the servants a pretext for getting admittance into a house.

The pretence and Excuse are both set forth to justify one's conduct in the eyes of others; but the gretence always conceals something more or less culpable, and by a greater or less violation of truth; the czcuse may sometimes justify that which is justifiable, and with strict regard to truth. To oblige one's self under the pretence of obliging another is a despicable trick; illness is an allowable eccuse to justify any omission in business.

Ovid had warn'd her to beware Of strolling gods, whose usual trade is, Under *pretence* of taking air. To pick up sublunary ladies.—SWIFT.

Each thinks his own the best pretension .- GAY.

Justifying perfidy and murder for publick benefit, publick benefit would soon become the *pretext*, and perfidy and murder the end,—BURKE, The last refuge of a guilty person is to take shelter under an excuse.-SOUTH.

To Pretend, v. To feign. To Pretend, v. To affect. Pretension, v. Pretence.

Pretension, Claim.

Pretension (v. Pretence) and Claim (v. To ask for) both signify an assertion of rights, but they differ in the nature of the rights. The lated as such by an individual; the latter to those which exist independent of his supposition: there cannot therefore be a pretension without some one to pretend, but there may be a claim without any immediate claimant : thus we say a person rests his pretension to the crown upon the ground of being descended from the former king; in hereditary mon-archies there is no one who has any *claim* to the crown except the next heir in succession. A pretension is commonly built upon one's personal merits; a claim rests upon the laws of civil society : a person makes high pretensions who estimates his merits and consequent deserts at a high rate; he judges of his *claims* according as they are supported by the laws of his country or the circumstances of the case : the pretension when denied can never be proved; the *claim*, when proved, can be en-forced. One is in general willing to dispute the pretensions of men who make themselves judges in their own cause; but one is not un-willing to listen to any *claims* which are modestly preferred. Those who make a pretension to the greatest learning are commonly men of shallow information; those who have the most substantial claims to the gratitude and respect of mankind are commonly found to be men of the fewest pretensions.

It is often charged upon writers, that with all their pretensions to genius and discoveries, they do little more than copy one another.—JOHNSON.

This night our minister we name, Let every servant speak his claim.-GAY.

Pretext, v. Pretence.

Pretty, v. Beautiful.

Prevailing, Prevalent, Ruling, Overruling, Predominant.

Prevailing and Prevalent both come from the Latin *prevaleo* to be strong above others.

Ruling, Overruling, and Predominant (from *dominor* to *rule*), signify *ruling* or bearing greater sway than others.

Prevailing expresses the actual state or quality of a particular object: prevalent marks the quality of prevailing, as it affects objects in general. The same distinction exists between overruling and predominant. A person has a prevailing sense of religion; religious feeling is prevalent in a country or in a community. The prevailing idea at present is in favour of the legitimate rights of the sovereign: a contrary principle has been very prevalent for many years. Prevailing and prevalent mark simply the existing state of superiority; raling and predominant express this state, in relation to some other which it has superseded or reduced to a state of inferiority. An opinion is said to be precailing as respects the number of persons by whom it is maintained : a principle is said to be ruling as respects the superior influence which it has over the conduct of men more than any other. Particular disorders are precaler at certain seasons of the year, when they affect the generality of persons : a particular taste or fashion is *predominant* which supersedes all other tastes or fashions. Excessive drinking is too precalent a practice in England: write is certainly predominant over vice in this country, if it be in any country.

The evils naturally consequent upon a *prevailing* temptation are intolerable.—SOUTH.

Whate'er thou shalt ordain, thou *ruling* pow'r, Unknown and sudden be the dreadful hour.-ROWE.

Nor can a man independently of the *overriding* influence of God's blassing and care call himself one penny richer.-SOUTH,

The doctrine of not owning a foreigner to be a king was held and taught by the Pharisees, a *predominant* sect of the Jews.-PRIDEAUX,

To Prevail Upon, v. To persuade.

Prevalent, v. Prevailing.

To Prevaricate, v. To evade.

To Prevent, v. To hinder.

To Prevent, Anticipate.

To Prevent is literally to come beforehand, and Anticipate to take beforehand : the former is employed for actual occurrences; the latter as much for calculations as for actions: to prevent is the act of one being towards another; to *anticipate* is the act of a being either towards himself or another. God is said to prevent us, if He interposes with his grace to divert our purposes towards that which is right; we anticipate the happiness which we are to enjoy in future ; we anticipate what a person is going to say by saying the same thing before him. The term prevent, when taken in this its strict and literal sense. is employed only as the act of the Divine Being; anticipate, on the contrary, is taken only as the act of human beings towards each other. These words may, however, be farther allied to each other when under the torm prevention in its vulgar acceptation is included the idea of hindering another in his proceedings; in which case to anticipate is a species of *prevention*; that is, to *prevent* another from doing a thing by doing it one's self.

But I do think it most cowardly and vile, For fear of what might fall, so to prevent The time of life,—SHAKSPEARE.

He that has anticipated the conversation of a wit will wonder to what prejudice he owes his reputation.—JOHN-SON.

To Prevent, Obviate, Preclude.

To **Prevent** (v. To kinder) is here as in the former case the generic term, the others are specific. What one *prevents* does not happen at all: what one **Obviates** ceases to happen in future: we *prevent* those evils which we

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know will come to pass if not prevented: we obriet those evils which we have already felt; that is, we prevent their repetition. Crimes and calamities are prevented. difficulties, objections, inconveniences, and troubles are obriated. When crowds collect in vast numbers in any small spot, it is not easy to prevent mischief; wise precautions may be adopted to obviate the inconvenience which necessarily attends a great crowd.

To prevent and obviate are the acts of either conscious or unconscious agents : to Preclude is the act of unconscious agents only; one prevents or obviates a thing by the use of means, or else the things themselves prevent and obviate, as when we say that a person prevents another from coming, or illness prevents him from coming : a person obviates a difficulty by a contrivance ; a certain arrangement or change obviates every difficulty. We intentionally prevent a person from doing that which we disapprove of; his circumstances preclude him from enjoying certain privileges. Prevent respects that which is either good or bad; obviate respects that which is bad always; preclude respects that which is good or desirable : ill-health prevents a person from pursuing his business; employment prevents a young person from falling into bad practices admonition often obviates the necessity of punishments ; want of learning or of a regular education often precludes a man from many of the political advantages which he might other-

> Ev'ry disease of age we may prevent, Like those of youth, by being diligent.—DENHAM.

The imputation of folly, if it is true, must be suffered without hope: but that of immorality may be obviated by removing the cause.—HAWKESWORTH.

Has not man an inheritance to which all may return who are not so foolish as to continue the pursuit after pleasure till every hope is *precluded I*—HAWKESWORTH.

Previous, v. Antecedent.

Previous, Preliminary, Preparatory, Introductory.

Previous, in Latin *prævius*, compounded of *præ* and *via*, signifies leading the way or going before.

Preliminary, from *præ* and *limen* a threshold, signifies belonging to the threshold or entrance.

Preparatory and **Introductory** signify belonging to a preparation or introduction.

Previous denotes simply the order of succession: the other terms, in addition to this, convey the idea of connection between the objects which succeed each other. Previous applies to actions and proceedings in general; us a previous question, a previous inquiry, a previous determination: preliminary is employed only for matters of contract; a preliminary article, a preliminary condition, are what precede the final settlement of any question; preparatory to an engagement; the making of marriage deeds and contracts is preparatory to the final solemnization of the marriage: introductory is employed for matters of science or discussion; as remarks are introductory to the main subject in question; compendiums of grammar, geography, and the like, as introductory to larger works, are useful for young people. Frudent people are careful to make every previous inquiry before they seriously enter into engagements with strangers; it is impolite to enter into details until all preliminary matters are fully adjusted; one ought never to undertake any important matter without first adopting every prepartory measure that can facilitate its prosecution; in complicated matters it is necessary to have something introductory by way of explanation.

One step by which a temptation approaches to its crisis is a *previous* growing familiarity of the mind with the sin which a man is tempted to.—SOUTH.

I have discussed the nuptial *preliminaries* so often that I can repeat the forms in which jointures are settled and pin-monéy secured,—JOHNSON.

Æschylus is in the practice of holding the spectator in suspense by a *preparatory* silence in his chief person.— CUMBERLAND.

Consider yourselves as acting now, under the eye of God, an *introductory* part to a more important scene,----BLAIR.

Prey, v. Booty.

Price, v. Cost.

Price, v. Value.

Pride, Vanity, Conceit.

Pride is in all probability connected with the word *parade*, and the German *pracht* show or splendour, as it signifies that high-flown temper in a man which makes him paint to himself everything in himself as beautiful or splendid.

Vanity, in Latin vanitas, from vain and vanus, is compounded of ve or valde and inanis, signifying exceeding emptiness.

Conceit. v. Conceit.

The valuing of one's self on the possession of any property is the idea common to these terms, but they differ either in regard to the object or the manner of the action. *Pride* is the term of most extensive import and application, and comprehends in its signification not only that of the other two terms, but likewise ideas peculiar to itself.

Pride is applicable to every object, good or bad, high or low, small or great; vanity is applicable only to small objects: pride is therefore good or bad; vanity is always bad, it is always emptiness or nothingness. A man is proud who values himself on the possession of his literary or scientific talent, on his wealth, on his rank, on his power, on his acquirements, or his superiority over his competitors; he is vain of his person, his dress, his walk, or anything that is frivo-lous. *Pride* is the inherent quality in man; and while it rests on noble objects, it is his noblest characteristic; vanity is the distortion of one's nature flowing from a vicious constitution or education: pride shows itself on which it is fixed; a noble pride seeks to display itself in all that can command the respect or admiration of mankind : the pride of wealth, of power, or of other adventitious properties, commonly displays i'self in an unseemly deportment towards others ; vanity snows itself only by its eagerness to catch the

Pride (says Blair) makes us esteem ourselves : vanity makes us desire the esteem of o hers. But if *pride* is, as I have before observed, self-esteem, or, which is nearly the same thing, self-valuation, it cannot properly be said to make us esteem ourselves. vanity I have already said that it makes us anxious for the notice and applause of others ; but I cannot with Dr. Blair say that it makes us want the esteem of others, because esteem is too substantial a quality to be sought for by the *vain*. Besides, that which Dr. Blair seems to assign as a leading and characteristic ground of distinction between pride and vanity is only an incidental property. A man is said to be vain of his clothes, if he gives indications that he values himself upon them as a ground of distinction; although he should not expressly seek to display himself to others.

Conceit is that species of self-valuation that respects one's talents only; it is so far there-fore closely allied to *pride*; but a man is said to be *proud* of that which he really has, but to be conceited of that which he really has not: a man may be proud to an excess of merits which he actually possesses ; but when he is conceited his merits are all in his own conceit ; the latter is therefore obviously founded on falsehood altogether.

Vanity makes men ridiculous, pride odious, and ambi-tion terrible.-STEELE.

'Tis an old maxim in the schools, That vanity's the food of fools.-SWIFT.

The self-conceit of the young is the great source of those dangers to which they are exposed.-BLAIR.

Pride, Haughtiness, Loftiness, Dignity.

Pride is employed principally as respects the temper of the mind ; the other terms are employed either as respects the sentiment of the mind or the external behaviour.

Pride is here as before (v. Pride) a generic term : Haughtiness (v. Haughty), Lofti-ness (v. High), Dignity (v. Honow), are but modes of pride. Pride, inasmuch as it consists purely of self-esteem, is a positive sentiment which one may entertain independently of other persons : it lies in the inmost recesses of the human heart, and mingles itself insensibly with our affections and passions ; it is our companton by night and by day; in public or in private; it goes with a man wherever he goes, and stays with him where he stays; it is a never-failing source of satisfaction and selfcomplacency under every circumstance and in every situation of human life. Haughtiness is that mode of *pride* which springs out of one's comparison of one's self with others: the *haughty* man dwells on the inferiority of others; the proud man in the strict sense dwells on his own perfections. Loftiness is a mode of pride which raises the spirit above objects supposed to be inferior; it does not set man so much above others as above himself, or that which concerns himself. Dignity is a mode of pride which exalts the whole man, it is the entire consciousness of what is becoming himself and due to himself,

Pride assumes such a variety of shapes, and puts on such an infinity of disguises, that it is not easy always to recognize it at the first glance; but an insight into human nature will suffice to convince us that it is the spring of all human actions. Whether we see a man professing humility and self-abasement, or a singular degree of self-debasement, or any degree of self-exaltation, we may rest assured that his own pride or conscious self-importance is not wounded by any such measures; but that in all cases he is equally stimulated with the desire of giving himself in the eyes of others that degree of importance to which in his own eyes he is entitled. Haughtiness is an unbending species or mode of *pride* which does not stoop to any artifices to obtain gratification; but compels others to give it what it fancies to be its due. Loftiness and dignity are equally remote from any subtle pliancy, but they are in no less degree exempt from the unamiable characteristic in haughtiness which makes a man bear with oppressive sway upon others. A lofty spirit and a dignity of character preserve a man from yielding to the contamination of outward objects, but leave his judgment and feeling entirely free and unbiassed with respect to others.

As respects the external behaviour, a haughty carriage is mostly unbecoming ; a lofty tone is mostly justifiable, particularly as circum-stances may require; and a *dignified* air is without qualification becoming the man who possesses real dignity.

Every demonstration of an implacable rancour and an untameable *pride* were the only encouragements we re-ceived (from the regicides) to the renewal of our supplica-tions.-BURKE.

Provoked by Edward's *haughtiness*, even the passive Baliol began to mutiny.-ROBERTSON.

Waller describes Sacharissa as a predominating beauty of lofty charms and imperious influence.-JOHNSON.

Priest, v. Clergyman.

Primary, Primitive, Pristine, Original.

Primary, from *primus*, signifies belong-ing to or like the first. **Primitive**, from the same, signifies according to the first.

Pristine, in Latin pristinus, from prius, signifies in former times.

Original, signifies containing the origin.

The primary denotes simply the order of primitive, pristine, and original, include also the idea of some other relation to the thing that succeeds, and are therefore modes of the primary. The primary has nothing to e me before it; in this manner we speak of the primary cause as the cause which precedes secondary causes : the *primitive* is that after which other things are formed : in this manner a primitive word is that after which, or from which, the derivatives are formed : the pristine is that which follows the primitive, so as to become customary ; there are but few specimens of the pristine purity of life among the professors of Christianity : the original is that which either gives birth to the thing or

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belongs to that which gives birth to the thing: the original meaning of a word is that which was given to it by the makers of the word. The primary subject of consideration is that which should precede all others; the primitive state of society is that which was formed without a model, but might serve as a model; the pristine simplicity of mamers may serve as a just pattern for the imitation of present times; the original state of things is that which is coeval with the things themselves.

Memory is the *primary* and fundamental power, without which there could be no other intellectual operation,--JOHNSON.

Meanwhile our *primitive* great sire to meet, His godlike guest walks forth.-MILTON.

As to the share of power each individual ought to have in the state that I must depy to be amongst the direct original rights of man.-BURKE.

While with her friendly clay he deign'd to dwell, Shall she with safety reach her *pristine* seat.-PRIOR.

Primitive, v. Primary.

Prince, Monarch, Sovereign, Potentate.

Prince, in French, *prince*, Latin *princeps* from *princus*, signifies the chief or the first person in the nation.

Monarch, from the Greek $\mu \sigma \nu \sigma s$ alone, and $\alpha \rho \chi \eta$ government, signifies one having sole authority.

Sovereign is probably changed from superregnum.

Potentate, from *potens*, powerful, signifies one having supreme power.

Prince is the generic term, the rest are specific terms; every monarch, sovereign, and potentate is a prince, but not vice versa. The term prince is indefinite as to the degree of power : a prince may have a limited or despotic power ; but in its restricted sense it denotes a smaller degree of power than any of the other terms: the term monarch does not define the extent of the power, but simply that it is undivided as opposed to that species of power which is lodged in the hands of many: sovereign and potentate indicate the highest degree of power; but the former is employed only as respects the nation that is governed, the latter respects other nations: a sovereign is supreme over his subjects; a potentate is powerful by means of his subjects. Every man having independent power is a prince, let his territory be ever so inconsiderable ; Germany is divided into a number of small states which are governed by petty princes. Every one reigning by himself in a state of some considerable magnitude and having an independent authority over his subjects is a monarch ; kings and emperors therefore are all monarchs. Every monarch is a sovereign whose extent of dominion and number of subjects rises above the ordinary level; he is a *potentate* if his influence either in the cabinet or the field extends very considerably over the affairs of other nations. Although we know that princes are but men, yet in estimating their characters we are apt to expect more of them than what is human. It is the great concern of every monarch who wishes for the welfare of his subjects to choose good counsellors : whoever

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has approved himself a faithful subject may approach his *sovereign* with a steady confidence in having done his duty: the *potentates* of the earth may sometimes be intoxicated with their power and their triumphs, but in general they have too many mementos of their common infirmity to forget that they are but mortal men.

Of all the *princes* who had swayed the Mexican sceptre, Montezuma was the most haughty.-ROBERTSON. The Mexican people were warlike and enterprizing the

The Mexican people were warlike and enterprizing, the authority of the monarch unbounded.-ROBERTSON.

The Peruvians yielded a blind submission to their sovereigns .- ROBENTSON.

How mean must the most exalted *potentate* upon earth appear to that eye which takes in innumerable orders of spirits.—ADDISON.

Principal, v. Chief. Principally, v. Especially,

Principle, v. Doctrine.

Principle, Motive.

The Principle (v. Doctrine) may sometimes be the Motive; but o ten there is a principle where there is no motive, and there is a motive where there is no *principle*. The *principle* lies in conscious and unconscious agents: the *motive* only in conscious agents: all nature is guided by certain *principles*; its movements go forward upon certain *principles*: man is put into action by certain motives ; the principle is the prime moving cause of everything that is set in motion ; the motive is the prime moving cause that sets the human machine into action. The principle in its restricted sense comes still nearer to the motive, when it refers to the opinions which we form : the principle in this case is that idea which we form of things, so as to regulate our conduct ; the motive is that idea which simply impels to action; the former is therefore something permanent, and grounded upon the exercise of our reasoning powers; the latter is momentary, and arises simply from our capacity of thinking: bad *principles* lead a man into a bad course of life; but a man may be led by bad motives to do what is good as well as what is bad.

The best legislators have been satisfied with the establishment of some sure, solid, and ruling *principle* in government.—BURKE.

The danger of betraying our weakness to our servants, and the impossibility of concealing it from them, may be justly considered as one *motive* to a regular life,— JOHNSON.

Print, v. Mark.

Print, v. Picture.

Prior, v. Antecedent.

Priority, Precedence, Pre-eminence, Preference.

Priority denotes the abstract quality of being before others: **Precedence**, from praand eedo, signifies the state of going before: **Pre-eminence** signifies being more eminent or elevated than others: **Preference** signifies being put before others. **Priority** respects simply the order of succession, and isapplied to objects either in a state of motion or rest; precedence signifies priority in going, and depends upon a right or privilege; pre-eminence signifies priority in being, and depends upon merit; preference signifies priority in placing, and depends upon favour. The priority is applicable rather to the thing than the person; it is not that which is sought for, but that which is to be had; age frequently gives priority where every other claim is wanting. The immoderate desire for precedence is often nothing but a childish vanity; it is a distinction that flows out of rank and power: a nobleman claims a precedence on all occasions of ceremony. The love of pre-eminence is landable, inasmuch as it requires a degree of moral worth which exceeds that of others; a general aims at pre-eminence in his profession. Those who are anxious to obtain the best for themselves are eager to have the preference;

A better place, a more commodious seat, *priority* in being helped at table, &c. what is it but sacrificing ourselves in such triffes to the convenience and pleasures of others?—EARL CHATHAM.

Ranks will then (in the next world) be adjusted, and precedency set aright.-ADDISON.

It is the concern of mankind, that the destruction of order should not be a claim to rank; that crimes should not be the only title to *pre-eminence* and honour.— BURKE.

You will agree with me in giving the preference to a sincere and sensible friend.-GIBBON.

Pristine, v. Primary.

Privacy, Retirement, Seclusion.

Privacy literally denotes the abstract quality of private ; but when taken by itself it signifies the state of being private: Retire-ment literally signifies the abstract act of retiring; and Seclusion that of sectualing one s-self : but retirement by itself frequently denotes a state of being retired, or a place of retirement ; seclusion, a state of being secluded : hence we say a person lives in privacy, in retirement, in scelasion: privacy is opposed to publicity; he who lives in privacy, therefore, is one who follows no public line, who lives so as to be little known : retirement is opposed to openness or freedom of access; he, therefore, who lives in *retirement* withdraws from the society of others, he lives by himself: *seclusion* is the excess of *retirement*: he who lives in seclusion bars all access to himself; he shuts himself from the world. Privacy is most suitable for such as are in circumstances of humiliation, whether from their misfortune or their fault: *retirement* is peculiarly agreeable to those who are of a reflective turn ; but seclusion is chosen only by those who labour under some strong affection of the mind, whether of a religious or a physical nature.

Fly with me to some safe, some sacred *privacy*. Rowe,

In our *retirements* everything disposes us to be serious. -ADDISON.

What can thy imag'ry of sorrow mean, Secluded from the world, and all its care, Hast thou to grieve or joy, to hope or fear PRIOR,

Privilege, Prerogative, Exemption, Immunity.

Privilege, in Latin privilegium, compounded of privus and lex, signifies a law made for any individual or set of individuals.

Prerogative, in Latin *prerogativi*, were so called from *præ* and *rogo* to ask, because they were first asked whom they would have to be consuls; hence applied in our language to the right of determining or choosing first in many particulars.

Exemption, from the verb to *cxempt*, and Immunity, from the Latin *immunis* free, are both employed for the object from which one is *exempt* or free.

Privilege and prerogative consist of positive advantages; exemption and immunity of those which are negative; by the former we obtain an actual good, by the latter the removal of an evil.

Privilege, in its most extended sense, comprohends all the rest; for every prerogative, exemption, and immunity are privileges, inasmuch as they rest upon certain laws or customs, which are made for the benefit of certain individuals; but in the restricted sense privilege is used only for the subordinate parts of society, and prerogative for the superior orders; as they respect the public, privileges belong to or are granted to the subject; prerogatives belong to the crown. It is the privilege of a member of parliament to escape arrest for debt; it is the prerogative of the crown to be irresponsible for the conduct of its ministers; as respects private cases it is the privilege of the females to have the best places assigned to them; it is the prerogative of the male to address the female.

Privileges are applied to every object which it is desirable to have : prerogative is confined to the case of making one's election, or exercising any special power ; exemption is applicable to cases in which one is exempted from any tribute, or payment; immunity, from the Latin manus an office, is peculiarly applicable to cases in which one is freed from a service ; all chartered towns or corporations have privileges, exemptions, and immunities : It is the privilege of the city of London to shut its gates against the king.

As the aged depart from the dignity, so they forfeit the *privileges*, of grey hairs.—BLAIR.

By the worst of usurpations, an usurpation on the *pre*rogatives of nature, you attempt to force taylors and carpenters into the state.—BURKE.

Neither nobility nor clergy (in France) enjoyed any eccemption from the duty on consumable commodities.— BURKE,

You claim an *immunity* from evil which belongs not to the lot of man.-BLAIR.

Privilege, v. Right.

Prize, v. Capture.

To Prize, v. To value.

Probability, v. Chance.

Probity, v. Honesty.

To Proceed, v. To advance.

To Proceed, v. To arise.

Proceeding, Process, Progress.

The manner of performing actions for the attainment of a given end is the common idea comprehended in these terms. **Proceeding** is the most general, as it simply expresses the general idea of the manner of going on : the rost are specific terms, denoting some particularity in the action, object, or circumstance. *Proceeding* is said commonly of such things as happen in the ordinary way of doing business ; **Procees** is said of such things as are done by rule : the former is considered in a moral point of view; the latter in a scientific or technical point of view; the latter in a scientific or technical point of view; the Breemasons have bound themselves together by a law of scereey not to reveal some part of their proceedings: the process by which paper is made has undergone considerable improvements since its first invention.

Proceeding and **Progress** both refer to the moral actions of men; but the proceeding simply denotes the act of going on, or doing something; the progress denotes an approximation to the end; the proceeding may be only a partial action, comprehending both the beginning and the end; but the progress is applied to that which requires time, and a regular succession of action, to bring it to a completion: that is a proceeding in which every man is tried in a court of law; that is a progress which one makes in learning, by the addition to one's knowledge: hence we do not talk of the proceeding of life, but of the progress of life.

Devotion bestows that enlargement of heart in the service of God which is the greatest principle both of perseverance and *progress* in virtue.—BLAIR.

Saturnian Juno now, with double care, Attends the fatal process of the war.-DRYDEN.

What could be more fair than to lay open to an enemy all that you wished to obtain, and to desire him to imitate your ingenuous *proceeding 1*—BURKE.

Proceeding, Transaction.

Proceeding signifies literally the thing that proceeds; and transaction the thing transacted: the former is, therefore, of something that is going forward; the latter of something that is already done; we are witnesses to the whole proceeding; we inquire into the whole transaction. The term proceeding is said of every event or circumstance which goes forward through the agency of men; transaction comprehends only those matters which have been deliberately transacted or brought to a conclusion; in this sense we use the word proceeding in application to an affray in the street; and the word transaction to some commercial negotiation that has been carried on between certain persons. The term proceeding marks the manner of proceeding; as when we speak of the business transacted; as the transactions on the Exchange. A proceeding may be characterized as disgraceful; a transaction as injuitous.

The proceedings of a council of old men in an American tribe, we are told, were no less formal and sagacious than those in a senate in more polished republics.— ROBERTSON.

It was Bothwell's interest to cover, if possible, the whole transaction under the veil of darkness and silence. -- ROBERTSON.

Process, v. Proceeding.

Procession, Train, Retinue.

Procession, from the verb *proceed*, signifies the act of going forward or before, that is,

in the present instance, of going before others, or one before another.

Train in all probability comes from the Latin *trako* to draw, signifying the thing drawn after another, and in the present instance the persons who are led after, or follow, any object.

Retinue, from the verb to *retain*, signifies those who are retained as attendants.

All these terms are said of any number of persons who follow in a certain order; but this, which is the leading idea in the word procession, is but collateral in the terms train and retinate; on the other hand, the procession may consist of persons of all ranks and stations; but train and retinate apply only to such as follow some person or thing in a subordinate capacity; the former in regard to such as follow some person or thing in a subordinate capacity; the former in regard to such as make up the concluding part of some procession; the latter only in regard to the servants or attendants on the great. At funerals there is frequently a long train of coaches belonging to the friends of the deceased which close the procession; princes and nobles never go out on state or public occasions without a numerous retinue; the beauty of every procession consists in the order with which every one keeps his place, and the regularity with which the whole goes forward; the length of a train is what renders it most worthy of notice; the number of a retinue in castern nations is one criterion by which the wealth of the individual is estimated.

And now the priests, Potitius at their head, In skins of beasts involv'd, the long procession led.

The moon, and all the starry train, Hung the vast vault of heav'n.-GAY.

Him and his sleeping slaves, he slew ; then spies Where Remus with his rich *retinue* hies,-DRYDEN.

To Proclaim, v. To announce. To Proclaim, v. To dedare. Proclamation, v. Decree. To Procrastinate, v. To deday. To Procure, v. To get. To Procure, v. To provide. Prodigal, v. Extravagant. Prodigious, v. Enormous. Prodigy, v. Wonder. To Produce, v. To afford. To Produce, v. To afford. To Produce, v. To feet. To Produce, v. To make. Produce, v. Production.

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Production, Produce, Product.

The term **Production** expresses either the act of producing or the thing produced; **Product** and **Produce** express only the thing produced.; the production of a tree from aseed is one of the wonders of nature; the produce will not be considerable.

In the sense of the thing produced, production is applied to every individual thing that is produced by another: in this sense a tree is a production; produce and product are applied only to those productions which are to be turned to a purpose: the former in a collective sense, and in reference to some particular object; the latter in an abstract and general sense; the aggregate quantity of grain drawn from a field is termed the produce of the field; but corn, hay, vegetables, and fruits in general are termed products of the earth; the nature; the husbandman looks to the produce of his land; the topographer and traveller inquire about the products of different countries.

There is the same distinction between these terms in their improper, as in their proper, acceptation: the production is whatever results from an effort, physical or mental, as a production of genius, a production of art, and the like; the produce is the amount or aggregate result from physical or mental labour; thus, whatever the husbandman reaps from the cultivation of his land is termed the produce of his labour; whatever results from any public subscription or collection is, in like manner, the produce: the product is employed only in regard to the mental operation of figures, as the product from multiplication.

Nature also, as if desirous that so bright a *production* of her skill should be set in the fairest light, had bestowed on King Alfred every bodily accomplishment.— HUME.

A storm of hail, I am informed, has destroyed all the produce of my estate in Tuscany.-MELMOTH'S LETTERS OF CICERO.

I cannot help thinking the Arabian tales the *product* of some woman's imagination.—ATTERBURY.

Production, Performance, Work.

When we speak of anything as resulting from any specified operation, we term it a **Production**; as the *producion* of an author, signifying what he has produced by the effort of his mind: Homer's Iliad is esteemed as one of the finest productions of the imagination. When we speak of anything as executed or performate by some person we term it a **Performance**, as a drawing or a painting is denominated the performance of a particular artist. The term production cannot be employed without specifying or referring to the source from which it is produced, or the means by which it is produced, as the production of art, the production of the inventive faculty, the production of the inventive faculty, the production of the mind, &c. : a performance cannot be spoken of without referring to the individual by whom it has been performate: hence we speak of this or that person's performance. When we wish to specify anything that results from Work or labour, it is termed a work: in this manner we either speak of the imagination, a work of time, a work of the imagination, a work of time, a work of the imagination, a work of the spect from active exertion: Shakspeare's plays are termed productions, as they respect the source from which they came, namely, his genius; they might be called his performances, as far as respected the performances or completion of some task or specific undertaking ; they would

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be called his works, as far as respected the labour which he bestowed upon them. The composition of a book is properly a production, when it is original matter; the sketching of a landscape, or drawing a plan, is a performance; the compilation of a history is a work.

Nature, in her *productions* slow, aspires By just degrees to reach perfection's height. SOMERVILLE.

The *performances* of Pope were burnt by those whom he had, perhaps, selected as most likely to publish them. —JOHNSON.

Yet there are some works which the author must consign unpublished to posterity.-JOHNSON.

Profane, v. Irreligious.

To Profess, Declare.

Profess, in Latin *professus*, participle of *profittor*, compounded of *pro* and *fateor* to speak, signifies to set forth, or present to public view.

Declare, v. To declare.

An exposure of one's thoughts or opinions is the common idea in the signification of these terms ; but they differ in the manner of the action, as well as the object : one professes by words or by actions: one declares by words only : a man professes to believe that on which he acts; but he declares his belief of it either with his lips or in his writings. A profession may be general and partial, it may amount to little more than an intimation : a declaration is positive and explicit; it leaves no one in doubt: a profession may, therefore, sometimes be hypocritical; he who professes may wish to imply that which is not real; a declaration must be either directly true or false ; he who declares expressly commits himself upon his veracity. One *professes* either as respects single actions or a regular course of conduct; one declares either passing thoughts or settled principles. A person professes to have walked to a certain distance; to have taken a certain route, and the like; a Christian professes to follow the doctrine and precepts of Christi-anity; a person declares that a thing is true or false, or he declares his firm belief in a thing.

To profess is employed only for what concerns one's self; to declare is likewise employed for what concerns others: one professes the motives and principles by which one is guided: one declares facts and circumstances with which one is acquainted: one professes nothing but what one thinks may be creditable and fit to be known; but one declares whatever may have fallen under one's notice, or passed through one's mind, as the case requires; there is always a particular and private motive for profession; there are frequently public grounds for making a declaration. A general profession of Christianity, according to established forms, is the bounden duty of every one born in the Christian persuasion; but a particular profession, according to a singular and extraordinary form, is seldom adopted by any who do not deceive themselves, or wish to deceive of thers; is thereby supported; every one should be ready to declare what he knows when the purposes of justice are forwarded by

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Pretending first Wise to fly pain, professing next the spy, Argues no leader.-MILTON.

Tt is too common to find the aged at *declared* enmity with the whole system of present customs and manners. --BLAIR,

Profession, v. Business.

Proficiency, v. Progress.

Profit, v. Advantage.

Profit, v. Gain.

Profligate, Abandoned, Reprobate.

Profligate, in Latin *profligatus*, participle of *profliga*, compounded of the intensive *pro* and *fliga* to dash or beat, signifying completely ruined and lost to everything.

Abandoned, v. To abandon.

Reprobate (v. To reprove) signifies one thoroughly rejected.

These terms, in their proper acceptation, express the most wretched condition of fortune into which it is possible for any human being to be plunged, and consequently, in their improper application they denote that state of moral desertion and ruin which cannot be exceeded in wickedness or depravity A profligate man has lost all by his vices, and consequently to his vices alone he looks for the regaining those goods of fortune which he has squandered ; as he has nothing to lose, and everything to gain in his own estimation, by pursuing the career of his vices, he surpasses all others in his unprincipled conduct: an abandoned man is altogether abandoned to his passions, which having the entire sway over him, naturally impel him to every excess : the reprobate man is one who has been reproved until he becomes insensible to reproof, and is given up to the malignity of his own passions. The *profligate* man is the greatest enemy to society; the abandoned man is a still greater enemy to himself; the *profigate* man lives upon the public, whom he plunders or de-frauds; the *abandoned* man lives for the indulgence of his own unbridled passions; the *reprobate* man is little better than an outcast both by God and man: unprincipled debtors, gamesters, sharpers, swindlers, and the like, are profligate characters; whore-masters, drunkards, spendthifts, seducers, and de-bauchees of all descriptions are abandoned characters: although the profligate and abandoned are commonly the same persons, yet the young are in general *abandoned*, and those more hackneyed in vice are profligate; none can be reprobate but those who have been long tried.

Aged wisdom can check the most forward, and abash the most profligate.-BLAIR.

To be negligent of what any one thinks of you does not only show you arrogant but abandoned.-HUGHES.

> And here let those who boast in mortal things Learn how their greatest monuments of fame, And strength, and art, are easily outdone By reprobate spirits.—MILTON.

Profundity, v. Depth.

Profuse, v. Extravagant.

Profuseness, v. Profusion.

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Profusion, Profuseness.

Profusion, from the Latin profundo to pour forth, is taken in relation to unconscious objects, which pour forth in great plents; **Profuseness** is taken from the same, i.i. relation to conscious agents, who likewise pour forth in great plenty : the term profusion, therefore, is put for plenty itself, and the term profuseness as a characteristic of persons in the sense of extravagance.

At the hospitable board of the rich, there will naturally be a *projusion* of everything which can gratify the appetite; when men see an unusual degree of *projusion*, they are apt to indulge themselves in *projuseness*.

Ye glitt'ring towns with wealth and splendour crown'd, Ye fields where summer spreads *profusion* round, For me your tributary stores combine.—GOLDSMITH.

I was convinced that the liberality of my young companions was only profuseness.-JOHNSON.

Progenitors, v. Forefathers.

Progeny, v. Offspring.

Prognostic, v. Omen.

To Prognosticate, v. To foretell.

Progress, v. Proceeding.

Progress, Progression, Advance, Advancement.

A forward motion is designated by there terms: but **Progess** and **Progression** simply imply this sort of motion; **Advance** and **Advancement** also imply an approximation to some object: we may make a progress in that which has no specific termination, as a progress in learning, which may cease only with life; but the advance is only made to some limited point or object in view; as an *advance* in wealth or honour, which may find a termination within the life.

Progress and advance are said of that which has been passed over; but progression and advancement may be said of that which one is passing: the progress is made, or the person is in advance; he is in the act of progression or advancement: a child makes a progress in learning by dally attention; the progression from one stage of learning to another is not always perceptible; it is not always possible to overtake one who is in advance: sometimes a person's advancement is retarded by circumstances that are altogether contingent; the first step in any destructive course still prepares for the second, and the second for the third, after which there is no stop, but the progress is infinite.

I wish it were in my power to give a regular history of the *progress* which our ancestors have made in this species of versification,-TYRWHITT.

And better thence again, and better still, In infinite progression.-THOMSON.

The most successful students make their advancesia knowledge by short flights .- JOHNSON.

I have lived to see the fierce *advancement*, the sudden turn, and the abrupt period, of three or four enormoufriendships.-POPE.

Progress, Proficiency, Improvement.

Progress (v. Proceeding) is a generic term, the rest are specific; **Proficiency**, from the

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Latin proficio, compounded of pro and fucio, signifies a profited state, that is to say, a pro-gress already made; and Improvement, from the verb improved, signifies an improved condition, that is, progress in that which improves. The progress here, as in the former paragraph, marks the step or motion onward, and the two others the point already reached; but the term progress is applied either in the proper or improper sense, that is, either to those travelling forward or to those going on step-wise in any work ; proficiency is applied, in the improper sense, to the ground gained in an art, and improvement to what is gained in science or arts : when idle people set about any work, it is difficult to perceive that they make any *progress* in it from time to time; those who have a thorough taste for either music or drawing will make a *proficiency* in it which is astonishing to those who are unacquainted with the circumstances; the improvement of the mind can never be so effectually and easily obtained as in the period of

Solon, the sage, his *progress* never ceas'd, But still his learning with his days increas'd, DENHAM.

When the lad was about nineteen, his uncle desired to see him, that he might know what *proficiency* he had made.—HAWKESWORTH.

The metrical part of our poetry, in the time of Chaucer, was capable of more *improvement*.-TYRWHITT,

Progression, v. Progress.

Progressive, v. Onward.

To Prohibit, v. To forbid.

Project, v. Design.

Prolific, v. Fertile.

Prolix, v. Diffuse.

To Prolong, v. To delay.

Prominent, Conspicuous.

Prominent signifies hanging over; Conspicuous (v. Distinguished) signifies easy to be beheld: the former is, therefore, to the latter, in some measure, as the species to the genus; what is prominent is, in general, on that very account conspicuous; but many things may be conspicuous besides those which are prominent. The terms prominent and con-spicuous have, however, an application suited to their peculiar meaning : nothing is prominent but what projects beyond a certain line ; everything is conspicuous which may be seen by many : the nose on a man's face is a prominent feature, owing to its projecting situation ; and it is sometimes conspicuous, according to the position of the person : a figure in a painting is said to be *prominent*, if it appears to stand forward or before the others; but it is not properly conspicuous, unless there be something in it which attracts the general notice, and distinguishes it from all other things ; on the contrary, it is conspicuous, but not expressly prominent, when the colours are vivid.

Lady Macbeth's walking in her sleep is an incident so full of tragic horror that it stands out as a *prominent* feature in the most sublime drama in the world,-CUM-

That innocent mirth which had been so *conspicuous* in Sir Thomas More's life did not forsake him to the last.-

Promiscuous, Indiscriminate.

Promiscuous, in Latin promiscuus, from promisceo, or pro and misceo to mingle, signifies

Indiscriminate, from the Latin in privative and discrimen a difference, signifies without any difference.

Promiscuous is applied to any number of different objects mingled together; indiscriminate is only applied to the action in which one does not discriminate different objects : a multitude is termed promiscuous, as characterizing the thing ; the use of different things for the same purpose, or of the same things for different purposes, is termed *indiscriminate*, as characterizing the person : things become promiscuous by the want of design in any one ; they are indiscriminate by the fault of any one plants of all descriptions are to be found promiscuously situated in the beds of a garden : it is folly to level any charge indiscriminately against all the members of any community or

Victors and vanquish'd join promiscuous cries.

From this *indiscriminate* distribution of misery, the moralists have always derived one of their strongest moral arguments for a future state.—JOHNSON.

Promise, Engagement, Word.

Promise, in Latin promissus, from promitto, compounded of pro before, and mitto to set or fix, that is, to fix beforehand.

Engagement, v. Business.

The promise is specific, and consequently more binding than the engagement; we pro-mise a thing in a set form of words, that are clearly and strictly understood; we engage in general terms, that may admit of alteration : a promise is mostly unconditional; an engage-ment is frequently conditional. In promises the faith of an individual is admitted upon his Word, and built upon as if it were a deed; in engagements the intentions of an individual for the future are all that are either implied or understood: on the fulfilment of promises often depend the most important interests of individuals; an attention to engagements is a matter of mutual convenience in the ordinary concerns of life: a man makes a promise of payment, and upon his promise it may happen that many others depend for the fulfilment of their promises; when engagements are made to visit or meet others, an inattention to such engagements causes great trouble. As a promise and engagement can be made only by words, the word is often put for either, or for both, as the case requires: he who breaks his word in small matters cannot be trusted when he

An acre of performance is worth the whole world of promise.-HOWEL,

The engagements I had to Dr. Swift were such as the actual services he had done me, in relation to the sub-scription for Homer, obliged me to.—POPE. ion for Homer, configer me to a sword ; Æneas was our prince, a juster lord, Or nobler warrior, never drew a sword ; Observant of the right, religious of his scord, DEVDEX,

To Promote, v. To encourage.

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Prompt. v. Diligent. Prompt, v. Ready. To Promulgate, v. To publish. Proneness. v. Inclination. To Pronounce, v. To utter. Proof, v. Argument. Proof. v. Evidence. Proof, v. Experience. Prop, v. Staff. To Propagate, v. To spread. Propensity. v. Inclination. Proper, v. Right. Property, v. Goods. Property, v. Quality. Propitious, v. Auspicious. Propitious, v. Favourable. To Prophesy, v. To foretell. Proportion, v. Rate. Proportion, v. Symmetry.

Proportionate, Commensurate, Adequate.

Proportionate, from the Latin proportio, compounded of pro and portio, signifies having a portion suitable to, or in agreement with, some other object.

Commensurate, from the Latin commensus or commetior, signifies measuring in accordance with some other thing, being suitable in measure to something else.

Adequate, in Latin adaquatus, participle of adaqua, signifies made level with some other body.

Proportionate is here a term of general use; the others are particular terms, employed in a similar sense, in regard to particular objects; that is proportionate which rises as a thing rises, and falls as a thing falls; that is commensurate which is made to rise to the same measure or degree; that is adequate which is made to come up to the height of another thing. Proportionate is employed either in the proper or improper sense; in all recipes and prescriptions of every kind proportionate quantities must always be taken; when the task increases in difficulty and complication, a proportionate degree of labour and talent must be employed upon it. Commensurate and adequate are employed only in the moral sense; the former in regard to matters of distribution, the latter in regard to the equalizing of powers: a person's recompense should in some measure be commensurate with his labour and deserts; a person's resources should be adequate to the work he is engaged in.

All envy is proportionate to desire .- JOHNSON.

Where the matter is not commensurate to the words all speaking is but tautology,-SOUTH.

Outward actions are not adequate expressions of our virtues.-ADDISON,

PROVE.

Proposal, Proposition.

Proposal comes from propose, in the sense of offer: **Proposition** comes from propose, in the sense of setting down in a distinct form of words. We make a proposal to a person to enter into partnership with him; we make a proposition to one who is at variance with us to settle the difference by arbitration.

The proposal relates altogether to matters of personal and private interest; the proposition is sometimes of an abstract nature ; proposals are made for the sale or purchase of particular articles, for the establishment of any mercantile concern, for the erection of any place or institution, and the like; propositions are advanced either for or against certain matters of opinion: the proposal is to be accepted; the proposition is to be admitted.

I have proposed a visit to her friend Lady Campbell, and my Anna seemed to receive the proposal with pleasure.-SIR WM. JONES.

The Protestants, averse from proceeding to any act of violence, listened with pleasure to the pacific *proposition* of the queen regent.—ROBERTSON.

To Propose, v. To offer.

To Propose, v. To purpose.

Proposition, v. Proposal.

Proposition, v. Sentence.

Proprietor, v. Possessor.

To Prorogue, Adjourn.

Prorogue, from the Latin *prorogo*, signifies to put off, and is used in the general sense of deferring for an indefinite period.

Adjourn, from *journée* the day, signifies only to put off for a day, or some short period : the former is applied to national assemblies only; the latter is applicable to any meeting.

A prorogation is the continuance of Parliament from one session to another.—BLACKSTONE.

An *adjournment* is no more than a continuance of the session from one day to another.—BLACKSTONE,

To Prosecute, v. To continue.

Proselyte, v. Convert.

Prospect, v. View (Survey).

Prospect, v. View (Prospect).

To Prosper, v. To flourish.

Prosperity, v. Well-being.

Prosperous, v. Fortunate.

To Protect, v. To defend.

To Protect, v. To save.

To Protest, v. To affirm.

To Protract, v. To delay.

To Prove, v. To argue.

To Prove, Demonstrate, Evince, Manifest.

Prove, in Latin probo, signifies to make good.

Demonstrate, from the Latin *demonstro*, signifies, by virtue of the intensive syllable *de*, to show in a specific manner.

Evince, v. To argue.

Manifest signifies to make manifest (v.

Apparent). Prove is here the general and indefinite ing: to demonstrate is to prove specifically : we may prove anything by simple assertion but we must demonstrate by intellectual efforts : we may prove that we were in a certain place ; but we demonstrate some point in science : we may prove by personal influence ; but we can demonstrate only by the force of evidence : we prove our own merit by our actions ; we demonstrate the existence of a Deity by all that

To prove, evince, and manifest are the acts there of persons or things; to demonstrate, that of persons only in regard to persons, we prove either the facts which we know or the mental endowments which we posses; we evince and manifest a disposition or a state of mind : we evince our sincerity by our actions, it is a work of time; we manifest a friendly or a hostile disposition by a word, or a single action, it is the act of the moment. All these terms are applied to things, inasmuch as they may tend either to produce conviction or simply to make a thing known : to prove and evince are employed in the first case : to manifest in the latter case : the beauty and order in the Creation prove the wisdom of the Creator; a persistence in a particular course of conduct may either evince great virtue or great folly; the miracles wrought in Egypt manifested the Divine power.

Why on those shores are they with joy survey'd, Admir'd as heroes, and'as gods obey'd, Unless great acts superior merit *proce* ?—POPE.

By the very setting apart and consecrating places for the service of God, we *demonstrate* our acknowledgment of his power and sovereignty over us.—BEVERIDGE,

We must evince the sincerity of our faith by good works.

In the life of a man of sense, a short life is sufficient to manifest himself a man of honour and virtue.—STEELE.

Proverb, v. Axiom.

To Provide, Procure, Furnish, Supply.

Provide, in Latin *provideo*, signifies literally to see before, but figuratively to get in readiness for some future purpose.

Procure, v. To get.

Furnish, in French fournir.

Supply, in French supplier, Latin suppleo from sub and pleo, signifies to fill up a deficiency

or make up what is wanting. *Provide* and *procure* are both actions that have a special reference to the future; *furnish* and supply are employed for that which is of introduction of the second sec we furnish a room, as we find it necessary for the present purpose; one supplies a family with any article of domestic use. Calculation is necessary in providing ; one does not wish to provide too much or too little : labour and management are requisite in procuring ; when a thing is not always at hand, or not easily

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come at, one must exercise one's strength or ingenuity to procure it : judgment is requisite in furnishing; what one furnishes ought to be selected with concern to the circumstances of are wanted in supplying we must be careful to know what a person really wants, in order to supply him to his satisfaction. One provides against all contingencies; one procures all necessaries; one furnishes all comforts; one supplies all deficiences. Provide and procure are the acts of persons only: furnish and supply are the acts of unconscious agents : one's garden and orchard may be said to furnish him with delicacies; the earth supplies us with food. So in the improper application: the daily occurrences of a great city furnish materials for a newspaper : a newspaper to an Englishman supplies almost every other want.

A rude hand may build walls, form roofs, and lay floors, and *provide* all that warmth and security require,— JOHNSON.

Such dress as may enable the body to endure the differ-ent seasons, the most unenlightened nations have been able to *procure*.—JOHNSON.

Your ideas are new, and borrowed from a mountainous country, the only one that can *furnish* truly picturesque scenery.-GRAY.

And clouds, dissolv'd, the thirsty ground supply. DRYDEN.

Providence, Prudence.

Providence and **Prudence** are both derived from the verb to *provide*; but the former expresses the particular act of pro-viding; the latter the habit of providing. The former is applied both to animals and men; the latter is amplement when the terms of the second the latter is employed only as a characteristic of men. We may admire the *providence* of the ant in laying up a store for the winter; the prudence of a parent is displayed in his concern for the future settlement of his child. It is provident in a person to adopt measures of escape for himself in certain situations of peculiar danger; it is *prudent* to be always prepared for all contingencies.

In Albion's isle, when glorious Edgar reign'd, He, wisely *provident*, from her white cliffs Launch'd half her forests.—SOMERVILLE.

Prudence operates on life in the same manner as rules on composition ; it produces vigilance rather than eleva-tion, -JOHNSON.

Provident, v. Careful.

Provision, v. Fare.

To Provoke, v. To aggravate.

To Provoke, v. To awaken.

To Provoke, v. To excite.

Prudence, v. Judgment.

Prudence, v. Providence.

Prudence, v. Wisdom.

Prudent, Prudential.

Prudent (v. Judgment) characterizes Fridenic (c. Jacqueen) characterized cha-racterizes only the thing; Prudential cha-racterizes only the thing. Prudent signifies having prudence; prudential, according to rules of prudence, or as respects prudence. The prudent is opposed to the imprudent and incon-

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siderate; the prudential is opposed to the voluntary: the counsel is *prudent* which accords with the principles of *prudence*: the reason or motive is *prudential* as flowing out of circumstances of *prudence* or necessity. Every one is called upon at certain times to adopt *prudent* measures; those who are obliged their expenses must act upon prudential

Ulysses first in public care she found, For prudent counsel like the gods renown'd.-POPE.

Those who possess elevated understandings are natur-ally apt to consider all *prudential* maxims as below their regard.-JOHNSON.

Prudential, v. Prudent.

To Pry, Scrutinize, Dive Into.

Pry is in all probability changed from prove, in the sense of try.

Scrutinize comes from the Latin scrutor

Dive, v. To plunge.

Pry is taken in the bad sense of looking more narrowly into things than one ought: scrutinize and dive into are employed in the

scruting and acce to are employed in the good sense of searchin z things to the bottom. A person who *prys* looks into that which does not belong to him; and too narrowly also into that which may belong to him; it is the consequence of a too eager curiosity or a busy meddling temper: a person who scru-tinizes looks into that which is intentionally concealed from him; it is an act of duty flowing out of his office; a person who dives penetrates into that which lies hidden very deep; he is impelled to this action by the thirst of knowledge and a laudable curiosity.

A love of *prying* into the private affairs of families makes a person a troublesome neighbour: it is the business of the magistrate to scrutinize all matters which affect the good order of society: there are some minds so imbued with a love of science that they delight to dive into the secrets of nature

The peaceable man never officiously seeks to pry into the secrets of others.-BLAIR.

He who enters upon this *scrutiny* (into the depths of the mind) enters into a labyrinth.—SOUTH.

In man the more we dive, the more we see Heaven's signet stamping an immortal make. YOUNG.

Prying, v. Curious.

Publicity, v. Notoriety.

To Publish, v. To advertise.

To Publish, v. To announce.

To Publish, v. To declare.

To Publish, Promulgate, Divulge, Reveal, Disclose.

Publish, v. To advertise.

Promulgate, in Latin promulgatus, participle of promulgo or provulgo, signifies to make vulgar.

Divulge, in Latin divulgo, that is, in diversos vulgo, signifies to make vulgar in

Reveal, in Latin *revelo*, from *velo* to veil, signifies to take off the veil or cover.

Disclose signifies to make the reverse of

To publish is the most general of these terms, conveying in its extended sense the idea of making known ; but it is in many respects indefinite; we may make known to many or few; but to promulgate is always to make known to many. We may publish that which is a domestic or a national concern ; we promulgate properly only that which is of general interest: the affairs of a family or of a nation are published in the newspapers ; doctrines, principles, precepts, and the like are promulgated. Wé may publish things to be known, or things not to be known; we divulge things mostly not to be known: we may *publish* our own shame, or the shame of another, and we may *publish* that which is advantageous to another; but we commonly *divulge* the secrets or the crimes of another. To *publish* is said of that which of another. To *publish* is said of that which was never before known, or never before existed; to reveal and disclose are said of that which has been only concealed or lay hidden : we publish the events of the day; we reveal the secret or the mystery of a transaction ; we disclose the whole affair from beginning to end which has never been properly known or accounted for.

By the execution of several of his benefactors, Maxi min *published* in characters of blood the indelible his-tory of his baseness and ingratitude.—GIBBON.

An absurd theory on one side of a question forms no justification for alleging a false fact or *promulgating* mischievous maxims on the other.—BURKE.

Tremble thou wretch That hast within thee undivulged crimes

In confession, the *revealing* is not for worldly use, but for the ease of a man's heart.—BACON.

To Pull, v. To draw.

Punctual, v. Exact.

Punishment, v. Correction.

To Purchase, v. To buy.

Pure, v. Clean.

To Purpose, v. To design.

To Purpose, Propose.

We **Purpose** (v. To design) that which is near at hand, or immediately to be set about; we Propose that which is more distant : the former requires the setting before one's mind, the latter requires deliberation and plan. We purpose many things which we never think worth while doing : but we ought not to pro-pose anything to ourselves which is not of too much importance to be lightly adopted or rejected. We purpose to go to town on a certain day; we propose to spend our time in a particular study.

When listening Philomela deigns To let them joy, and *purposes* in thought Elate, to make her night excel their day.

There are but two plans on which any man can pro-pose to conduct himself through the dangers and dis-tresses of human life.-BLAIR.

Purpose. v. Sake.

To Pursue, v. To continue. To Pursue, v. To follow.

To Put, Place, Lay, Set.

Put is in all probability contracted from positus, participle of pono to place.

Place, v. To place.

Lay, in Saxon legan, German legen, Latin loco, and Greek Leyouau, signifies to cause to lie; and Set, in German setzen, Latin sisto, from sto to stand, signifies to cause to stand. Put is the most general of all these terms; place, lay, and set are but modes of putting; one puts, but the way of putting it is not defined; we may put a thing into one s room, one's desk, one's pocket, and the like; but to place is to put in a specific manner, and for a specific purpose; one places a book on a shelf

QUALITY.

as a fixed place for it, and in a position most suitable to it. To *lay* and *set* are still more specific than *place*; the former being applied only to such things as can be made to lie; and *set* only to such as can be made to stand: a book may be said to be *laid* on the table when block in a dominant are interested as the set of the set. placed in a downward position; and set on a shelf when *placed* on one end; we *lay* our-selves down on the ground; we set a trunk upon the ground.

the ground. The labourer cuts Young slips, and in the soil securely *puts*. DRYDEN.

Then youths and virgins, twice as many, join To place the dishes, and to serve the wine. DRYDEN,

Here some design a mole, while others there Lay deep foundations for a theatre.-DRYDEN-

To Putrefy, v. To rot.

To Quake, v. To shake.

Qualification, Accomplishment.

The Qualification (v. Competent) serves the purpose of utility; the Accomplish-ment serves to adorn : by the first we are enabled to make ourselves useful; by the second we are enabled to make ourselves agreeable.

The qualifications of a man who has an office to perform must be considered : of a man who has only pleasure to pursue the accomplish-ments are to be considered. A readiness with one's pen, and a facility at accounts, are necessary qualifications either for a school or a counting-house; drawing is one of the most agreeable and suitable accomplishments that can be given to a young person.

The companion of an evening, and the companion for life, require very different qualifications.-JOHNSON. Where nature bestows genius, education will give accomplishments.-CUMBERLAND.

Qualified, v. Competent.

To Qualify, v. To fit.

To Qualify, Temper, Humour.

Qualify, v. Competent.

Temper, from tempero, is to regulate the temperament.

Humour, from humor, is to suit to the

Things are qualified according to circum-stances : what is too harsh must be qualified by something that is soft and lenitive ; things are tempered by nature so that things perfectly discordant should not be combined ; things are humoured by contrivance : what is subject to many changes requires to be humanied; a polite person will qualify a refusal by some expression of kindness; Providence has tempered the seasons sc as to mix something that is pleasant in them all. Nature itself is some-times to be *humoured* when art is employed: but the tempers of men require still more to be

It is the excellency of friendship to rectify or at least to qualify the malignity of these surmises,-SOUTH.

God in his mercy has so framed and *tempered* his word, that we have for the most part a reserve of mercy wrapp'd up in a curse.—SOUTH.

Our British gardeners, instead of humouring nature, love to deviate from it as much as possible,-ADDISON.

Quality, v. Distinction.

Quality, Property, Attribute.

Quality, in Latin qualitas from qualis such, signifies such as a thing really is.

Property, which is changed from propriety and *proprius* proper or one's own, signifies belonging to a thing as an essential ingredient.

Attribute, in Latin attributus, participle of attribuo to bestow upon, signifies the things bestowed upon or assigned to another.

The quality is that which is inherent in the thing and co-existent; the *property* is that which belongs to it for the time being; the attribute is the quality which is assigned to any object. We cannot alter the quality of a thing without altering the whole thing; but we may give or take away *properties* from bodies at pleasure without entirely destroying their identity; and we may ascribe attributes

Humility and patience, industry and temperance, are very often the good qualities of a poor man.-ADDISON.

No man can have suits of ar into stupidity as not to consider the properties of the ground on which he walks, of the plants on which he feeds, or of the animals that delight his car.-JOHNSON.

delight his ear.—Journston. Man o'er a wider field extends his views, God through the wonder of his works pursues, Exploring thence his attributes and laws, Adores, loves, imitates th' Eternal Cause. JENYNS,

Q.

Quantity, v. Deal. Quarrel, v. Difference.

Ouarrel, Broil, Feud.

Quarrel, v. Difference.

Broil probably comes from brawl, a noisy

Fend, in German *fehde*, is connected with the word *fight*, including active hostility. *Quarrel* is the general and ordinary term;

broil and feud are particular terms. The idea of a variance between two parties

is common to these terms; but the former respects the complaints and charges which are reciprocally made ; *broil* respects the confusion and entanglement which arises from a contention and collision of interests; *feud* respects the hostilities which arise out of the variance. There are quarrels where there are no broils, and there are both where there are no feuds but there are no broils and feuds without quarrels : the quarrel is not always openly conducted between the parties; it may sometimes be secret, and sometimes manifest itself only in a coolness of behaviour: the broil is a noisy kind of *quarrel*, it always breaks out in loud, and mostly representful language: *feud* is a deadly kind of *quarrel* which is heightened by writed by the second secon mutual aggravations and insults. *Quarrels* are very lamentable when they take place between members of the same family : *broils* are very frequent among profligate and restless people who live together; *feuds* were very general in former times between different families of the

The dirk or broad dagger, I am afraid, was of more use in private quarrels than in battles.-JOHNSON.

Ev'n haughty Juno, who with endlesse broits, Earth, seas, and heav'n, and Jove himself turmolis, At length aton'd, her friendly pow'r shall join To cherish and advance the Trojan line.—DRYDEN.

The poet describes (in the poem of Chevy-Chace) a battle occasioned by the nutual *feuda* which reigned in the families of an English and Scotch nobleman.—ADDF SOS.

Quarrel, Affray, or Fray.

Quarrel, v. Difference.

Affray or Fray, from *frico* to rub, signifies the collision of the passions. A quartel is indefinite, botk as to the cause and the manner in which it is conducted; an affray is a particular kind of *quarrel* : a *quarrel* may subsist between two persons from a private difference; an afray always takes place be-tween many upon some public occasion; a quarrel may be carried on merely by words; an afray is commonly conducted by acts of violence : many angry words pass in a quarrel between two has ty people ; many are wounded, if not killed in affrays, when opposite parties meet.

The *quarrel* between my friends did not run so high as I find your accounts have made it.—STEELE.

The provost of Edinburgh, his son, and several citizens of distinction, were killed in the *fray*,-ROBERTSON.

Quarter, v. District.

Query, v. Question.

To Question, v. To ask.

Question, v. Doubt.

Question, Query.

Question, v. To ask.

Query is but a variation of quære, from the

verb quæro to seek or inquire. Questions and queries are both put for the sake of obtaining an answer ; but the former may be for a reasonable or unreasonable cause ; a query is mostly a rational question ; idlers may put questions from mere curiosity ; learned men put queries for the sake of information.

Quickness, Swiftness, Fleetness, Celerity, Rapidity, Velocity.

Celerity, respirity, verocity. These terms are all applied to the motion of bodies, of which Quickness, from quick, denotes the general and simple idea which characterizes all the rest. Quickness is near akin to life, and is directly opposed to slowness. Swiftness, in all probability from the Ger-man schweifen to roam; and Fleetness, from fly; express higher degrees of quickness. Celerity, probably from celer a horse; Velocity, from volo to fly; and Rapidity, from rapio to seize or hurry along, differ more in application than in degree. Quick and swift from rapid to setze of hurry along, differ more in application than in degree. Quick and swift are applicable to any objects; men are quick in moving, swift in running; dogs hear quickly, and run swiftly; a mill goes quickly or swiftly round, according to the force of the wind: flettness is the peculiar characteristic of winds or horses ; a horse is *fleet* in the race, and is sometimes described to be as *fleet* as the winds : that which we wish to characterize as particularly quick in our ordinary operations, we say is done with celerity; in this manner our thoughts pass with celerity from one object to another : those things are said to move with rapidity which seem to hurry everything away with them; a river or stream moves with repidity; time goes on with a rapid flight; selecity splitles the swiftness of flight, which is a motion that exceeds all others in swiftness; hence, we speak of the *velocity* of a ball shot from a cannon, or of a celestial body moving in its orbit ; sometimes these words, rapidity and velocity, are applied in the improper sense by way of emphasis to the very swift movements of other bodies: in this manner the wheel of a carriage is said to move *rapidly* : and the flight of an animal or the progress of a vessel before the wind is compared to the flight of a bird in point of velocity.

Impatience of labour seizes those who are most distin-guished for quickness of apprehension,-JOHNSON.

Above the bounding billows *swift* they flew, Till now the Grecian camp appear'd in view, —POPE. For fear, though *fleeter* than the wind, Believes 'tis always left behind.-BUTLER,

By moving the eye we gather up with great celerity the several parts of an object, so as to form one prece-BUEKE.

Meantime the radiant sun, to mortal sight Descending *swift*, roll'd down the *rapid* light.-POPE. Lightning is productive of grandeur which it chiefly owes to the *velocity* of its motion.-BURKE.

To Quiet, v. To appease. Quiet, v. Ease. Quiet, v. Peace. To Quit, v. To leave.

To Quiver, v. To shake.

To Quote, v. To cite.

Race, v. Course.

Race, Generation, Breed.

Race, v. Family.

Generation, in Latin generatio from genero, and the Greek yerraw, to engender or beget, signifies the thing begotten.

Breed signifies that which is bred (v. To to a number of animate objects which have the same origin ; the former is said only of human beings, the latter only of brutes : the term is employed in regard to the dead as well as the living; generation is employed only in regard to the living: hence we speak of the race of the Heraclidæ, the race of the Bourbons, the race of the Stuarts and the like; but the present generation, the whole generation, a worthless generation, and the like : breed is said of those animals who are brought forth, and brought up in the same manner. Hence, we denominate some domestic animals as of a good breed, where particular care is taken not only as to the animals from which they come, but also of those which are brought forth.

Where races are thus numerous and thus combined, none but the chief of a clan is thus addressed by his name.-JOHNSON.

Like leaves on trees the race of man is found, Now green in youth, now with ring on the ground, So generations in their course decay, So flourish these when those are pass'd away.—POPE. Nor last forget thy faithful dogs, but feed With fatt'ning whey the mastiff's gen'rous breed.

To Rack, v. To break.

Radiance, Brilliancy.

Both these terms express the circumstance of a great light in a body; but Radiance, from radius a ray, denotes the emission of rays, and is, therefore, peculiarly applicable to bodies naturally luminous, like the heavenly bodies; and **Brilliarcy** (*v. Bright*) denotes the whole body of light emitted, and may, therefore, be applied equally to natural and artificial light. The radiancy of the sun, moon, and stars constitutes a part of their beauty the brilliancy of a diamond is frequently compared with that of a star.

To Radiate, v. To shine.

Rage, v. Anger. Rage, v. Madness. To Raise, v. To heighten. To Raise, v. To lift. To Rally, v. To deride. To Ramble, v. To wander. Rancour, v. Hatred. To Range, v. To class. To Range, v. To wander.

R.

To Rank, v. To class.

To Ransom, v. To redeem.

Rapacious, Ravenous, Voracious.

Rapacious, in Latin rapax, from rapio to seize, signifies seizing or grasping anything with an eager desire to have.

Ravenous, from the Latin rabies fury, and rapio to seize, signifies the same as rapacious.

Voracious, from voro to devour, signifies an eagerness to devour.

The idea of greediness, which forms the leading feature in the signification of all these terms, is varied in the subject and the object : rapacious is the quality peculiar to beasts of prey; ravenous and voracious are common to all animals, when impelled by hunger. The beasts of the forest are rapacious at all times ; all animals are more or less ravenous or *coracious*, as circumstances may make them : the term *rapacious* applies to the seizing of other animals as food ; *ravenous* applies to the seizing of anything which one takes for one's food : a lion is rapacious when it seizes on its prey: it is ravenous in the act of consuming it. The word ravenous respects the haste with which one eats; the word voracious respects the quantity which one consumes: a ravenous person is loth to wait for the dressing of Lis food ; he consumes it without any preparation : a *voracious* person not only eats in haste, but he consumes great quantities, and continues to do so for a long time. Abstinence from food, for an unusual length, will make any healthy creature *ravenous*; habitual intemperance in eating, or a diseased appetite, will produce voracity.

A display of our wealth before robbers is not the way o restrain their boldness, or to lessen their rapacity -

Again the holy fires on altars burn, And once again the rav'nous birds return.-DRYDEN. The you remark another's sin, Bid thy own conscience look within ; Controul thy more *voracious* bill, Nor for a breakfast nations kill.—GAY.

Rapidity, v. Quickness.

Rapine, Plunder, Pillage.

The idea of property taken from another contrary to his consent is included in all these terms : but the term **Rapine** includes most violence ; **Plunder** includes removal or carrying away; Pillage search and scrutiny after a thing. A soldier who makes a sudden incursion into an enemy's country, and carries away whatever comes within his reach, is guilty of rapine: he gees into a house full of property and carries away much plunder ; he enters with the rest of the army into a town, and stripping it of everything that was to be found, goes away loaded with *pillage*; mis-chief and bloodshed attend *rapine*; loss attends *plunder*; distress and ruin follow wherever there has been pillage.

Upon the banks Of Tweed, slow winding thro' the vale, the seat Of war and *rapine* once.—SOMERVILLE.

Ship-money was pitched upon as fit to be formed by excise and taxes, and the burden of the subjects took off by *plunderings* and sequestrations.—SOUTH.

Although the Eretrians for a time stood resolutely to the defence of their city, it was given up by treachery on the seventh day, and *pillaged* and destroyed in a most barbarous manner by the Persians, --CUMBEL-

Rapture, v. Ecstasy.

Rare, Scarce, Singular.

Rare, in Latin rarus, comes from the Greek aparos rare.

Scarce, in Dutch schaers sparing, comes from scheren to cut or clip, and signifies cut close.

Singular, v. Particular.

Rare and scarce both respect number or quantity, which admit of expansion or diminution : rare is a thinned number, a diminished quantity; scarce is a short quantity. Rare is applied to matters of convenience or

luxury; scarce to matters of utility or necessity: that which is rare recomes valuable, and fetches a high price; that which is scarce becomes precious, and the loss of it is seriously felt. The best of everything is in its nature rare; there will never be a superfluity of such things; there are, however, some things, as particularly curious plants, or particular animals, which, owing to circumstances, are always rare : that which is most in use will, in certain cases, be scarce ; when the supply of an article fails, and the demand for it conin blossom is a *rarity*, for nature has pre-scribed such limits to its growth as to give but very few of such flowers: the paintings of Raphael, and the former distinguished painters, are daily becoming more scarce be-cause time will diminish their quantity, although not their value.

What is rare will often be singular, and what is singular will often, on that account, be rare: but these terms are not necessarily applied to the same object : fewness is the idea common to both ; but rare is said of that of which there might be more ; while singular is applied to that which is single, or nearly single, in its kind. The rare is that which is always sought for; the singular is not always that which one esteems : a thing is rare which is difficult to be obtained ; a thing is singular for its peculiar qualities, good or bad. Indian plants are many of them rare in England, because the climate will not agree with them; the sensitive plant is singular, as its quality of vielding to the touch distinguishes it from all other plants.

Scarce is applied only in the proper sense to physical objects ; rare and singular are applicable to moral objects. One speaks of a rare instance of fidelity, of which many like examples cannot be found; of a singular instance of depravity, when a parallel case can

A perfect union of wit and judgement is one of the rarest things in the world .- BURKE.

When any particular piece of money grew very scarce, t was often re-coined by a succeeding emperor.-ADDI-

We should learn, by reflecting on the misfortunes which have attended others, that there is nothing *singular* in those which befall ourselves,—MELMOTH'S LETTERS OF

Rash, v. Foolhardy.

Rashness, Temerity, Hastiness, Precipitancy.

Rashness denotes the quality of rash, which, like the German rasch, and our word rush, comes from the Latin ruo, expressing hurried and excessive motion.

Temerity, in Latin temeritas, from temere, possibly comes from the Greek THLEPOV at the moment, denoting the quality of acting by the impulse of the moment.

Hastiness, v. Angry and Cursory.

Precipitancy, from the Latin *pre* and *capio*, signifies the quality or disposition of taking things before they ought to be taken.

Rashness and temerity have a close alliance with each other in sense; but they have a slight difference which is entitled to notice : rashness is a general and indefinite term, in the signification of which an improper celerity is the leading idea : this celerity may arise either from a vehemence of character or a temporary ardour of the mind : in the signification of temerity, the leading idea is want of consideration, springing mostly from an overweening confidence, or a presumption of character. Rashness is, therefore, applied to corporeal actions, as the jumping into a river, without being able to swim, or the leaping over a hedge, without being an expert horseman; temerity is applied to our moral actions, particularly such as require deliberation, and a calculation of consequences. Hastiness and precipitancy are but modes or characteristics of rashness, and consequently employed only in particular cases, as hastiness in regard to our movements, and precipitancy in regard to our measures.

To distrust fair appearances, and to restrain rash desires are instructions which the darkness of our present state should strongly inculcate.—BLAIR.

All manking have a sufficient plea for some degree of restlessness, and the fault seems to be little more than too much *temerity* of conclusion in favour of something not experienced.—JOHNSON.

And hurry through the woods with hasty step, Rustling and full of hope.-SOMERVILLE.

The night looks black and boding; darkness fell Precipitate and heavy o'er the world, At once extinguishing the sun.—MALLET.

To Rate, v. To estimate.

Rate, Proportion, Ratio.

Rate, v. To estimate.

Ratio has the same origin and original meaning as rate.

Proportion, v. Proportionate.

Rate and ratio are in sense species of proportion: that is, they are supposed or estimated proportions, in distinction from proportions that lie in the nature of things. first term, rate, is employed in ordinary concerns ; a person receives a certain sum weekly at the rate of a certain sum yearly ; ratio is applied only to numbers and calculations ; as

two is to four, so is four to eight, and eight to sixteen ; the ratio in this case being double : proportion is employed in matters of science, and in all cases where the two more specific terms are not admissible; the beauty of an edifice depends upon observing the doctrine of proportions; in the disposing of soldiers a certain regard must be had to proportion in the height and size of the men.

At Ephesus and Athens, Anthony lived at his usual rate in all manner of luxury.-PRIDEAUX.

The rate of interest (to lenders) is generally in a com-pound *ratio* formed out of the inconvenience and the hazard.—BLACKSTONE,

Repentance cannot be effectual but as it bears some proportion to sin .- SOUTH.

Rate, v. Tax.

Rate, v. Value.

Ratio, v. Rate.

Rational, v. Reasonable.

Ravage, Desolation, Devastation.

Ravage comes from the Latin rapio, and the Greek αρπαζω, signifying a seizing or tearing away.

Desolation, from solus alone, signifies made solitary or reduced to solitude.

Devastation, in Latin devastatio, from devasto to lay waste, signifies reducing to a waste or desert.

Ravage expresses less than either desolation or devastation: a breaking, tearing, or destroy-ing is implied in the word rawage; but deso-lation signifies the entire unpeopling a land, lation signifies the entire impeopling a land, and devastation the entire clearing away of every vestige of cultivation. Torrents, flames, and tempests ravage; war, plague, and famine devolate; arnies of barbarians, who inundate a country, carry devastation with them wherever they go. *Nothing resists rawages, they are rapid and terrible; nothing arrests devolution, it is cruel and unpitying; devastation spares nothing, it is ferocious and terror; desolation, grief and despair; devas-tation, dread and horror.

Ravage is employed likewise in the moral application ; desolation and devastation only in the proper application to countries. Disease makes its ravages on beauty ; death makes its ravages among men in a more terrible degree at one time than at another.

Beasts of prey retire, that all night long, "Jrg"d by necessity, had rang'd the dark, As if their conscious rawage shunn'd the light, Asham'd.—THOMSON. Amidst thy bow'rs the tyrant's hand is seen, And desolation saddens all thy green.—GOLDSMITH.

How much the strength of the Roman republic is im-paired, and what dreadful devastation has gone forth into all its provinces.-MELMOTH'S LETTERS OF CICERO.

To Ravage, v. To overspread.

Ravenous, v. Rapacious.

Ray, Beam,

Ray (v. Gleam) is indefinite in its meaning ; it may be said either of a large or small quan-

* Vide Roubaud ; "Ravager, desoler, devaster, saccager.

REACH.

tity of light: **Beam** (v. Gleam) is something positive; it can be said only of that which is considerable. We can speak of rays either of the sun, or the stars, or any other luminous body; but we speak of the *beams* of the sun or the mean. The second of the beams of the sun or the moon. The rays of the sun break through the clouds; its beams are scorching at noon-

A room can scarcely be so shut up that a single ray of light shall not penetrate through the crevices; the sea, on a calm moonlight night, presents a beautiful spectacle, with the moon's beams playing on its waves.

The stars emit a shivered ray .- THOMSON.

The modest virtues mingle in her eyes, Still on the ground dejected, darting all Their humid *beams* into the blooming flow

Ray, v. Gleam.

To Raze, v. To demolish.

To Reach, Stretch, Extend.

Reach, through the medium of the northern languages, as also the Latin rego in the word porrigo, and the Greek $o\rho\epsilon\gamma\omega$, comes from the Hebrew rekang to draw out, and arek, length.

Stretch is but an intensive of reach.

Extend, v. To extend.

The idea of drawing out in a line is common to these terms, but they differ in the mode and circumstances of the action. To reach and and circumstances of the action. To reach and to stretch is employed only for drawing out in a straight line, that is, lengthwise; *extend* may be employed to express the drawing out in all directions. In this sense a wall is said to reach a certain number of yards; a neck of land is said to stretch into the sea; a wood extends many miles over a country. As the act of persons, in the proper sense, they differ still more widely; reach and stretch signify drawing to a given point, and for a given end; extend has no such collateral meaning. We reach in order to take hold of something ; we stretch in order to surmount some object : a person reaches with his arm in order to get down a book; he stretches his neck in order to see over another person : in both cases we might be said simply to extend the arm or the neck, where the collateral circumstance is not to be expressed.

In the improper application, they have a similar distinction : to reach is applied to the movements which one makes to a certain end, and is equivalent to arriving at, or attaining. A traveller strives to *reach* his journey's end as quickly as possible; an ambitious man aims at *reaching* the summit of human power or honour. To *stretch* is applied to the direction which one gives to another object, so as to bring it to a certain point ; a ruler stretches his power or authority to its utmost limits. To *extend* retains its original unqualified meaning; as when we speak of extending the meaning or application of a word, of extending one's bounty or charity, extending one's sphere of action, and the like.

The whole power of cunning is privative; to say nothing, and to do nothing, is the utmost of its reach. -JOHNSON,

READY.

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1

Plains immense Lie stretch'd below interminable meads,-TROMSON. Our life is short, but to extend that span To vast eternity is virtue's work.-SHAKSPEARE.

Ready, v. Easy.

Ready, Apt, Prompt.

Ready, v. Easy.

Apt, in Latin aptus, signifies literally fitness.

Prompt, v. Expedition.

Ready is in general applied to that which has been intentionally prepared for a given purpose; promptness and aptness are species of readiness, which lie in the personal endowments or disposition: hence we speak of things being ready for a journey; persons being apt to learn, or prompt to obey or to reply. Ready, when applied to persons, characterizes the talent; as a ready wit: apt characterizes the talent; as a zot to judge by appearance, or apt to decide hastily; prompt characterizes more commonly the particular action, and denotes the willingness of the agent, and the quickness with which he performs the action; as prompt in exceuting a command, or prompt to listen to what is said.

The god himself with ready trident stands And opes the deep, and spreads the moving sands. DRYDEN.

DRYD Let not the fervent tongue, Prompt to deceive, with adulation smooth, Gain on your purpos'd will.—THOMSON.

Poverty is apt to betray a man into envy, riches into arrogance.-ADDISON.

Real, v. Actual.

Real, v. Intrinsic.

To Realize, v. To fulfil.

Realm, v. State.

Reason, v. Argument.

Reason, v. Cause.

Reason, v. Consideration.

Reason, v. Sake.

Reasonable, v. Fair.

Reasonable, Rational.

Are both derived from the same Latin word ratio reason, which, from ratus and reor to think, signifies the thinking faculty.

Reasonable signifies accordant with reason; Rational signifies having reason; the former is more commonly applied in the sense of right reason, propriety, or fairness; the latter is employed in the original sense of the word reason: hence we term a man reasonable who acts according to the principles of right reason; and a being rational who is possessed of the rational or reasoning faculty, in distinction from the brutes. It is to be lamented that there are much fewer reasonable than there are rational creatures.

Human nature is the same in all reasonable creatures.

The evidence which is afforded for a future state is sufficient for a rational ground of conduct.-BLAIR. Rebellion, v. Contumacy. Rebellion, v. Insurrection.

To Rebound, Reverberate, Recoil.

RECEDE.

To **Rebound** is to bound or spring back: a ball rebounds. To **Reverberate** is to verberate or beat back: a sound reverberates when it echoes. To **Recoil** is to coil or whirl back: a snake recoils. The former two are rarely used in an improper application; but we may say of recoil, that a man's schemes will recoil on his own head.

Honour is but the reflection of a man's own actions shining bright in the face of all about him, and from thence *rebounding* upon himself.—SOUTH.

You seemed to reverberate upon me with the beams of the sun.-HOWEL.

Who in deep mines for hidden knowledge toils, Like guns o ercharg'd, breaks, misses, or recoils. DENHAM.

To Rebuff, v. To refuse.

To Rebuke, v. To check.

To Recall, v. To abjure.

To Recant, v. To abjure.

To Recapitulate, v. To repeat.

To Recede, Retreat, Retire, Withdraw, Secede.

To Recede is to go back; to Retreat is to draw back; the former is a simple action, suited to one's convenience; the latter is a particular action, dictated by necessity : we recede by a direct backward movement ; we retreat by an indirect backward movement: we recede a few steps in order to observe an object more distinctly; we retreat from the position we have taken in order to escape danger ; whoever can advance can recede ; but in general those only retreat whose advance is not free : receding is the act of every one ; retreating is peculiarly the act of soldiers, or those who make hostile movements. To **Re-**tire and **Withdraw** originally signify the same as *retreat*, that is, to draw back or off; but they agree in application mostly with recede: to recede is to go back from a given spot; but to retire and withdraw have respect to the place or the presence of the persons : we may recede on an open plain ; but we retire or withdraw from a room, or from some company. In this application withdraw is the more familiar term: retire may likewise be used for an army; but it denotes a much more leisurely action than *retreat*: a general *retreats*, by compulsion, from an enemy; but he may *retire* from an enemy's country when there is no enemy present.

Recede, retire, and withdraw are also used in a moral application; Seceede is used only in this sense : a person recedes from his engagement, which is seldom justifiable; he retires from business, or withdraws from a society. To seede is a public act: men secede from a religious or political body; withdraw is a private act; they withdraw themselves as individual members from any society.

We were soon brought to the necessity of *receding* from our imagined equality with our cousins.-JOHNSON.

RECEIPT.

Retirement from the world's cares and pleasures has been often recommended as useful to repentance.-JOHN-SON.

A temptation may withdraw for awhile and return again.-SOUTH.

How certain is our ruin, unless we sometimes retreat rom this pestilential region (the world of pleasure).from th BLAIR.

Pisistratus and his sons maintained their usurpations during a period of sixty-eight years, including those of Pisistratus' secessions from Athens.--CUMEERLAND.

Receipt, Reception.

Receipt comes from receive, in its application to inanimate objects, which are taken into possession.

Reception comes from the same verb, in the sense of treating persons at their first arrival : in the commercial intercourse of men, the receipt of goods or money must be acknowledged in writing; in the friendly intercourse of men, their reception of each other will be polite or cold, according to the sentiments entertained towards the individual.

If a man will keep but of even hand, his ordinary expenses ought to be but to half of his *receipts.*— BACON.

I thank you and Mrs. Pope for my kind reception .--

To Receive, Accept.

The idea of taking, from the Latin capio, is common to these words ; but to Receive is to take back; to Accept is to take to one's self; the former is an act of right, we receive what is our own; the latter is an act of courtesy, we accept what is offered by another. To receive simply excludes the idea of refusal; to accept includes the idea of consent; we may receive with indifference or reluctance; but we must accept with willingness; the idea of receiving is included in that of accepting, but not vice versa; what we receive may either involve an obligation or not; what we accept always involves the return of like courtesy at least: he who receives a debt is under no obligation, but he who receives a favour is bound by gratitude; and he who accepts a present will feel himself called upon to make some return.

The sweetest cordial we receive at last Is conscience of our virtuous actions past .- DENHAM, Unransom'd here receive the spotless fair, Accept the hecatomb the Greeks prepare.-POPE.

To Receive, v. To admit.

To Receive, v. To take.

Recent, v. Fresh.

Reception, v. Receipt.

Reciprocal, v. Mutual.

Reciprocity, v. Interchange.

Recital, v. Relation.

To Recite, v. To repeat.

To Reckon, v. To calculate.

To Reckon, Count, or Account, Number.

Reckon, v. To calculate. Count, or Account, v. To calculate.

RECOGNIZE.

Number signifies to put in the number.

The idea of estimating is here common to these terms, which differ less in meaning than in application: reckon is the most familiar; account and number are employed only in the grave style: we reckon it a happiness to enjoy the company of a particular friend; we ought to account it a privilege to be enabled to address our Maker by prayer; we must all expect to be one day numbered with the dead.

Reckoning themselves absolved by Mary's attachment to Bothwell, from the engagements which they had come under when she yielded herself a prisoner, they carried her, next evening, under a strong guard to the castle of Lochlevin.-ROBERTSON.

There is no bishop of the Church of England but accounts it his interest, as well as his duty, to comply with this precept of the Apostle Paul to Titus, "These things teach and exhort."-BOUTH.

He whose mind never pauses from the remembrance of his own sufferings may justly be *mombered* among the most miserable of human beings,-JOHNSON.

Reckoning, v. Account.

To Reclaim, Reform.

Reclaim, from *clamo* to call, signifies to call back to its right place that which has gone astray.

Reform signifies to form anew that which has changed its form : they are a lied only in their application to the moral character.

A man is reclaimed from his vicious courses by the force of advice or exhortation ; he may be reformed by various means, external or internal.

A parent endeavours to reclaim a child, but too often in vain; the offender is in general not reformed.

Scotland had nothing to dread from a princess of Mary's character, who was wholly occupied in endeavouring to *reclaim* her heretical subjects.—ROBERTSON.

A monkey, to *reform* the times, Resolv'd to visit foreign climes,-GAY.

To Recline, Repose.

To Recline is to lean back ; to Repose is to place one's self back : he who reclines reposes ; but we may recline without reposing : when we recline we put ourselves into a particular position ; but when we repose we put ours lves into that position which will be most easy.

For consolation on his friend reclin'd .- FALCONER. I first awak'd, and found myself repos'd Under a shade, on flowers.—MILTON.

Recognize, Acknowledge.

Recognize, in Latin recognoscere, is to take knowledge of, or bring to one's own knowledge.

Acknowledge, v. To acknowledge.

To recognize is to take cognizance of that which comes again before our notice; to acknowledge is to admit to one's knowledge whatever comes fresh under our notice : we recog-nize a person whom we have known before ; we recognize him either in his former character or in some newly assumed character; we ac-knowledge either former favours or those which have been just received princes recognize certain principles which have been admitted

by previous consent; they acknowledge the justice of claims which are preferred before them.

When conscience threatens punishment to secret crimes, it manifestly *recognizes* a Supreme Governor from whom nothing is hidden.—BLAIR.

I call it atheism by establishment when any state, as such, shall not *acknowledge* the existence of God, as the moral governor of the world.—BURKE.

To Recoil, v. To rebound.

Recollection, v. Memory.

Recompense, v. Compensation.

Recompense, v. Gratuity.

To Reconcile, v. To conciliate.

To Record, v. To enrol.

Record, Register, Archive.

Record is taken for the thing recorded; **Register** either for the thing requistered or the place in which its registered; **Archive**, mostly for the place, and sometimes for the thing: records are either historical details, or short notices; registers are but short notices of particular and local circumstances; archives are always connected with the state: every place of antiquity has its records of the different circumstances which have been connected with its rise and progress, and the various changes which it has experienced; in public registers we find accounts of families, and of their various connections and fluctuations; in *archives* we find all legal deeds and instruments which involve the interests of the nation, both in its internal and external economy.

To Recount, v. To relate.

To Recover, Retrieve, Repair, Recruit.

Recover is to get again under one's cover or protection.

Retrieve, from the French trouver to find, is to find again.

Repair, in French reparer, Latin reparo, from paro to get, signifies likewise to get again, or make a thing good as it was before.

Recruit, in French *recru*, from *cru* and the Latin *cresco* to grow, signifies to grow again, or come fresh again.

Recover is the most general term, and applies to objects in general; retrieve, repair, and the others, are only partial applications: we recover things either by our own means or by casualties; we retrieve and repair by our own efforts only; we recover that which has been taken, or that which has been any way lost; we retrieve that which we have lost; we repair that which has been injured; we recover property from those who wish to deprive us of it: we retrieve our misfortunes, or our lost reputation; we repair the mischief which has been done to our property; we recruit that shean done to our property; we do not seek after that which we think irrecoverable; we give that up which is irretrieveble; our power of

recruiting depends upon circumstances; he who makes a moderate use of his resources, may in general casily recruit himself when they are gone.

The serious and impartial retrospect of our conduct is indisputably necessary to the confirmation or *recovery* of our virtue.-JOHNSON.

ar virtue,—JOHNSON, Why may not the soul receive New organs, since ev'n art can these *retrieved* JENYNS,

Your men shall be receiv'd, your fleet repair'd.

With greens and flow'rs recruit their empty hives. DRVDEN.

Recovery, Restoration.

Recovery is one's own act; **Restora**tion is the act of another; we recover the thing we have lost when it comes again into our possession; but it is restored to us by another: a king recovers his crown by force of arms from the hands of an usurper; his crown is restored to him by the aid of his people: the recovery of property is good fortune; the restoration of property an act of justice. Both are employed likewise in regard to

Both are employed likewise in regard to one's health: but the former simply designates the regaining of the health; the latter refers to the instrument by which it is brought about: the *recovery* of his health is an object of the first importance to every man; the *restoration* of one's health seldomer depends upon the efficacy of medicine than the benignant operations of nature.

Let us study to improve the assistance which this revelation affords for the *restoration* of our nature, and the *recovery* of our felicity.-BLAIR.

Recreation, v. Amusement.

To Recruit, v. To recover.

To Rectify, v. To amend.

To Rectify, v. To correct.

Rectitude, Uprightness.

Rectitude is properly rightness, which is expressed in a stronger manner by Uprightness: we speak of the *vectitude* of the judgment; but of the *uprightness* of the mind, or of the moral character, which must be something more than straight, for it must be elevated above everything mean or devious.

We are told by Cumberland that *rectitude* is merely metaphorical, and that as a right line describes the shortest passage from point to point, so a right action effects a good design by the fewest means.-JOHNSON.

Who to the fraudulent impostor foul, In his uprightness, answer thus return'd.-MILTON.

To Redeem, Ransom.

Redeem, in Latin redimo, is compounded of re and emo to buy off, or back to one's-sel.

Ransom is in all probability a variation of *redeem*.

Redeem is a term of general application; ransom is employed only on particular occasions: we redeem persons as well as things; we ransom persons only; we may redeem by labour, or anything which supplies an equivalent to money; we ransom property with money only; we redeem a watch, or what-

REFER.

Agamemnon as to lower its author to a comparison with Sophocles or Euripides.-CUMBERLAND.

Redundancy, v. Excess.

To Reel, v. To stagger.

To Refer, v. To allude.

To Refer, Relate, Respect, Regard.

Refer, from the Latin re and fero, signifies literally to bring back; and Relate, from the participle latus of the same verb, signifies brought back : the former is, therefore, transi-tive, and the latter intransitive. One refers a person to a thing; one thing refers, that is, refers a person to another thing : one thing relates, that is, is related, to another. To refer is an arbitrary act, it depends upon the will of an individual; we may refer a person to any part of a volume, or to any work we please: to relate is a conditional act, it depends on the nature of things : nothing relates to another without some point of accordance between the when two; orthography relates to grammar, that is, by being a part of the grammatical science. Hence it arises that *refer*, when employed for things, is commonly said of circumstances that carry the memory to events or circum-stances; relate is said of things that have a natural connection; the religious festivals and ceremonies of the Roman Catholics have all a reference to some events that happened in the early periods of Christianity; the notes and observations at the end of a book *relate* to what has been inserted in the text.

Refer and relate carry us back to that which may be very distant; but **Respect** and **Regard** (*v. To setem*) turn our views to that which is near. The object of the action *refer* and relate is indirectly acted upon, and consequently stands in the oblique case ; we refer to an object; a thing relates to an object: but the object of the action respect and regard is directly acted upon, therefore it stands in the accusative or objective case; we respect or re-gard a thing, not to a thing. Whatever respects or regards a thing has a moral influence over it; but the former is more commonly employed than the latter : it is the duty of the magistrates to take into consideration whatever respects the good order of the community : what relates to a thing is often more intimately connected than what respects ; and, on the contrary, what respects comprehends in it more than what relates. To relate is to respect ; but to respect is not always to relate : the former includes every species of affinity or accord-ance; the latter only that which flows out of the properties and circumstances of things: when a number of objects are brought together, which fitly associate, and properly relate the one to the other, they form a grand whole, as in the case of any scientific work which is digested into a scheme; when all the inci-dental circumstances which *respect* either moral principles or moral conduct are properly weighed, they will enable one to form a just judgment.

Respect is said of objects in general ; regard mostly of that which enters into the feeling : laws respect the general welfare of the com-munity; the due administration of the laws regards the happiness of the individual.

ever has been given in pawn; we ransom a captive : redeem is employed in the improper application ; ransom only in the proper sense : we may redeem our character, redeem our life, or redeem our honour; and in this sense our Saviour redeems repentant sinners; but those who are ransomed only recover their bodily liberty.

Thus in her crime her confidence she plac'd Aud with new treasons would redeem the past. DRYDEN.

A third tax was paid by vassals to the king, to ransom him if he should happen to be taken prisoner.-ROBEKT-SON.

Redress, Relief.

Redress, like address (v. Accost) in all probability comes from the Latin dirigo, signifying to direct or bring back to the former

Relief, v. To help.

Redress is said only with regard to matters of right and justice; relief to those of kind-ness and humanity: by power we obtain redress; by active interference we obtain a relief : an injured person looks for redress to the government: an unfortunate person looks for relief to the compassionate and kind ; what we suffer through the oppression or wickedness of others can be *redressed* only by those who have the power of dispensing justice; when-ever we suffer, in the order of Providence, we may meet with some relief from those who are more favoured. Redress applies to public as well as private grievances ; relief applies only to private distresses: under a pretence of seeking redress of grievances, mobs are fre-quently assembled to the disturbance of the better disposed; under a pretence of soliciting charitable *relief*, thieves gain admittance into

Instead of *redressing* grievances, and improving the fabric of their state, the French were made to take a very different course.—BURKE.

Relief the vanquish'd have, to hope for none. DENHAM.

To Reduce, Lower.

Reduce is to bring down, and Lower to make *low* or *lower*, which proves the close connection of these words in their original meaning; it is, however, only in their improper application that they have any further connection. *Reduce* is used in the sense of bessen, when applied to number, quantity, price, &c. ; lower is used in the same sense when applied to price, demands, terms, &c. ; the former, however, occurs in cases where circumstances as well as persons are concerned ; the latter only in cases where persons act: the price of corn is reduced by means of importation : a person lowers his price or his demand when he finds them too high. As a moral quality, the former is much stronger than the latter : a man is said to be *reduced* to an abject condition ; but to be lowered in the estimation of others, to be reduced to a state of slavery, to be lowered in his own eyes.

The regular metres then in use may be *reduced*, I think to four.-TYNWHITT. It would be a matter of astonishment to me, that any pritic should be found proof against the beauties of

Our Saviour's words (in his sermon on the mount) all refer to the Pharisees' way of speaking .- SOUTH.

Homer artfully interweaves, in the several succeeding parts of his poem, an account of everything material which relates to his princes.—ADDISON.

Religion is a pleasure to the mind, as *respects* practice. -SOUTH.

What I have said *regards* only the vain part of the sex. -ADDISON.

Refined, v. Polite.

Refinement, v. Cultivation.

To Reflect, v. To consider.

To Reflect, v. To think.

Reflection, v. Insinuation.

To Reform, v. To amend.

To Reform, v. To correct.

To Reform, v. To reclaim.

Reform, Reformation.

Reform has a general application; **Reformation** a particular application: what ever undergoes such a change as to give a new form to an object occasions a reform; when such a change is produced in the moral character, it is termed a reformation: the concerns of a state require occasional reform; those of an individual require reformation. When reform and reformer has a more extensive signification than the latter; the term reform conveying the idea of a complete amendment; reformation implying only the process of amending or improving.

A reform in one's life and conversation will always be accompanied with a corresponding increase of happiness to the individual; when we observe any approaches to reformation, we may cease to despair of the individual who gives the happy indications.

He was anxious to keep the distemper of France from the least countenance in England, where he was sure some wicked persons had shown a strong disposition to recommend an imitation of the French spirit of reform. -BURKE.

Examples are pictures, and strike the senses, nay, raise the passions, and call in those (the strongest and most general of all motives) to the aid of *reformation*,— POPE.

Reformation, v. Reform.

Refractory, v. Unruly.

To Refrain, v. To abstain.

To Refresh, v. To revive.

Refuge, v. Asylum.

To Refuse, v. To deny.

Refuse, v. Dregs.

To Refuse, Decline, Reject, Repel, Rebuff.

Refuse (v. To deny) signifies simply to pour back, that is, to send back, which is the common idea of all these terms.

Decline, in Latin declino, signifies literally to turn aside. Reject, from jacio to throw, to cast back; Repel, from pello to

REFUSE.

drive, to drive back. **Rebuff**, from *buff* or *puff*, to puff one back, or send off with a puff. *Refuse* is an unqualified action, it is accom-

Refuse is an unqualified action, it is accompanied with no expression of opinion; decline is a gentle and indirect mode of refusal; reject is a direct mode, and conveys a positive sentiment of disapprobation: we refuse what is asked of us, for want of inclination to comply; we decline what is proposed from motives of discretion; we reject what is offered to us, because it does not fall in with our views: we refuse to listen to the suggestions of our friends; we' decline an offer of service: we reject the insinuations of the interested and evil-minded. To refuse is said only of that which passes between individuals; to reject is said of that which comes from any quarter: requests and petitions are refused by those who are solicited; opinions, propositions, and counsels are rejected by particular communities: the king refuses to give his assent to a bill; the parliament rejects a bill.

To repel is to reject with violence; to rebuild is to refuse with contempt. We refuse and reject that which is either offered or simply presents itself for acceptance: but we repel and rebuily that which forces itself into our presence, contrary to our inclination: we repel the attack of an enemy, or we repel the advances of one who is not agreeable; we rebuild those who put that in our way that is offensive. Importunate persons must necessarily expect to meet with rebuilds, and are in general less susceptible of them than others; delicate minds feel a refused as a rebuild.

But all her arts are still employ'd in vain; Again she comes, and is refus'd again.-DRYDEN.

Why should he then reject a suit so just ?- DRYDEN.

Th' unwearied watch their listening leaders keep, And, couching close, *repel* invading sleep.—POPE.

At length rebuff'd they leave their mangled prey. DEVDEN.

Melissa, though she could not boast the apathy of Cato, wanted not the more prudent virtue of Sarpio, and gained the victory by *declining* the contest,-JOHN-SON.

To Refute, v. To confute.

Regal, v. Royal.

To Regard, v. To attend to.

Regard, v. Care.

To Regard, v. To esteem.

To Regard, v. To refer.

Regardful, v. Mindful.

Regardless, v. Indifferent.

Regimen, v. Food.

Region, v. District.

To Register, v. To enrol.

Register, v. List.

Register, v. Record.

To Regret, v. To complain.

To Regulate, v. To direct.

To Regulate, v. To govern.

To Rehearse, v. To repeat.

Reign, v. Empire.

To Reject, v. To refuse. Rejoinder, v. Answer. To Relate, v. To refer.

To Relate, Recount, Describe.

Relate, in Latin *relatus*, participle of *refero*, signifies to bring that to the notice of others which has before been brought to our

Recount is properly to count again, or count over again.

Describe, from the Latin scribo to write, is literally to write down. The idea of giving an account of events or

circumstances is common to all these terms, which differ in the object and circumstances of the action. Relate is said generally of all events, both of those which concern others as well as ourselves; recount is said only of those which concern ourselves: those who *relate* all they hear often *relate* that which never happened; it is a gratification to an old soldier to recount all the transactions in which he bore a part during the military career of his early youth. We relate events that have happened at any nostly those things which have been long passed : in *recounting*, the memory reverts to past scenes, and counts over all that has deeply to interested the mind. Travellers are pleased relate to their friends whatever they have seen remarkable in other countries the recounting of our adventures in distant regions of the globe has a peculiar interest for all who hear them. We may relate either by writing or by word of mouth; we recount only by word of mouth: writers of travels sometimes give themselves a latitude in *relating* more than they have either heard or seen; he who recounts the exploits of heroism, which he has either witnessed or performed, will always meet with a delighted audience.

Relate and recount are said of that only which has passed : describe is said of that which exists : we relate the particulars of our ourney; and we describe the country we pass through. Personal adventure is always the subject of a *relation*; the quality and condi-tion of things are those of the *description*. We relate what happened on meeting a friend; we describe the dress of the parties, or the ceremonies which are usual on particular cccasions.

O Muse! the causes and the crimes relate, What goddess was provok'd, and whence he hate.

To recount Almighty works What words or tongue of scraph can suffice ?-MILTON. In *describing* a rough torrent or deluge, the numbers should run easy and flowing.-POPE.

Related, v. Connected.

Relation, Recital, Narration.

Relation, from the verb relate, denotes the act of relating.

Recital, from recite, denotes the act of re-citing.

Narrative, from narrate, denotes the

RELAX.

thing narrated. Relation is here, as in the and the others particular terms. Relation applies to every object which is related, whether of a public or private, a national or an individual nature; history is the *relation* of national events; biography is the relation of particular lives: recital is the relation or Terpetition of actual or existing circumstances : we listen to the *recital* of misfortunes, dis-tresses, and the like. The *recitation* may con-cern matters of indifference: the *recital* is always of something that affects the interests of some individual : the pages of the journa-list one filled with the advice of deily list are filled with the relation of daily occurences which simply amuse in the reading : but the recital of another's woes often draws tears from the audience to whom it is made.

Relation and recital are seldom employed but in connection with the object related or recited; narrative is mostly used by itself: hence we say the relation of any particular circumstance; the recital of any one's calamities; but an affecting narrative or a simple narrative.

Biography is of the various kinds of *narrative* writing, that which is most eagerly read, -JOHNSON.

Those relations are commonly of most value in which the writer tells his own story.-JOHNSON.

Old men fall easily into recitals of past transactions,-

Relation, Relative, Kinsman, Kindred.

Relation is here taken to express the person *related*; it is, as in the former paragraph, the general term both in sense and application ; Relative is employed only as respects the particular individual to whom one is re-lated; Kinsman designates the particular kind of relation ; and Kindred is a collective term to comprehend all one's relations or those who are akin to one. In abstract propositions we speak of *relations*; a man who is without relations feels himself an outcast in society : in designating one's close and intimate connec-tion with persons we use the term *relative*; our near and dear relatives are the first objects of our regard : in designating one's relationship and connection with persons, kinsman is preferable; when a man has not any children he frequently adopts one of his kinsmen as his heir : when the ties of relationship are to be specified in the persons of any particular family, they are denominated kindred : a man cannot abstract himself from his kindred while he retains any spark of human feeling.

You are not to imagine that I think myself discharged from the duties of gratitude, only because my *relations* do not adjust their looks to my expectation,—JOHNSON,

Hered put all to death whom he found in Trechoritis of the families and *kindred* of any of those at Repta,-PRIDEAUX.

Relative, v. Relation.

To Relax, Remit.

The general idea of lessening is that which allies these words to each other; but they differ very widely in their original meaning, and somewhat in their ordinary application; **Relax**, from the word *lax* or loose, signifies

REMAINS.

to make loose, and in its moral use to lessen anything in its degree of tightness or rigour; to Remit, from *re* and *mitto* to send back, signifies to take off in part or entirely that which has been imposed; that is, to lessen in quantity. In regard to our attempts to act, we may speak of *relaxing* in our endeavours, and *remitting* our labours or exertions; in re-card to our dealings with others we may gard to our dealings with others, we may speak of *relaxing* in discipline, *relaxing* in the severity or strictness of our conduct, of *re*witting a punishment or remitting a sentence. The discretionary power of showing mercy when placed in the hands of the sovereign serves to *relax* the rigour of the law; when the punishment seems to be disproportioned to the magnitude of the offence, it is but equitable to remit it.

No more the smith his dusky brow shall clear, Relax his ponderous strength and lean to hear. GOLDSMITH.

How often have I blessed the coming day, When teil remitting lent its turn to play. GOLDSMITH,

To Release, v. To deliver.

Relentless, v. Implacable.

Reliance, v. Dependence.

Relics, v. Remains.

Relief, v. Redress.

To Relieve, v. To alleviate.

Religious, v. Holy.

To Relinquish, v. To abandon.

To Relinquish, v. To leave.

Relish, v. Taste.

Reluctant, v. Averse.

To Remain, v. To continue.

Remainder, v. Rest.

Remains, v. Leavings.

Remains, Relics.

Remains signifies literally what remains: **Relics**, from the Latin *relinquo* to leave, signifies what is left. The former is a term of general and familiar application; the latter is specific. What *remains* after the use or consumption of anything is termed the remains; what is left of anything after a lapse of years is the *relic* or *relics*. There are *remains* of buildings mostly after a conflagration; there are relics of antiquity in most monasteries and old churches.

Remains are of value, or not, according to the circumstances of the case; relics always derive a value from the person to whom they were supposed originally to belong. The remains of a person, that is, what corporeally remains of a person, after the extinction of life, will be respected by his friend; a bit of a garment that belonged, or was supposed to belong, to some saint will be a precious *relic*. in the eyes of a superstitious Roman Catholic. All nations have agreed to respect the remains of the dead; religion, under most forms, has given a sacredness to *relics* in the eyes of its most zealous votaries; the veneration of genius,

REMARK.

or the devotedness of friendship, has in like manner transferred itself from the individual himself to some object which has been his property or in his possession, and thus fabricated for itself relics equally precious.

Upon these friendly shores, and flow'ry plains, Which hide Anchises and his blest remains. DRYDEN.

All those arts, rarities, and inventions which the in-genious pursue, and all admire, are but the *reliques* of an intellect defaced with sin and time.—SOUTH,

Remark, Observation, Comment, Note, Annotation, Commentary.

Remark (v. To notice); and Observation (c. To notice); and Comment, in Latin com-mentum, from comminiscor to call to mind; are either spoken or written; Note, Annota-tion (v. Note); Commentary a variation of comment; are always written. Remark and observation, admitting of the same distinction in both cases, have been sufficiently explained In both class, have been summering to particular in the article referred to; comment is a species of remark which often loses in good-nature what it gains in seriousness; it is mostly applied to particular persons or cases, and more commonly employed as a vehicle of censure than of commendation ; public speakers and public performers are exposed to all the and point point point is are exposed to an information of the envy, and ill-nature of self-constituted critics can suggest; but when not employed in personal cases, it serves for explanation: the other terms are used in this sense only, but with certain modifications; the note is most general, and serves to call the attention to as well as illustrate particular passages in the text : annotations and commentaries are more minute; the former being that which is added by way of appendage; the latter being employed in a general form; as the annotations of the Greek scholiasts, and the commentaries on the sacred writings.

Spence in his *remarks* on Pope's Odyssey, produces what he thinks an unconquerable quotation from Dryden's pre-face to the Æneid in favour of translating an epic poem into blank verse.—JOHNSON.

If the critic has published nothing but rules and ob-servations on criticism, I then consider whether there be a propriety and elegance in his thoughts and words. -ADDISON. DISON. Sublime or low, unbended or intense, The sound is still a *comment* to the sense. ROSCOMMON.

The history of the notes (to Pope's Homer) has never been traced,-JOHNSON.

I love a critic who mixes the rules of life with annotations upon writers .- STEELE.

Memoirs or memorials are of two kinds, whereof the one may be termed *commentaries*, the other registers,-BACON.

Remarkable, v. Extraordinary.

To Remark, v. To notice.

To Remedy, v. To cure.

Remedy, v. Cure.

Remembrance, v. Memory.

Remembrancer, v. Monument.

Reminiscence, v. Memory.

Remiss, v. Negligent.

To Remit, v. To forgive.

REPEAT

To Remit. v. To relax.

Remnant, v. Rest.

Remorse. v. Repentance.

Remote v. Distant

Remuneration, v. Compensation.

To Rend. v To break.

To Renew, v. To revive.

To Renovate. v. To revive.

To Renounce, v. To abandon.

Renown, v. Fame.

Renowned, v. Famous.

To Repair, v. To recover.

Reparation, v. Restoration.

Repartee, v. Retort.

To Repay, v. To restore.

To Repeal, v. To abolish.

To Repeat, Recite, Rehearse, Recapitulate.

The idea of going over any words, or actions. is common to all these terms. Repeat, from the Latin repeto to seek, or go over again, is the general term, including only the common idea. To Recite, Rehearse, and Recapitulate are modes of *repetition*, conveying each some accessory idea. To *recite* is to *repeat* in a formal manner ; to rehearse is to repeat or recite by way of preparation ; to recapitulate is to repeat in a minute and specific manner. We repeat both actions and words ; we recite only words; we repeat single words, or even sounds ; we recite always a form of words : we repeat our own words, or the words of another ; we recite only the words of another : we repeat a name ; we recite an ode, or a set of verses : we repeat for purposes of general convenience ; we recite for the convenience or amusement of others : we rehearse for some specific purpose. either for the anuscement or instruction of others: we recapitulate for the instruction of others. We repeat that which we wish to be heard; we recite a piece of poetry before a company; we release the piece of peerly before a which we are going to recite in public; we recapitulate the general heads of that which we have already spoken in detail. A master must always repeat to his scholars the instruction which he wishes them to remember; Homer is said to have *recited* his verses in different parts; players *rehearse* their different parts before they perform in public; ministers *recapitulate* the leading points in their dis-

To repeat is commonly to use the same words: to recite, to rehearse, and to recapitulate do not necessarily require any verbal sameness. We repeat literally what we hear spoken by another; but we recite and rehearse events; and we recapitulate in a concise manner what has been uttered in a particular manner. An echo repeats with the greatest possible precision; Homer recites the names of all the Grecian and Trojan leaders, together with the names and account of their countries,

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and the number of the forces which they com-manded; Virgil makes Aneas to rehearse before Dido and her courtiers the story of the

fore Data and ner courtiers the story of the capture of Troy, and his own adventures; a judge recupitulates evidence to a jury. To repeat, recite, and recopitulate are em-ployed in writing, as well as in speaking; reheave is only a mode of speaking. It is sometimes a beauty in style to repeat particular words on certain occasions; an historian finds it necessary to recapitulate the principal events of any particular period.

I could not half those horrid crimes repeat, Nor half the punishments those crimes have met DRYDEN.

Whenever the practice of *recitation* was disused, the works, whether poetical or historical, perished with the authors.-JOHNSON.

ithors.—JOHNSON. Now take your turns, ye muses, to *rehearse* His friend's complaints, and mighty magic verse. DRYDEN.

The parts of a judge are to direct the evidence to mode-rate length, repetition, or impertinency of speech; to re-capitulate, select, and collate the material points of that which has been said.—BACON.

To Repel, v. To refuse.

Repentance. Penitence. Contrition. Compunction. Remorse.

Repentance, from re back, and prenitet to be sorry, signifies thinking one's-self wrong for something past; Penitence, from the is ame source, signifies simply sorrow for what is amiss. Contrition, from contero to rub together, is to bruise as it were with sorrow; Computer, is to blue a showed with solrow; Computer, and Remorse, from remordeo to have a gnawing pain; all express modes of penitence differing in degree and circumstance. Repentance refers more to the change of one's mind with regard to an object, and is properly confined to the time when this change takes commed to the time when this enange takes place; we therefore, strictly speaking, repeat of a thing but once; we may, however, have penitence for the same thing all our lives, Repeatance may be fall for trivial matters; we may repeat of going or not going, speaking or not speaking: penitence refers only to serious matters; we are penitent only for our sins. Errors of judgment will always be attended with repentance in a mind that is striving to do right; there is no human being so perfect but that, in the sight of God, he will have occasion to be *penitent* for many acts of commission and omission.

Repentance may be felt for errors which concern only ourselves, or at most offences against our fellow-creatures; penitence, and the other our renow-creatures; penaence, and the observations of the search terms, are applicable only to offences against the moral and Divine law, that law which is engraven on the heart of every man. We may repeat of not having made a bargain that we afterwards find would have been advantageous, or we may repent of having done any injury to our neighbour; but our *penitence* is awakened when we reflect on our unworthiness or sinfulness in the sight of our Maker. This penitence is a general sentiment, which belongs to all men as offending creatures; but contri-tion, computation, and remorse are awakened by reflecting on particular offences: contrition is a continued and severe sorrow, appropriate to one who has been in a continued state of

REPETITION.

peculiar sinfulness: computction is rather an occasional but sharp sorrow, provoked by a occasional offence, or a noment's reflection; remore may be temporary, but it is a still sharper pain awakened by some particular offence of peculiar magnitude and atrocity. The prodigal son was a contrite sinner; the brethren of Joseph felt great computation when they were carried back with their sacks to Egypt ; David was struck with remorse for the murder of Uriah.

These four terms depend not so much on the measure of guilt as on the sensibility of the offender. Whoever reflects most deeply on the enormity of sin will be most sensible of penitence when he sees his own liability to offend. In those who have most offended, and are come to a sense of their own condition, penitence will rise to deep contrition. There is no man so hardened that he will not some time or other feel compunction for the crimes he has committed. He who has the liveliest sense of the Divine goodness will feel keen remorse whenever he reflects on anything that he has done by which he fears to have forfeited the favour of so good a Being.

This is the sinner's hard lot, that the same thing which makes him need *repentance* makes him also in danger of not obtaining it.—SOUTH.

btaining it.—500 m. Heaven may forgive a crime to *penitence*, For heaven can judge if *penitence* be true. DRYDEN.

Contrition, though it may melt, ought not to sink or overpower the heart of a Christian,-BLAIR.

All men, even the most depraved, are subject more or less to computations of conscience.-BLAIR.

The heart, Pierc'd with a sharp remore for guilt, disclaims The costly poverty of hecatombs, And offers the best sacrifice itself.—JEFFRY.

Repetition, Tautology.

Repetition is to Tautology as the genus to the species: the latter being as a species of vicious repetition. There may be frequent repetitions which are warranted by necessity or convenience; but tautology is that which nowise adds to either the sense or the sound. A repetition may, or may not, consist of literally the same words; but *tautology*, from the Greek $\tau a v \tau o s$ the same, and $\lambda o \gamma o s$ a word, supposes such a sameness in expression as renders the signification the same. In the liturgy of the Church of England there are some repetitions which add to the solemnity of the worship; in most extemporary prayers there is much *tautology* that destroys the religious effect of the whole.

That is truly and really *tautology* where the same thing is repeated, though under never so much variety of expression.-SOUTH.

To Repine, v. To complain.

To Reply, v. To answer.

Report, v. Fame.

Repose, v. Ease.

To Repose, v. To recline.

Reprehension, Reproof.

Personal blame or censure is implied by both these terms, but the former is much milder

REPRESS.

than the latter. By Reprehension the personal independence is not so sensibly affected as in the case of **Reproof**: people of all ages and stations whose conduct is exposed to the investigation of others are liable to reprehension ; but children only or such as are in a subordinate capacity are exposed to reproof. Reprehension amounts to little more than passing an unfavourable sentence upon the conduct of another : reproof adds to this an unfriendly address to the offender. The master of a school may be exposed to the reprehension of the parents for any supposed impropriety: his scholars are subject to his

When a man feels the *reprehension* of a friend, se-conded by his own heart, he is easily heated into resent-ment.—JOHNSON.

There is an oblique way of reproof which takes off from the sharpness of it.-STEELE,

Representation, v. Show.

To Repress, Restrain, Suppress.

To Repress is to press back or down : to Restrain is to strain back or down: the former is the general, the latter the specific term : we always repress when we restrain, but not vice versa. Repress is used mostly for pressing down, so as to keep that inward which wants to make its appearance: restraint is an habitual repression by which a thing is kept in a state of lowness: a person is said to repress his feelings when he does not give them vent either by his words or actions ; he is said to restrain his feelings when he never lets them rise beyond a certain pitch : good morals as well as good manners call upon us to repress every unseemly expression of joy in the com-pany of those who are not in a condition to partake of our joy; it is prudence as well as virtue to restrain our appetites by an habitual forbearance that they may not gain the ascend-ancy. One cannot too quickly repress a rising spirit of resistance in any community large or small ; one cannot too early restrain the irregularities of childhood. The innocent vivacity of youth should not be repressed; but their wildness and intemperance ought to be restrained.

Philosophy has often attempted to repress insolence by asserting that all conditions are levelied by death,.... JOHNSON.

He that would keep the power of sin from running out . into act. must *restrain* it from conversing with the object.-SOUTH.

To repress is simply to keep down or to keep to from rising within one's-self. To Suppress is to keep under or to keep from appearing in is to keep the of the probability of the probabilit resolute exercise of authority. Hence here term repress is used only for the feelings or the movements of the mind; but suppress may be movements in the tarking is external. We employed for that which is external. repress violence ; suppress publications or in-

Her forwardness was *repressed* with a frown by her mother or aunt.-JOHNSON.

With him Palemon kept the watch at night, In whose sad bosom many a sigh supprest Some painful secret of the soul confest. FALCONER.

Reprieve, Respite.

Reprieve comes in all probability from the French *repris*, participle of *reprendre*, and the Latin reprehendo, signifying to take back or take off that which has been laid on.

Respite in all probability is changed from respiratus, participle of respiro, signifying to breathe again

The idea of a release from any pressure or burden is common to these terms; but the reprieve is that which is granted; the respite sometimes comes to us in the course of things : we gain a *reprieve* from any punishment or trouble which threatens us; we gain a *respite* from any labour or weight that presses upon us. A criminal gains a *reprieve* when the punishment of death is commuted for that of iransportation; a debtor may be said to obtain a *reprieve* when, with a prison before his eyes, he gets such indulgence from his creditors as sets him free : there is frequently no respite for persons in a subordinate station when they fall into the hands of a hard task-master; Sisyphus is feigned by the poets to have been condemned to the toil of perpetually rolling a stone up a hill as fast as it rolled back, from which toil he had no respite.

All that I ask is but a short reprieve, Till I forget to love and learn to grieve, Some pause and reprive only I require, Till with my tears I shall have quenchd my fire. DENHAM,

To Reprimand, v. To check.

Reprisal, v. Retaliation.

To Reproach, v. To blame.

Reproach, v. Discredit.

Reproach, Contumely, Obloquy.

Reproach, v. To blame.

Contumely, from contumeo, that is, contra tumeo, signifies to swell up against.

Obloguy, from ob and loquor, signifies speaking against or to the disparagement of

any one. The idea of contemptuous or angry treatment of others is common to all these terms; but reproach is the general, contumely and obloquy are the particular terms, *Reproach* is either deserved or undeserved; the name of Puritan is applied as a term of *reproach* to such as affect greater purity than others; the name of Christian is a name of *reproach* in Turkey contumely is always undeserved; it is the in-solent swelling of a worthless person against merit in distress; our Saviour was exposed to the contumely of the Jews: obloquy is always supposed to be deserved; it is applicable to those whose conduct has rendered them objects of general censure, and whose name therefore has almost become a reproach. A man who uses his power only to oppress these who are connected with him will naturally and deservedly bring upon himself much obloquy.

Has foul reproach a privilege from heav'n ?-POPE.

The royal captives followed in the train, amidst the-horrid yells, and frantic dances, and infamous contume-lies of the furies of hell.—BURKE.

How many men of honour are exposed from party spirit to public obloquy and reproach 1-ADDISON.

REPROBATE.

Reproachful, Abusive, Scurrilous.

Reproachful or full of reproach (v. Re-

Abusive, or full of abuse (v. Abuse).

Scurrilous, in Latin scurrilis, from scurra, signifies like a buffoon or saucy jester.

Reproachful, when applied to persons, signifiesfull of reproaches ; when to things deserving of reproach abusive is only applied to the person, signifying after the manner of abuse : scurrilous is employed as an epithet either for persons or things, signifying using scurrility, or after the manner of scurrility. The conduct of a person is *reproachful* inasmuch as it provokes or is entitled to the *reproaches* of others; the language of a person is reproachful when it abounds in reproaches, or partakes of the nature of a reproach : a person is abusive who indulges himself in abuse or abusive language : and he is scurrilous who adopts scurrility or scurrilous language.

When applied to the same object, whether to the person or to the thing, they rise in sense: the *reproachful* is less than the *abusive*, and this than the scurrilous: the reproachful is sometimes warranted by the provocation : but the abusive and scurrilous are always unwarrantable; reproachful language may be, and generally is, consistent with decency and propriety of speech; abusive and scurrilous language are outrages against the laws of good breeding, if not of morality. A parent may sometimes find it necessary to address an unruly son in reproachful terms; or one friend may adopt a reproachful tone to another : none however, but the lowest orders of men, and those only when their angry passions are awakened, will descend to abusive or scurrilous language.

Honour teaches a man not to revenge a contumelious or reproachful word, but to be above it.—SOUTH.

Thus envy pleads a nat'ral claim To persecute the Muses' fame, Our poets in all times *abusive*, From Homer down to Pope inclusive.—SWIFT.

Let your mirth be ever void of all scurrility and biting words to any man,-SIR HENRY SIDNEY.

To Reprobate, Condemn.

To Reprobate is much stronger than to Condemn: we always condemn when we reprobate, but not vice versa: to reprobate is to condemn in strong and reproachful language. We reprobate all measures which tend to sow discord in society, and to loosen the ties by which men are bound to each other; we condemn all disrespectful language towards superiors. We reproduce only the thing; we condemn the person also: any act of disobedience in a child cannot be too strongly reproduced; a person must expect to be condemned, when he involves himself in embarrassments through his own imprudence.

Simulation (according to my Lord Chesterfield) is by na means to be *reprobated* as a disguise for chagrin or an engine of wit.-MACKENZIE.

I see the right, and I approve it too; Condemn the wrong, and yet the wrong pursue. TATE.

Reproof, v. Reprehension. To Reprove, v. To blame.

RESERVE.

To Reprove, v. To check. Repugnance, v. Adversion. Repugnant, v. Adverse. Reputation, v. Character. Reputation, v. Fame. Reputation, v. Name. Repute, v. Name. To Request, v. To ask. Request, v. Prayer. To Require, v. To demand. Requisite, v. Necessary. Requital, v. Compensation. Reguital, v. Retribution. Resemblance, v. Likeness. Resentment, v. Anger. Reservation, v. Reserve.

Reserve, Reservation.

Reserve and Reservation from servo to keep, both signify a keeping back, but differ as to the object and circumstance of the action. *Reserve* is applied in a good sense, to anything natural or moral which is kept back to be employed for a better purpose on a future occasion, *reservation* is an artful keeping back for selfish purposes: there is a prudent *reserve* which every man ought to keep in his discourse with a stranger; equivocators deal altogether in mental *reservation*.

There is no maxim in politics more indisputable than that a nation should have many honours in *reserve* for those who do national services.—ADDISON.

There be three degrees of this hiding and veiling a man's self; first reservation and secrecy; second dissimulation in the negative; and the third simulation.— BACON.

To Reserve, Retain.

Reserve, from the Latin servo to keep, signifies to keep back.

Retain, from *teneo* to hold, signifies to hold back: they in some measure, therefore, have the same distinction as keep and hold.

To reserve is an act of more specific design; we reserve that which is the particular object of our choice : to *retain* is a simple exertion of our power; we *retain* that which is once come in our possession. To *reserve* is employed only for that which is allowable; we *reserve* a thing, that is, keep it back with care for some future purpose: to *retain* is often an unlawful act; a debtor frequently *retains* in his hands the money which he has borrowed. To *reserve*, whether in the proper or improper

To reserve, whether in the proper or improper application, is employed only as the act of a conscious agent; to retain is often the act of an unconscious agent: we reserve what we have to say on a subject until a more suitable opportunity ofters; the mind retains the impressions of external objects, by its peculiar faculty, the memory; certain substances are said to retain the colour with which they have been dyed.

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Augustus caused most of the prophetic books to be burnt, as spurious, *reserving* only those which bore the name of some of the sybils for their authors.—PRIDEAUX

The beauties of Homer are difficult to be lost, and those of Virgil to be *retained*.-JOHNSON.

To Reside, v. To abide.

Residue, v. Rest.

To Resign, v. To abandon.

To Resign, v. To give up.

Resignation, v. Patience.

To Resist, v. To oppose.

To Resolve, v. To determine.

To Resolve, v. To solve.

Resolute, v. Decided.

Resolution, v. Courage.

To Resort to, v. To frequent.

Resource, v. Expedient.

To Respect, v. To esteem.

To Respect, v. To honour.

To Respect, v. To refer.

Respectful, v. Dutiful.

Respite, v. Interval.

Respite, v. Reprieve.

Response, v. Answer.

Responsible, v. Answerable.

Rest, v. Cessation.

To Rest, v. To found.

Rest, v. Ease.

Rest, Remainder, Remnant, Residue.

Rest evidently comes from the Latin resto, in this case, though not in the former (v. Ease), signifying what stands or remains back.

Remainder literally signifies what remains after the first part is gone. **Remnant** is but a variation of *remainder*.

Residue, from *resido*, signifies likewise what remains back.

All these terms express that part which is separated from the other and left distinct; rest is the most general, both in sense and application; the others have a more specific meaning and use: the rest may be either that which is left behind by itself or that which is set apart as a distinct portion: the remainder, remnant, and residue, are the quantities which remain when the other parts are gone. The rest is said of any part, large or small; but the remainder commonly regards the smaller part which has been left after the greater part has been taken. A person may be said to sell some and give away the rest; when a number of hearty persons sit down to a meal, the remainder of the provisions, after all have been satisfied, will not be considerable. Rest is applied either to person sor things; remainder only to things; some were of that opinion, but the rest did not agree to it; the remainder of the paper was not worth preserving. Remnant, from remanensin Latin, is aspecies of tremainder of heatype only to other sorts.

RESTORATION.

unsold out of whole pieces; as a remnant of cotton, linen, and the like. *Residue* is another species of remainder, employed in less familiar matters ; the remainder is applied to that which remains after a consumption or removal has remains after a consumption or removal has taken place; the term *vesidue* is applied to that which remains after a division has taken place; hence we speak of the *remainder* of the corn, the *remainder* of the books, and the like : but the *residue* of the property, the residue of the effects, and the like.

A last farewell 1 For since a last must come, the rest are vain, Like gasps in death which but prolong our pain, DRYDEN.

Whatever you take from amusements or indolence will be repaid you an hundred-fold for all the *remainder* of your days.—EARL OF CHATHAM.

For this, far distant from the Latian coast, She drove the *remnant* of the Trojan host. DRYDEN,

The rising deluge is not stopp'd with dams, But wisely managed, its divided strength Is sluiced in channels, and securely drained; And while its force is spent, and unsupply'd, The *residue* with mounds may be restrain d. SHAKSPEARE.

To Rest. v. To stand.

Restitution, v. Restoration.

Restoration, Restitution, Reparation, Amends.

Restoration is employed in the ordinary application of the verb restore : Restitution, from the same verb, is employed simply in the rout the same vero, is employed simply in the sense of making good that which has been unjustly taken. *Restoration* of property may be made by any one, whether the person taking it or not: *restitution* is supposed to be made by him who has been guilty of the injustice. The dethronement of a king may be the work of one set of mer, and his *restoration* that of another; but it is the bounden duty of every individual who has committed any sort of injustice to another to make *restitution* to the utmost of his power.

Restitution and Reparation are both em-ployed in the sense of undoing that which has been done to the injury of another; but the former respects only injuries that affect the property, and *reparation* those which affect a person in various ways. He who is guilty of theft, or fraud, must make *restitution* by either *restoring* the stolen article or its full value : he who robs another of his good name, or does any injury to his person, has it not in his power so easily to make *reparation*.

Reparation and Amends (v. Compensation) are both employed in cases where some mis-chief or loss is sustained ; but the term reparation comprehends the idea of the act of repairand, as well as the thing by which we repair; amends is employed only for the thing that will amend or make better: hence we speak will amena of marke order indice we space of the reparation of an injury; but of the amenas by itself. The term reparation compre-hends all kinds of injuries, particularly those of a serious nature; the amends is applied only to matters of inferior importance.

It is impossible to make *reparation* for taking away the life of another. It is easy to make amends to any one for the loss of a day's pleasure.

"All men (during the usurpation) longed for the restora-tion of the liberties and laws.-HUME.

RESTRAIN.

The justices may, if they think it reasonable, direct restitution of a ratable share of the money given with an apprentice (upon his discharge).—BLACKSTONE.

Justice requires that all injuries should be repaired .-

We went to the cabin of the French, who to make amends for their three weeks' silence, were talking and disputing with greater rapidity and confusion than I ever heard in an assembly even of that nation.—MANDE-VILLE.

Restore, Return, Repay.

Restore, in Latin restauro, from the Greek staupos a pale, signifies properly to new pale, that is, to repair by a new paling, and, in an extended application, to make good what has been injured or lost.

Return signifies properly to turn again, or to send back ; and Repay to pay back.

The common idea of all these terms is that of giving back. What we restore to another may or may not be the same as what we have taken; justice requires that it should be an equivalent in value, so as to prevent the in-dividual from being in any degree a sufferer: what we return and repay must be precisely the same as we have received : the former in application to general objects, the latter in application only to pecuniary matters. We restore upon a principle of equity; we return upon a principle of justice and honour; we repay upon a principle of undeniable right. We cannot always claim that which ought to be restored; but we can not only claim but enforce the claim in regard to what is to be returned or repaid: an honest man will be scrupulous not to take anything from another without restoring to him its full value. What-ever we have borrowed we ought to return: and when it is money which we have obtained, we ought to repay it with punctuality. We restore to many as well as to one, to communities as well as to individuals: a king is restored to his crown; or one nation *restores* a territory to another: we *return* and *repay* not only individually, but personally and par-ticularly: we *return* a book to its owner; we repay a sum of money to him from whom it was borrowed.

Restore and return may be employed in their improper application, as respects the moral state of persons and things ; as a king restores a courtier to his favour, or a physician restores his patient to health : we return a favour ; we return an answer or a compliment. Repay may be figuratively employed in regard to moral objects, as an ungrateful person repays kindnesses with reproaches.

When both the chiefs are sunder'd from the fight, Then to the lawful king *restore* his right.-DRYDEN. The swain Receives his easy food from nature's hand, And just returns of cultivated land .- DRYDEN. Cæsar, whom fraught with eastern spolls, Our heav'n, the just reward of human toils, Securely shall *repay* with rights divine.—DRYDEN.

To Restrain, v. To coerce.

To Restrain, v. To repress.

To Restrain, Restrict.

Restrain (v. Coerce) and Restrict are but variations from the same verb ; but they

RETALIATION.

have acquired a distinct acceptation: the former applies to the desires, as well as the outward conduct; the latter only to the outward conduct. A person restrains his inordinate appetite; or he is restrained by others from doing mischief: he is restricted in the use of his money. To restrain is an act of power; but to restrict is an act of authority or law: the will or the actions of a child are restrained by the parent; but a patient is restricted in his diet by a physician, or any body of people may be restricted by laws.

Tully, whose powerful eloquence awhile Restrain'd the rapid fate of rushing Rome, THOMSON

- THOMSON.

Though the Egyptians used flesh for food, yet they were under greater *restrictions* in this particular than most other nations.—JAMES.

Restraint, v. Constraint.

To Restrict, v. To restrain.

Result, v. Consequence.

To Retain, v. To hold.

To Retain, v. To reserve.

Retaliation, Reprisal.

Retaliation from retaliate, in Latin retaliatum, participle of retalio, compounded reduction, participae of related, composition of of reand takis such, signifies such again, or like for like. **Reprisal**, in French reprisal from repris and reprendre, in Latin reprehendo to take again, signifies to take in return for what has been taken. The idea of making worth a suffer in return for the suffacience be another suffer in return for the suffering he has occasioned is common to these terms; but the former is employed in ordinary cases; the latter mostly in regard to a state of warfare, or to active hostilities. A trick practised upon another in return for a trick is a *retalia*tion; but a reprisal always extends to the capture of something from another, in return for what has been taken. When neighbours fall out, the incivilities and spite of the one are too often *retaliated* by like acts of incivility and spite on the part of the other : when one nation commences hostilities against another by taking anything away violently, it pro-duces *reprisals* on the part of the other. *Retaliation* is very frequently employed in the good sense for what passes innocently between friends: reprisal has always an unfavourable sense. Goldsmith's poem, entitled Retaliation, was written for the purpose of *retaliating* on his friends the humour they had practised upon him; when the quarrels of individuals break through the restraints of the law and lead to acts of violence on each other's pro-perty, *reprisals* are made alternately by both parties.

Therefore I pray let me enjoy your friendship in that fair proportion that I desire to return unto you by way of correspondence and *retaliation*.-HOWEL

Go publish o'er the plain, How mighty a proselyte you gain ! How noble a *reprisal* on the great !-SWIFT.

To Retard, v. To delay.

To Retard, Hinder.

Retard, from the Latin tardus slow, signifies to make slow.

Hinder, v. To hinder.

To retard is applied to the movements of any object forward; to kinder is applied to the person moving or acting: we retard or make slow the progress of any scheme towards completion; we hinder or keep back the person who is completing the scheme : we retard a thing therefore often by kindering the person; but we frequently kinder a person without expressly retarding, and on the contrary the thing is retarded without the person being hindered. The publication of a work is somtimes retarded by the hindranees which an author meets with in bringing it to a conclusion; but a work may be retarded through the idleness of printers and a variety of oth r causes which are independent of any hindrance. So in like manner a person may be hindered in going to his place of destination ; but we do not say that he is retarded, because it is only the execution of an object, and not the simple movements of the person which are retarded.

Nothing has tended more to retard the advancement of science than the disposition in vulgar minds to vilify what they cannot comprehend.—JOHNSON.

The very nearness of an object sometimes hinders the sight of it.-SOUTH.

For these, thou sayst, raise all the stormy strife Which *hinder* thy repose, and trouble life.—PRIOR

Retinue, v. Procession.

To Retire, v. To recede.

Retirement, v. Privacy.

Retort, Repartee.

Retort, from re and torqueo to twist or turn back, to recoil, is an ill-natured reply; Repartee, from the word part, signifies a smart reply, a ready taking one's own part. The retort is always in answer to a censure for which one returns a like censure : the repartee is commonly in answer to the wit of another, where one returns wit for wit. In the acrimony of disputes it is common to hear retort upon retort to an endless extent ; the visaeity of discourse is sometimes greatly enhanced by the quick repartee of those who take a part in it. There is nothing wanting in order to make a retort but the disposition to aggravate one with whom we are offended; the talent for repartee is altogether a natural endowment, which does not depend in any degree upon the will of the individual.

Those who have so vehemently urged the dangers of an active life have made use of arguments that may be retorted upon themselves.-JOHNSON.

Henry IV. of France would never be transported beyond himself with choler but he would pass by anything with some repartee.—HOWEL.

To Retract, v. To abjure.

Retreat, v. Asylum.

To Retreat, v. To recede.

Retribution, Requital.

Retribution, from *tribuo* to bestow, signifies a bestowing back or giving in return

Requital, v. Reward.

Retribution is a particular term; requital ia general: the retribution comes from Provi-

RETROSPECT.

dence; requital is the act of man; retribution is by way of punishment; requital is mostly by way of reward: retribution is not always dealt out to every man according to his deeds; it is a poor requital for one who has done a kindness to be abused.

Christ substituted his own body in our room, to receive the whole stroke of that drendful *retribution* inflicted by the hand of an angry omnipotence.—SOUTH.

Leander was indeed a conquest to boast of, for he had long and obstinately defended his heart, and for a time made as many *requitals* upon the tender passions of her sex as she raised contributions upon his.—CUMBERLAND.

To Retrieve, v. To recover.

Retrospect, Review, Survey.

Retrospect is literally looking back, from retro behind, and spicio to behold or cast an eye upon.

A Review is a view repeated ; and a Survey is a looking over at once, from the French sur upon, and voir to see.

A retrospect is always taken of that which is past and distant; a review may be taken of that which is present and before us; every retrospect is a species of review, but every review is not a retrospect. We take a retrospect of our past life in order to draw salutary reflections from all that we have done and suffered; we take a review of any particular circumstance which is passing before us in order to regulate our present conduct. The retrospect goes further by virtue of the mind's power to reflect on itself, and to recall all past images to itself; the review may go forward by the exercise of the senses on external objects. The historian takes a retrospect of all the events which have happened within a given period; the journalist takes a review of all the events that are passing within the time in which he is living.

The *veriew* may be said of the past as well as the present; it is a *view* not only of what is, but what has been: the *survey* is entirely confined to the present; it is a *view* only of that which is.

We take a review of what we have already viewed in order to get a more correct insight into it: we take a survey of a thing in all its parts in order to get a comprehensive view of it, in order to examine it in all its bearings. A general occasionally takes a review of all his army; he takes a survey of the fortress which he is going to besiege or attack.

Believe me, my Lord, I look upon you as a spirit entered into another life, where you ought to despise all little views and mean *retrospects*.—POPE'S LETTERS TO ATTERBURY.

The retrospect of life is seldom wholly unattended by uncasiness and shame. It too much resembles the review which a traveller takes from some eminence of a barren country.—BLAR.

Every man accustomed to take a survey of his own notions will, by a slight retrospection, be able to discover that his mind has undergone many revolutions,-JOHN-BON.

To Return, v. To restore.

To Return, v. To revert.

To Reveal, v. To publish.

To Revenge, v. To avenge.

Revengeful, v. Vindictive,

REVISAL.

To Reverberate, v. To rebound.

To Revere, v. To adore.

To Reverence, v. To adore.

To Reverence, v. To awe.

To Reverence, v. To honour.

Reverie, v. Dream.

To Reverse, v. To overthrow.

To Revert, Return.

Revert is the Latin and Return the English word; the former is used however only in few cases, and the latter in general cases; they are allied to each other in the moral application to matters of discussion; a speaker reverts to what has already passed on a preceding day; he returns alter a digression to the thread of his discourse; we may always revert to something different, though more or less connected with that which we are discussing; we always return to that which we have left: we turn to something by reverting; we continue the same thing by returning.

Whatever lies or legendary tales May taint my spotless deeds, the guilt, the shame, Will back repert on the inventor's head.—SHIRLEY, One day, the soul supine with ease and fulness Revels secure, and foully tells herself The hour of evil cau return no more.—ROWE,

Review, v. Retrospect.

Review, v. Revisal.

To Revile, Vilify.

Revile, from the Latin vilis, signifies to reflect upon a person, or retort upon him that which is vile: to Vilify signifies to make a thing vile, that is to set it forth as vile.

To revile is a personal act, it is addressed directly to the object of offence, and ic addressed for the purpose of making the person vile in his own eyes: to vility is an indirect attack which serves to make the object appear vile in the eyes of others. Revile is said only of persons, for persons only are veriled; but to vility is said mostly of things, for things are often vilitied. To revile is contrary to all Christian duty; it is commonly resorted to by the most worthless, and practised upon the most worthy: to vility is seldom justifiable; for we cannot vility, without using improper language; it is seldom resorted to but for the gratification of illnature.

But chief he gloried with licentious stile To lash the great, and monarchs to *revile*.—POPE.

There is nobody so weak of invention that cannot make some little stories to *villy* his enemy,—ADDISON.

Revisal, Revision, Review.

Revisal, Revision, and Review all come from the Latin video to see, and signify looking back upon a thing or looking at it again: the terms revisal and revision are, however, mostly employed in regard to what is written; review is used for things in general. The revisal of a book is the work of the author, for the pupoges of correction; the

REVIVE.

review of a book is the work of the critic, for the purpose of estimating its value. *Revisal* and *revision* differ neither in sense nor application, unless that the former is more frequently employed abstractedly from the object revised, and revision mostly in conjunction: whoever wishes his work to be correct will not spare a revisal ; the revision of classical books ought to be entrusted only to men of profound erudition.

There is in your persons a difference and a peculiarity of character preserved through the whole of your actions that I could never imagine but that this proceeded from a long and careful *revisul* of your work.—LOFTUS.

A common-place book accustoms the mind to discharge itself of its reading on paper, instead of relying on its natural powers of retention aided by irequent revisions of

How enchanting must such a *review* (of their memoran-dum books) prove to those who make a figure in the polite world.—HAWKESWORTH.

Revision. v. Revisal.

To Revive, Refresh, Renovate, Renew.

Revive, from the Latin vivo to live, signifies to bring to life again; to Refresh, to make fresh again; to Renew and Renovate, to make new again. The restoration of things to their primitive state is the common idea included in these terms ; the difference consists in their application. Revive refresh, and renovate are applied to animal bodies; revive expressing the return of motion and spirits to one who was for the time lifeless; *refresh* expressing the return of vigour to one in whom it has been diminished; the air revives one who is faint; a cool breeze refreshes one who flags from the heat. Revive and refresh respect only the temporary state of the body ; renovate respects its permanent state, that is, the health of the body : one is revived and refreshed after a partial exhaustion ; one's health is renovated after having been considerably imp ired.

Revive is applied likewise in the moral sense; refresh and renovate mostly in the proper sense; renew only in the moral sense. A discussion is said to be revived, or a report to be revived ; a clamour is said to be renewed, or entreaties to be renewed : customs are revived which have lain long dormant, and as it were dead ; practices are renewed that have ceased for a time.

Herod's rage being quenched by the blood of Mariamne, his love to her again *revived.*—PRIDEAUX.

Nor less thy world, Columbus! drinks, refresh'd, The lavish moisture of the melting year.-THOMSON.

All nature feels the renovating force Of winter.-THOMSON.

The last great age, foretold by sacred rhymes, Renews its finisned course.-THOMSON.

To Revoke, v. To abjure.

To Revoke, v. To abolish.

To Revolt, v. Insurrection.

Reward, v. Compensation.

Rhetoric, v. Eloquence.

RICHES

Riches, Wealth, Opulence, Affluence.

Riches, in German reichthum, from reiche a kingdom, comes from the Latin rego to rule : because riches and power are intimately con-

Wealth, from well, signifies well-being.

Opulence, from the Latin opes riches, denotes the state of having riches.

Affluence, from the Latin ad and fluo, denotes either the act of riches flowing in to a person, or the state of having things flowed in.

Riches is a general term denoting any con-siderable share of property, but without immediate reference to a possessor; wealth denotes the prosperous condition of the possessor ; opulence characterizes the present possession of great riches: affluence denotes the increasing wealth of the individual. Riches is a condition opposed to poverty; the whole world is divided into rich and poor : wealth is that positive and substantial share in the goods of fortune which distinguish an individual from his neighbours, by putting him in possession of all that is commonly desired and sought after by man. Opulence is likewise a positively great share of riches, but refers rather to the external possessions than to the whole condition of the man. He who has much money has great *wealth*; but he who has much land, much cattle, many houses, and the like, is properly denominated opulent. Afluence is a term peculiarly applicable to the fluctuating condition of things which flow in quantities, or flow away in equally great quantities. Hence we do not say that a man is opulent, but that he is affluent in his ciris optical, but that and opticate are applied to individuals, or communities; aftuence is applicable only to an individual. The wealth of a nation must be procured by

the industry of the inhabitants; the opulence of a town may arise from some local circumstance in its favour, as its favourable situation for trade and the like; he who lives in affluence is apt to forget the uncertain tenure by which he holds his *riches*; we speak of riches as to their effects upon men's minds and manners; it is not every one who knows how to use them. We speak of *wealth* as it raises a man in the scale of society; the wealthy merchant is an important member of the community : we speak of opulence as it indicates the flourishing state of the indi-vidual; an *opulent* man shows unquestionable marks of his opulence around him : we speak of affluence to characterize the abundance of the individual; we show our affluence by the style of our living.

> Riches are apt to betray a man into arrogance ADDISON.

> His best companions innocence and health, And his best riches ignorance of wealth. GOLDSMITH,

Along the lawn where scatter'd hamlets rose, Unwieldly wealth and cumb'rous pomp repose, GOLDSMITH.

Prosperity is often an equivocal word denoting merely affluence of possession.-BLAIR.

Our Saviour did not choose for himself an easy and opulent condition,-BLAIR.

To Ridicule, v. To laugh at. To Ridicule, v. To deride,

RIDICULE.

RIGHT.

Ridicule, Satire, Irony, Sarcasm.

Ridicule, v. To deride.

Satire, in Latin satyr, probably from sat and ira abounding in anger.

Irony, in Greek είρωνια, signifies dissimu-

Sarcasm, from the Greek σαρκασμος, and σαρκιζω, from σαρξ flesh, signifies biting or nipping satire, so as it were to tear the flesh.

Ridicule has simple laughter in it, satire has a mixture of ill-nature or severity : the former is employed in matters of a shameless or triffing nature; but satire is employed either in personal or grave matters : irony is disin persona or grave matters, wong is dis-guised satire; an ironist seems to praise that which he really means to condemn; surcasm is bitter and personal satire; all the others may be successfully and properly em-ployed to expose folly and vice; but surcasm, bitch is the indefined out of the surcasm. which is the indulgence only of personal resentment, is never justifiable.

Nothing is a greater mark of a degenerate and vicious age than the common *ridicule* which passes on this state of life.—ADDISON.

A man resents with more bitterness a *satire* upon his abilities than his practice.-HAWKESWORTH.

The severity of this sarcasm stung me with intolerable rage.-HAWKESWORTH.

When Regan (in King Lear) counsels him to ask her sister forgiveness, he fails on his knees and asks her with a striking kind of *irony* how such supplicating language as this becometh him.-JOHNSON.

Ridiculous, v. Laughable.

Right, v. Straight.

Right, Just, Proper.

Right, in German recht, Latin rectus, signifies upright, not leaning to one side or the other, standing as it ought.

Just, in Latin justus, from jus law, signifies according to a rule of right.

Fit, v. Fit.

Proper, in Latin proprius, signifies belonging to a given rule.

Right is here the general term; the others express modes of right. The right and wrong are defined by the written will of God, or are written in our hearts according to the original constitutions of our nature; the just and un-just are determined by the written laws of men; the fit and proper are determined by the established principles of civil society.

Between the right and the wrong there are no gradations : a thing cannot be more right or more wrong; whatever is right is not wrong, and whatever is wrong is not right: the just and unjust, proper and improper, fit and unfit, on the contrary, have various shades and degrees that are not so easily definable by any forms of speech or written rules.

The right and wrong depend upon no circumstances; what is once right or wrong is always right or wrong, but the just or unjust, proper or improper, are relatively so according to the circumstances of the case : it is a just rule for every man to have that which is his own; but what is *just* to the individual may be unjust to society. It is *proper* for every man to take charge of his own concerns; but

it would be improper for a man in an unsound state of mind to undertake such a charge.

The right and the wrong are often beyond the reach of our faculties to discern ; but the just, fit, and proper are always to be dis-tinguished sufficiently to be observed. Right is applicable to all matters, important or otherwise; just is employed only in matters of essential interest; proper is rather appli-cable to the minor concerns of life. Everycable to the minor concerns of life. Every-thing that is done may be characterized as *right* or wrong: everything done to others may be measured by the rule of just or unjust : in our social intercourse, as well as in our private transactions, *filness* and *propriety* must always be consulted. As Christians, we de-sire to do that which is *right* in the sight of God and man; as members of civil society we wish to be just in our dealings; as rational and intelligent beings, we wish to do what is fit and proper in every action, however trivial.

Hear then my argument—confess we must A God there is supremely wise and *just*, If so, however things aftect our sight, As sings our bard, whatever is is *right*.—JENYNS.

There is a great difference between good pleading and just composition .- MELMOTH'S LETTERS OF PLINY.

Visitors are no proper companions in the chamber of sickness,-JOHNSON.

Right, Claim, Privilege.

Right signifies in this sense what it is right for one to possess, which is in fact a word of large meaning : for since the right and the wrong depend upon indeterminable questions, the right of having is equally indeter-minable in some cases with every other species of right. A Claim (v. To ask for)is a species of right to have that which is in the hands of another ; the right to ask another for it. The **Privilege** (v. Privilege) is a species of right peculiar to particular individuals or bodies.

Right, in its full sense, is altogether an abstract thing which is independent of human laws and regulations; claims and privileges are altogether connected with the establishments of civil society.

Liberty, in the general sense, is an unalien-able *right* which belongs to man as a rational and responsible agent; it is not a claim, for it is set above all question and all condition ; nor is it a privilege, for it cannot be exclusively granted to one being, nor unconditionally be taken away from another.

Between right and power there is often as wide a distinction as between truth and falsehood ; we have often a *right* to do that which we have no power to do, and the power to do that which we have no right to do; slaves have a right to the freedom which is enjoyed by creatures of the same species with themselves, but they have not the power to use this freedom as others do. In England men have the power of thinking for themselves as they please; but by the abuse which they make of this power we see that in many cases they have not the right unless we admit the contradiction that men have a right to do what is wrong; they have the power, therefore, of exercising this right only because no other person has the power of controlling them. We have often a claim to a thing which is not in our power

are set up in cases which are totally unfounded on any right. Privileges are rights granted to individuals, depending either upon the will of the grantor or the circumstances of the re-ceiver, or both; privileges are therefore partial rights transferrable at the discretion of persons individually or collectively.

In ev'ry street a city bard Rules like an aldernan his ward, His undisputed *rights* extend Through all the lane from end to end.—SWIFT. Whence is this pow'r, this fondness of all arts, Serving, adorning life through all its parts; Which names imposid, by letters mark'd those names, Adjusted property by legal claims *i*—JENYNS. A thousand bards thy rights disown, And with rebellions arm pretend An equal privilege to descend.—SWIFT.

Righteous, v. Godly.

Rigid, v. Austere.

Rigorous, v. Austere.

Rim, v. Border.

Rind, v. Skin.

Ripe, Mature.

Ripe is the English, **Mature** the Latin word; the former has a universal application both proper and improper; the latter has mostly an improper application. The idea of completion in growth is simply designated by the former term; the idea of moral perfection as far at least as it is attainable, is marked by the latter : fruit is *ripe* when it requires no more sustenance from the parent stock; a judgment is mature which requires no more time and knowledge to render it perfect or fitted for exercise : in the same manner a project may be said to be ripe for execution, or a people size for revolt; and on the contrary reflection may be said to be *not* the contrary reflection may be said to be *mature* to which sufficiency of time has been given, and age may be said to be *mature* which has attained the highest pitch of perfection. Ripeness is, however, not always a good quality; but maturity is always a perfection: the ripeness of some fruit diminishes the excellence of its flavour : there are some fruits which have no flavour until they come to maturity.

So to his crowne, she him restor'd againe, In which he dyde, made *ripe* for death by eld.

Th'Athenian sage revolving in his mind This weakness, blindness, madness of mat kind, Foretold that in *maturer* days, though late, When time should riper the decrees of fate, Some god would light us.—JENYNS.

To Rise, v. To arise.

Rise, v. Origin.

To Rise, Issue, Emerge.

To Rise, v. To arise.

Issue, v. To arise.

Emerge, v. Emergency.

To rise may either refer to open or enclosed spaces ; issue and emerge have both a reference to some confined body: a thing may either rise in a body, without a body, or out of a body; but it issues and emerges out of a body. A thing may either rise in a plain or a wood ;

it issues out of a wood : it may either rise in water or out of the water; it emerges from the water; that which rises out of a thing comes into view by becoming higher : in this manner an air balloon might rise out of a wood ; but that which issues comes out in a line with the object; horsemen issue from a wood ; that which issues comes from the very depths of a thing, and comes as it were out as a part of it; but that which emerges proceeds from the thing in which it has been, as it were, con-cealed. Hence in the moral application, a person is said to rise in life without a reference to his former condition ; but he emerges from obscurity : colour rises in the face ; but words issue from the mouth.

Ye mists and exhalations that now rise, In honour to the world's great author rise. MILTON,

Does not the earth quit scores with all the elements in the noble fruits and productions that issue from it ?-

Let earth dissolve, you ponderous orbs descend, And grind us into dust, the soul is safe, The man *emerget*.—YOUNG.

To Risk, v. To hazard.

Rite, v. Form.

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Rivalry, v. Competition.

Road, v. Route.

To Roam, v. To wander.

Robbery, v. Depredation.

Robust, v. Strong.

Roll, v. List.

Romance, v. Fable.

Room, v. Space.

To Rot, Putrefy, Corrupt.

The dissolution of bodies by an internal process is implied by all these terms : but the first two are applied to natural bodies only ; the last to all bodies natural and moral. Rot is the strongest of all these terms; it denotes the last stage in the progress of dissolution: Putrefy expresses the progress towards rottenness; and Corruption the commencement. After fruit has arrived at its maturity, or proper state of ripeness, it rots : meat which is kept too long *putrefes*; there is a tendency in all bodies to *corruption*; iron and wood *corrupt* with time; whatever is made, or done, or wished by men, is equally liable to be corrupt, or to grow corrupt.

Debate destroys dispatch, as fruits we see Rot when they hang too long upon the tree. DENHAM.

And draws the copious stream from swampy fens, Where *putrefaction* into life ferments.—THOMSON.

After that they again returned beene, That in that gardin planted be agayne. And grow a fresh, as they had never scene Fleshy corruption, nor mortall payne.—SPENSER.

Rotundity, v. Roundness. To Rove, v. To wander. Rough, v. Abrupt. Rough, v. Coarse.

Rough, v. Harsh.

ROUNDNESS.

RUB,

Roundness, Rotundity.

Roundness and Rotundity both come from the Latin rotundus and rota a wheel. which is the most perfectly round body which is formed: the former term is, however, applied to all objects in general; the latter only to solid bodies which are round in all directions: one speaks of the roundness of a circle, the roundness of the moon, the roundness of a tree; but the rotundity of a man's body which projects in a round form in all directions, and the rotundity of a full cheek, or the rotundity of a turnip.

Bracelets of pearls gave roundness to her arms. PRIOE.

Angular bodies lose their points and asperities by frequent friction, and approach by degrees to uniform rotundity.-JOHNSON.

Round, v. Circuit.

To Rouse, v. To awaken.

To Rout, v. To beat.

Route, Road, Course.

Route comes in all probability from *rotun*dus round, signifying the round which one goes.

Road comes no doubt from ride, signifying the place where one rides, as **Course**, from the Latin *cursus* (*v. Course*), signifies the place where one walks or runs.

Route is to road as the species to the genus: a route is a circular kind of road; it is chosen as the circuitous direction towafds a certain point: the road may be either in a direct or indirect line; the route is always indirect; the route is chosen only by horsemen, or those who go to a considerable distance; the road may be chosen for the shortest distance; the route and road are pursued in their beaten track; the course is often chosen in the unbeaten track: an army or a company go a certain route; foot passengers are seen to take a certain course over fields.

Cortes (after his defeat at Mexico) was engaged in deep consultation with his officers, concerning the *route* which they ought to take in their retreat.—ROBERTSON.

At our first sally into the intellectual world, we all march together along one straight and open road.-JOHN-SON.

t. Then to the stream when neither friends nor force, Nor speed, nor art avail, he shapes his *course*. DENHAM.

Royal, Regal, Kingly.

Royal and Regal, from the Latin rer a king, though of foreign origin, have obtained more general application than the corresponding English term Kingly. Royal signifies belonging to a king, in its most general sense; regal, in Latin regalis, signifies appertaining signifies properly like a king. A royal carriage, a royal residence, a royal couple, a royal salute, royal authority, all designate the general and ordinary appurtenances to a king; regal ignorennent, regal state, regal power, regal dignity, denote the peculiar properties of a king; kingly always implies what is becoming a king, or after the manner of a king;

a *kingly* crown is such as a king ought to wear; a *kingly* mien, that which is after the manner of a king.

He died, and oh ! may no reflection shed Its pois'nous venom on the *royal* dead.-PRIOR.

Jerusalem combin'd must see My open fault and *regal* infamy,-PRIOR.

Scipio, you know how Massanissa bears His *kingly* post, at more than ninety years. DENHAM,

To Rub, Chafe, Fret, Gall.

To Rub, through the medium of the northern languages, comes from the Hebrew rup; it is the generic term, expressing simply the act of moving bodies when in contact with cach other; to Chafe, from the French chaufter, and the Latin calfacere to make het, signifies to rub at thing until it is heae d; to Fret, like the word fritter, comes from the Latin frice to rub or crumble, signifying to wear away by rubbing: to Gall, from the noun gall, signifies to make as bitter or painful as gall, that is, to wound by rubbing. Things are rubbed sometimes for purposes of convenience; but they are chafed, freited, and galled, injuriously: the skin is liable to chafe from any violence; leather will fret from the notion of a carriage; when the skin is once broken, animals will become galled by a continuance of the friction. These terms are likewise used in the moral sense, to denote the actions of things on the mind, where the distinction is clearly kept up: we meet with *rubs* from the opposing sentiments of others; the angry humours are *chafed*; the mind is *fretted* and made sore by the frequent repetition of small troubles and vexations; pride is galled by humiliations and eevere degradations.

A boy educated at home meets with continual *rubs* and disappointments (when he comes into the world).--BEATTIE.

Accouted as we were, we both plung'd in The troubled Tiber, *chafing* with the shores. SHAKSPEARE.

And full of indignation frets, That women should be such coquettes.—SWIFT.

Thus every poet in his kind Is bit by him that comes behind, Who, tho' too little to be seen, Can tease and *gall*, and give the spleen.—SWIFT. Foul cankring rust the hidden treasure *frets*, But gold that's put to use more gold begets. SHAKSFFARE,

Rude, v. Coarse. Rude, v. Impertinent. Rueful, v. Piteous. Rugged, v. Abrupt. Ruin, v. Bane. Ruin, v. Destruction. Ruin, v. Fall. Rule, v. Guide. To Rule, v. To govern. Rule, v. Maxim. Rule, v. Order. Rule, v. Prevailing. Rumour, v. Fame,

RUPTURE.

Rupture, Fracture, Fraction.

Rupture, from rumpo to break or burst, and Fracture or Fraction, from frange to break, denote different kinds of breaking, according to the objects to which the action is applied. Soft substances may suffer a rupture ; as the rupture of a blood-vessel; hard substances a fracture; as the fracture of a bone. Rupture and fraction, though not fracture, are used in an improper application; as the rupture of a treaty, or the fraction of a unit into parts.

To be an enemy, and once to have been a friend, does it not embitter the *rupture I*—SOUTH.

And o'er the high-pil'd hills of *fractur'd* earth Wide dash'd the waves.-THOMSON.

Rural, Rustic.

Although both these terms, from the Latin rus country, signify belonging to the country, SAKE.

yet the former is used in a good, and the latter in a bad or an indifferent sense. **Rural** applies to all country objects, except man; it is, therefore, always connected with the charms of nature: **Rustic** applies only to persons, or what is personal, in the country, and is, therefore, always associated with the want of culture. *Rural* scenery is always interesting; but the *rustic* manners of the peasants have frequently too much that is uncultivated and rude in them to be agreeable: a *rural* habitation may be fitted for persons in a higher station; but a *rustic* cottage is adapted only for the poorer inhabitants of the country.

E'en now, methinks, as pondering here I stand, I see the *rural* virtues leave the land.—GOLDSMITH.

The freedom and laxity of a *rustic* life produces remarkable particularities of conduct.-JOHNSON.

Rustic, v. Countryman. Rustic, v. Rural.

Sacrament, v. Lord's Supper. Sacred, v. Holy. Sad, v. Dull. Sad, v. Mournful.

Safe, Secure.

Safe, in Latin salvus, comes from the Hebrew salah, to be tranquil.

Secure, v. Certain.

Safety implies exemption from harm, or the danger of harm; secure, the exemption from danger: a person may be safe or saved in the midst of a fire, if he be untouched by the fire; but he is; in such a case, the reverse of secure. In the sense of exemption from danger, safety expresses much less than security: we may be safe without using any particular measures; but none can reckon on any degree of security without great precaution: a person may be very safe on the top of a coach in the daytime; but if he wish to secure himsolf, at night, from falling off, he must be fastened.

It cannot be safe for any man to walk upon a precipice, and to be always on the very border of destruction.--SOUTH.

No man can rationally account himself secure unless he could command all the chances of the world.—SOUTH.

Sagacity, v. Penetration.

Sage, Sagacious, Sapient.

Sage and **Sagacions** are variations from the Latin *sagax* and *sagio*, probably from the Persian *sag* a dog, sagacity being the peculiar property of a dog.

Sapient is in Latin sapiens, from sapio, which is either from the Greek sapos wise, or, in the sense of tasting, from the Hebrew sephah the lip.

S.

The first of these terms has a good sense, in application to men, to denote the faculty of discerning immediately, which is the fruit of experience, and very similar to that *sagacity* in brutes which instinctively perceives the truth of a thing without the deductions of reason; *sapient*, which has very different meanings in the original, is now employed only in regard to animals which are trained up to particular arts; its use is therefore mostly burlesque.

So strange they will appear, but so it happen'd That these most sage Academicians safe In solemn consulation—on a cabbage. CUMBERLAND.

Sagacious all to trace the smallest game, And bold to seize the greatest.-YOUNG.

Sailor, v. Seaman.

Sake, Account, Reason, Purpose, End.

These terms, all employed adverbially, modify or connect propositions: hence, one says, for his Sake, on his Account, for this Reason, for this Purpose, and to this End.

Sake, which comes from the word to seek, is mostly said of persons; what is done for a person's sake is the same as because of his seeking or at his desire; one may, however, say in regard to things, for the sake of good order, implying what good order requires: account is indifferently employed for persons or things; what is done on a person's account is done in his behalf, and for his interest; what is done on account of indisposition is done in consequence of it, the indisposition being the cause: reason, purpose, and end are applied to thing sonly: we speak of the reason as the thing that justifies: we explain why we do a

thing when we say we do it for this or that reason : we speak of the purpose and the end by way of explaining the nature of the thing : the propriety of measures cannot be known unless we know the *purpose* for which they were done : nor will a prudent person be satisfied to follow any course unless he knows to what end it will lead.

Salubrious, v. Healthy.

Salutary, v. Healthy.

To Salute, v. To accost.

Salute, Salutation, Greeting.

Salute and Salutation, from the Latin salus, signifies literally wishing health to a

Greeting comes from the German grüssen to kiss or salute.

Salute respects the thing, and salutation the Solute respects the thing, and solutation the person giving the solute: a solute may consist either of a word or an action; solutations pass from one friend to another: the solutions pass from one friend to another: the solution is always direct and personal: guns are fired by way of a solutie; bows are given in the way of a solutation : greeting is a familiar kind of salutation, which may be given vocally or in writing writing.

Strabo tells us he saw the statue of Memnon, which, according to the poets, saluted the morning sun, every day, at its first rising, with a harmonious sound.-

Josephus makes mention of a Manaken, who had the spirit of prophecy, and one time meeting with Herod among his schoolfellows, greeted him with this saluta-tion, "Hail, King of the Jews."--PRIDEAUX.

Hail, King of the shall greet, Not only those I nam'd I there shall greet, But my own gallant, virtuous Cato meet. DENHAM.

To Sanction, v. To Countenance.

Sanctity, v. Holiness.

Sane, v. Sound.

Sanguinary, Bloody, Blood-Thirsty.

Sanguinary, from sanguis, is employed both in the sense of Bloody or having blood: Blood-Thirsty, or the thirsting after blood : sanguinary, in the first case, relates only to blood shed, as a sanguinary engagement, or a sanguinary conflict; bloody is used in the familiar application, to denote the simple presence of blood, as a bloody coat, or a bloody sword.

In the second case, sanguinary is employed to characterize the tempers of persons only; blood-thirsty to characterize the tempers persons or animals : the French revolution has given us many specimens how sanguinary men may become who are abandoned to their own furious passions; tigers are by nature the most blood-thirsty of all creatures.

They have seen the French rebel against a mild and lawful monarch with more fury than ever any people has been known to rise against the most illegal usurper or the most sanguinary tyrant .- BURKE.

And from the wound, Black bloody drops distill'd upon the ground. DRYDEN.

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The Peruvians fought not like the Mexicans, to glut blood-thirsty divinities with human sacrifices.-ROBERT-

Sap, Undermine.

Sap signifies the juice which springs from the root of a tree; hence to sap signifies to come at the root of anything by digging: to Undermine signifies to form a mine under The ground, or under whatever is upon the ground : we may say, therefore, without under-mining : and undermine without supping : we may say the foundation of a house without making any mine underneath; and in fortifi-cations we may undermine either a mound, a ditch, or a wall, without striking immediately at the foundation : hence, in the moral appli-cation, to sap is a more direct and decisive cation, to sup is a more direct and around, mode of destruction is ounderwine is a gradual, and may be a partial action. Infidelity sups the morals of a nation ; courtiers underwine one another's interests at court.

With morning drams, A filthy custom which he caught from thee, Clean from his former practice, now he saps His youthful vigour.—CUMEERLAND.

To be a man of business is, in other words, to be a plague and spy, a treacherous supplanter and *under-miner* of the peace of families.—SOUTH.

Sarcasm, v. Ridicule.

To Satiate, v. To satisfy.

Satire, v. Ridicule.

Satire, v. Wit.

Satisfaction, v. Compensation.

Satisfaction. v. Contentment.

To Satisfy, Please, Gratify.

To **Satisfy** (*v. Contentment*) is rather to produce pleasure indirectly; to **Please** (*v. Agreeable*) is to produce it directly : the former is negative, the latter positive pleasure: as every desire is accompanied with more or less pain, satisfaction, which is the removal of desire, is itself to a certain extent pleasure; but what satisfies is not always calculated to please; nor is that which pleases that which will always satisfy: plain food satisfies a hungry person, but does not please him when he is not hungry; social enjoyments please, but they are very far from satisfying those who do not restrict their indulgences. To Gratify is to please in a high degree, to broduce a vivid pleasure : we may be pleased with trifles : but we are commonly gratified with such things as act strongly either on the senses or the affections : an epicure is gratified with those delicacies which suit his taste; an amateur in music will be gratified with hearing a piece of Handel's composition finely performed.

He who has run over the whole circle of earthly plea-sures will be forced to complain that either they were not pleasures, or that pleasure was not satisfaction.--SOUTH.

Did we consider that the mind of man is the man him-self, we should think it the most unnatural sort of self-murder to sacrifice the sentiment of the soul to gratify the appetites of the body.-STEELE,

To Satisfy, Satiate, Glut, Cloy.

To Satisfy is to take enough : Satiate is a frequentative, formed from satis enough, signifying to have more than enough.

Glut, in Latin glutio, from gula the throat, signifies to take down the throat. Satisfaction brings pleasure : it is what nature demands ; and nature, therefore, makes a suitable return : and hature, therefore, makes a suitable return : softey is attended with disgust; it is what appetite demands; but appetite is the corrup-tion of nature, and produces nothing but evil; glutting is an act of intemperance; it is what the inordinate appetite demands; it greatly exceeds the former in degree both of the cause and the consequence: Cloying is the conse-quence of glutting. Every healthy person satisfies himself with a regular portion of food; children, if unrestrained, seek to satiate their appetites, and cloy themselves by their ex-cesses; brutes, or men debased into brutes, *glut* themselves with that which is agreeable to their appetites.

The first three terms are employed in a moral application; the last only in a natural or proper sense : we satisfy desires in general, or any particular desire; we satiate the appetite for pleasure; one *gluts* the eyes or the ears by anything that is horrid or painful.

The only thing that can give the mind any solid satis-faction is a certain complacency and repose in the good providence of God.-HERKING.

'Twas not enough By subtle fraud to snatch a single life, Puny impiety ! whole kingdoms fell To sate the lust of power.-PORTEUS.

If the understanding be detained by occupations less pleasing, it returns again to study with greater alacrity than when it is *glutted* with ideal pleasures.—JOHNSON.

Religious pleasure is such a pleasure as can never cloy or overwork the mind.—SOUTH.

Saucy, v. Impertinent.

Savage, v. Cruel.

Savage, v. Ferocious.

To Save, v. To deliver.

To Save, v. To keep.

To Save, Spare, Preserve, Protect.

To Save is to make safe (v. Safe).

Spare, in German sparen, comes from the Latin parco, and the Hebrew parek to free.

Preserve, compounded of præ and servo to keep, signifies to keep off.

Protect, v. To defend.

The idea of keeping free from evil is the common idea of all these terms, and the peculiar signification of the term save ; they differ The signification of the term save; they there either in the nature of the evil kept off or the circumstances of the agent: we may be saved from every kind of evil; but we are spared only from those which it is in the power of another to inflict; we may be saved from a filling, or saved from an illness; a criminal is spared from punishment, or we may be spared we Divine Providence in the midst of some by Divine Providence in the midst of some calamity: we may be saved and spared from any evils, great or small ; we are preserved and may be saved either from the inclemency of the weather or the fatal vicissitudes of life: we may be spared the pain of a disagreeable meeting, or we may be spared our lives; we are preserved from ruin or protected from oppression. To save and spare apply to evils that

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are actual and temporary; preserve and protect to those which are possible or permanent: we may be seved from drowning, or we may save a thing instead of throwing it away; or a person may be *spared* from the sentence of the law; but we are *preserved* from the inclemency of the weather, or we preserve with care that which is liable to injury, or we are protected from the attacks of robbers.

To save may be the effect of accident or design; to spare is always the effect of some design or connection ; to preserve and protect are the effect of a special exertion of power ; the latter in a still higher degree than the former : we may be *preserved*, by ordinary means, from the evils of human life; but we are *protected* by the government, or by Divine Providence, from the active assaults of those who aim at doing us mischief.

Attilius sacrific'd himself to save That faith which to his barb'rous foes he gave. DENHAM.

Let Cæsar spread his conquests far, Less pleas'd to triumph than to spare.-JOHNSON.

Cortes was extremely solicitous to preserve the city of Mexico as much as possible from being destroyed,-ROBERTSON.

How poor a thing is man, whom death itself Cannot protect from injuries,-RANDOLPH.

Saving, v. Economical.

To Saunter, v. To linger.

Savour, v. Taste.

To Say, v. To speak.

Saving, v. Axiom.

To Scale, v. To arise.

Scandal, v. Discredit.

Scandalous, v. Infamous.

Scanty, v. Bare.

Scarce, v. Rare.

Scarcely, v. Hardly.

Scarcity, Dearth.

Scarcity (v. Rare) is a generic term to denote the circumstance of a thing being scarce.

Dearth, which is the same as dearness, is a mode of *scarcity* applied in the literal sense to provisions mostly as provisions are mostly dear when they are scarce; the word dearth therefore denotes scarcity in a high degree: whatever men want, and find it difficult to procure, they complain of its scarcity : when a country has the misfortune to be visited by a famine, it experiences the frightfullest of all

To Scatter, v. To spread.

Scent, v. Smell.

Scheme, v. Design.

Scholar, Disciple.

Scholar and Disciple are both applied to such as learn from others : but the former is said only of those who learn the rudiments of knowledge; the latter of one who acquires any art or science from the instruction of another: the *scholar* is opposed to the teacher; the *disciple* to the master: children are always *scholars*; adult persons may be *disciples*.

Scholars chiefly employ themselves in the study of words; disciples, as the disciples of our Saviour, in the study of things; we are the scholars of any one under whose care we are placed, or from whom we learn anything, g od or bad; we are the disciples only of distinguished persons, or such as communicate useful knowledge; children are sometimes too apt scholars in learning evil from one another.

The Romans confessed themselves the scholars of the Greeks.-JOHNSON.

We are not the disciples of Voltaire .- BURKE.

School, Academy.

The Latin term schola signifies a loitering place, a place for desultory conversation or instruction, from the Greek excova leisure; hence it has been extended to any place where instruction is given, particularly that which is communicated to youth, which being an easy task to one who is familiar with this subject is considered as a relaxation rather than a labour.

Academy derives its name from the Greek axonua the name of a public place in Athens, where the philosopher Plato first gave his lectures, which afterwards became a place of resort for learned men; hence societies of learned men have since been termed academics.

The leading idea in the word School is that of instruction given and doctrine received; in the word academy is that of association among those who have already learned: hence we speak in the literal sense of the school where young persons meet to be taught, or in the extended and moral sense of the old and new school, the Pythagorean school, the philosophical school, and the like; but the academy of arts or sciences, the French academy, being members of any academy, and the like.

The world is a great school where deceit, in all its forms, is one of the lessons that is first learned.-BLAIR.

As for other *academies*, such as those for painting, sculpture, or architecture, we have not so much as heard the proposal.—SHAFTESEURY.

Science, v. Knowledge.

To Scoff, Gibe, Jeer, Sneer.

Scoff comes from the Greek $\sigma \kappa \omega \pi \tau \omega$ to deride.

Gibe and Jeer are connected with the word gabble and jabber, denoting an unseemly mode of speech.

Sneer is connected with sneeze and nose, the member by which *sneering* is performed.

Scoffing is a general term for expressing contempt; we may scoff either by gibes, jeers, or sneers; or we may scoff by opprobrious language and contemptuous looks with gibing, jeering, or sneering: to gibe, jeer, and sneer are personal acts; the gibe and jeer consist of words addressed to an individual : the former has most of ill-nature and reproach in it; the latter has more of ridicule or satire in it; they

are both, however, applied to the actions of vulgar people, who practise their coarse jokes on each other. Scaff and sneer are directed either to persons or things, as the object; gibe and jeer only towards persons : scaff is taken only in the proper sense; sneer derives its meaning from the literal act of sneering; the scaffer speaks lightly of that which deserves serious attention; the sneerer speaks either actually with a sneer: the scaffers at religion set at toought all thoughts of decorum, they openly avow the little estimation in which they hold it; the sneerers at religion are more sly, but not less malignant; they wish to treat religion with contempt, but not to bring themselves into the contempt they deserve.

> The fop, with learning at defiance, Scoffs at the pedant and the science, -GAY, Shrewd fellows and such arch wags! A tribe That meet for nothing but to gibe.-SWIFT.

That *jeering* demeanour is a quality of great offence to others and danger towards a man's self.—LORD WENT-WORTH.

There is one short passage still remaining (of Alexes the poet's) which conveys a *encer* at Pythagoras.—CUM-BERLAND.

AND. Where town and country vicars flock in tribes, Secur'd by numbers from the laymen's gibes. SWIFT,

Midas, expos'd to all their jeers, Had lost his art, and kept his ears,-SWIFT.

And sneers as learnedly as they, Like females o'er their morning tea.-SWIFT.

Scope, v. Tendency.

To Scorn, v To contemn.

Scornful, v. Contemptuous.

To Scream, v. To cry.

To Screen, v. To cover.

Scribe, v. Writer.

To Scruple, Hesitate, Waver.

Scruple, v. Conscientious.

Hesitate, v. To demur.

Waver, from the word wave, signifies to move backward and forward like a wave.

To scruple simply keeps us from deciding; the terms hesitation and wavering bespeak a fluctuating or variable state of the mind : we scruple simply from motives of doubt as to the propriety of a thing : we hesitate and waver from various motives, particularly such as affect our interests. Conscience produces scru-ples, fear produces hesitation, irresolution produces wavering: a person scruples to do an action which may hurt his neighbour or offend his Maker; he *hesitates* to do a thing which he fears may not prove advantageous to him; he wavers in his mind betwixt going or staying, according as his inclinations impel him to the one or the other: a man who does not scruple to say or do as he pleases will be an offensive companion if not a dangerous member of society : he who hesitates only when the doing of good is proposed evinces himself a worth-less member of society; he who wavers be-tween his duty and his inclination will seldom maintain a long or doubtful contest.

The Jacobins desire a change, and they will have it if they can; if they cannot have it by English cabal, they will make no sort of *scruple* to have it by the cabal of France.-BURKE,

The lords of the congregation did not hesitate a moment whether they should employ their whole strength in one generous effort to rescue their religion and liberty from unpending destruction.-ROBERTSON.

It is the greatest absurdity to be *wavering* and unsettled without closing with that side which appears the most safe and probable,—ADDISON.

Scrupulous, v. Conscientious.

To Scrutinize, v. To pry.

Scrutiny, v. Examination.

Scum, v. Dregs.

Scurrilous, v. Reproachful.

Seal, Stamp.

Seal is a specific ; Stamp, a general term : there cannot be a seal without a stamp : but there may be many stamps where there is no seal. The seal, in Latin sigillum, signifies a signet or little sign, consisting of any one's coat of arms or any device ; the stamp is, in general, any impression whatever which has been made by stamping, that is, any impression which is not easily to be effaced. In the improper sense, the seal is the authority; thus to set one's seal is the same as to authorise, and the seal of truth is any outward mark which characterizes it: but in the stamp is the impression by which we distinguish the thing ; thus a thing is said to bear the stamp of truth, of sincerity, of veracity, and the like.

> Therefore not long in force this charter stood, Wanting that seal, it must be seal'd in blood. DENHAM.

Wisdom for parts is madness for the whole, This *stamps* the paradox, and gives us leave To call the wisest weak.—YOUNG.

Seaman, Waterman, Sailor, Mariner.

All these words denote persons occupied in navigation; the Seaman, as the word implies, follows his business on the sca; the Waterman is one who gets his livelihood on fresh water; the Sailor and the Mariner are both specific terms to designate the scamar, every scallor and mariner is a scamar; although every scamar is not a scilor or mariner; the former is one who is employed about the laborious part of the vessel; the latter is one who traverses the ocean to and fro, who is attached to the water, and passes his life upon it.

Men of all ranks are denominated seamen, whether officers or men, whether in a merchantman or a king's ship: sailor is only used for the common men, or, in the sea phrase, for those before the mast, particularly in vessels of war: hence our sailors and soldiers are spoken of as the defenders of our country: a mariner is an independent kind of seaman who manages his own vessel, and goes on an expedition on his own account; fishermen, and those who trade along the coast, are in a particular manner distinguished by the name of mariners.

> Thus the toss'd seaman, after boist'rous storms, Lands on his country's breast,-LEE.

Many a lawyer who makes but an indifferent figure at the bar might have made a very elegant waterman.-SOUTH. Through storms and tempests so the sailor drives.

Welcome to me, as to a sinking mariner The lucky plank that bears him to the shore,-LEE,

Search, v. Examination.

To Search, v. To examine.

Season, v. Time.

Seasonable, v. Timely.

To Secede, v. To recede.

Seclusion, v. Privacy.

To Second, Support.

To Second is to give the assistance of a second person; to Support is to bear up on one's own shoulders. To second does not express so much as to support: we second only by our presence, or our word: but we support by our influence, and all the means that are in our power: we second a motion by a simple declaration of our assent to it; we support a motion by the force of persuasion; so likewise we are said always to second a person's views when we give him openly our countenance by declaring our approbation of his measures; and we are said to support him when we give the assistance of our purse, our influence, or any other thing essential for the attainment of an end.

The blasting vollied thunder made all speed, And seconded thy else not dreaded spear. MILTON.

Impeachment's NO can best resist, And AYE support the civil list.-GAY.

Second, Secondary, Inferior.

Second and Secondary both come from the Latin secundus, changed from sequendus and sequent to follow, signifying the order of succession: the former simply expresses this order: but the latter includes the accessory idea of comparative demerit: a person stands second in a list, or a letter is second which immediately succeeds the first; but a consideration is secondary, or of secondary importance, which is opposed to that which holds the first rank. Secondary and Inferior both designate some lower degree of a quality; but secondary is only applied to the importance or value of things; inferior is applied generally to all qualities: a man of business reckons everything as secondary which does not forward the object he has in view; men of inferior abilities are disqualified by nature for bigh and important stations, although they may be more fitted for lower stations than those of greater abilities.

Fond, foolish man ! With fear of death surpris'd, Which either should be wish'd for or despis'd; This, if our souls with bodies death destroy, That, if our souls a *second* life enjoy.—DENHAM,

Many instead of endeavouring to form their own opinions, content themselves with the *secondary* knowledge, which a convenient bench in a coffee-house can supply. \rightarrow JOHNSON.

Who am alone From all eternity; for none I know Second to me, or like.—MILTON.

Hast thou not made me here thy substitute, And these *inferior* far beneath me set? MILTON.

SECRET.

Secondary, v. Second.

Secrecy. v. Concealment.

Secret, v. Clandestine.

Secret, Hidden, Latent, Occult, Mysterious.

Secret (v. Clandestine), signifies known to one's self only.

Hidden, v. To conceal.

Latent, in Latin latens, from lateo to lie hid, signifies the same as hidden.

Occult in Latin occultus, participle of occulo, compounded of oc or ob and culo or colo to cover over by tilling or ploughing, that is, to cover over with the earth.

Mysterious, v. Dark.

What is secret is known to some one ; what is hidden may be known to some one; it rests in the breast of an individual to keep a thing secret; it depends on the course of things if anything remains hidden : every man has more or less of that which he wishes to keep secret; the talent of many lies hidden for want of opportunity to bring it into exercise; as many treasures lie hidden in the earth for want of being discovered and brought to light.

A secret concerns only the individual or in-dividuals who hold it; but that which is hid-den may concern all the world: sometimes the success of a transaction depends upon its being kept secret; the stores of knowledge which yet remain *hidden* may be much greater than those which have been laid open. The *latent* is the *secret* or concealed, in cases where it ought to be open: a *latent* motive is that which a person intentionally, though not justifiably, keeps to himself ; the latent cause for any proceeding is that which is not revealed.

Occult and mysterious are species of the hid-den: the former respects that which has a veil naturally thrown over it; the latter respects that mostly which is covered with a supernatural veil: an occult science is one that is hidden from the view of persons in general which is attainable but by few; occult causes or qualities are those which lie too remote to be discovered by the inquirer : the operations of Providence are said to be mysterious, as they are altogether past our finding out; many points of doctrine in our religion are equally mysterious, as connected with and dependent upon the attributes of the Deity.

Mysterious is sometimes applied to human transactions in the sense of throwing a veil intentionally over anything, in which sense it is nearly allied to the word secret, with this distinction, that what is secret is often not known to be secret ; but that which is mysterious is so only in the eyes of others. Things are sometimes conducted with such secrecy that no one suspects what is passing until it is seen by its effects; an air of mystery is sometimes thrown over that which is in reality nothing when seen: hence secrecy is always taken in a good sense, since it is so great an essential in the transactions of men; but mystery is often employed in a bad sense; either for the affected concealment of that which is insignificant or the purposed con-

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cealment of that which is bad : an expedition is said to be secret, but not mysterious; on the other hand, the disappearance of a person may be mysterious, but it is not said to be secret.

Ye boys, who pluck the flow'rs and spoil the spring, Beware the secret snake that shoots a sting, DRYDEN,

The blind laborious mole In winding mazes works her hidden hole,-DRYDEN.

Some men have an occult power of stealing on the affections,-JOHNSON.

From his void embrace, Mysterious heaven! That moment to the ground, A blackened corse, was struck the beauteous maid. THOMSON,

Mem'ry confus'd, and interrupted thought, Death's harbingers lie *latent* in the draught.-PRIOR.

To Secrete, v. To conceal.

To Secrete One's Self. v. To abscond.

Secular, Temporal, Worldly.

Secular, in Latin secularis, from seculum an age or division of time, signifies belonging to time or this life.

Temporal. in Latin *temporalis*, from *tempus* time, signifies lasting only for a time.

Worldly signifies after the manner of the world.

Secular is opposed to ecclesiastical, temporal and worldly are opposed to spiritual or eternal.

The idea of the world, or the outward objects and pursuits of the *world*, in distinction from that which is set above the *world*, is implied in common by all the terms; but secular is an indifferent term, applicable to the allowed pursuits and concerns of men; temporal is used either in an indifferent or a bad sense; and worldly mostly in a bad sense, as contrasted with things of more value.

The office of a clergyman is ecclesiastical, but that of a schoolmaster is secular, which is requently vested in the same hands; the upper house of parliament consists of lords spiritual and *temporal*; worldly interest has a more powerful sway upon the minds of the great bulk of mankind than their spiritual interests: whoever enters into the holy office of the ministry with merely secular views of of the ministry with merely securar views of preferment, chooses a very unfit source of emolument; a too eager pursuit after temporal advantages and temporal pleasures is apt to draw the mind away from its regard to those which are eternal; worldly appleaus will weigh very light when set in the balance against the reproaches of one's own conscience.

Some saw nothing in what has been done in France but a firm and temperate exertion of freedom, so consistent with morals and piety as to make it deserving not only of the secular applause of dashing Machiavellian poli-ticians, but to make it a fit theme for all the devout effusions of sacred eloquence.—BJEKE.

The ultimate purpose of government is temporal, and that of religion is eternal happiness.-JOHNSON.

Worldly things are of such quality as to lessen upon dividing .- GROVE.

Secure, v. Certain. Secure, v. Safe. Security, v. Deposit. Security, v. Fence. Sedate, v. Composed.

SEDULOUS.

Sediment, v. Dregs. Sedition, v. Insurrection. Seditious. v. Factious. Seditious, Tumultuous.

To Seduce, v. To allure.

Sedulous, Diligent, Assiduous.

Sedulous, from the Latin sedulus and sedeo, signifies sitting close to a thing.

Diligent, v. Active, diligent.

Assiduous, v. Active, diligent.

The idea of application is expressed by both these epithets, but sedulous is a particular, diligent is a general term : one is sedulous by habit; one is diligent either habitually or occasionally: a sedulous scholar pursues his studies with a regular and close application ; a scholar may be diligent at a certain period, though not invariably so. Sedulity seems to mark the very essential property of applica-tion, that is, adhering closely to an object; but diligence expresses one's attachment to a thing, as evinced by an eager pursuit of it: the former, therefore, bespeaks the steadiness of the character: the latter merely the turn of one's inclination : one is sedulous from a conviction of the importance of the thing : one may be diligent by fits and starts, according to the humour of the moment. Assiduous and sedulous both express the

Assiduous and seduious both express the quality of sitting or sticking close to a thing, but the former may, like *diligent*, be employed on a partial occasion; the latter is always per-manent: we may be assiduous in our atten-tions to a person; but we are sedulous in the important concerns of life. Sedulous peculiarly respects the quiet employments of life; a teacher may be entitled sedulous: diligent respects the active employments; one is dili-gent at work: assiduity holds a middle rank; it may be employed equally for that which requires active exertion, or otherwise: we may be assiduous in the pursuits of literature, or we may be assiduous in our attendance upon a person, or the performance of any office.

One thing I would offer is that he would constantly and sedulously read Tully, which will insensibly work him into a good Latin style.—LOCKE.

I would recommend a *diligent* attendance on the courts of justice (to a student for the bar).—DUNNING.

And thus the patient dam assiduous sits, Not to be tempted from her tender task. THOMSON.

To See v. To look.

To See, Perceive, Observe.

See, in the German schen, Greek $\theta eao \mu a_i$, Hebrew sacah or soah, is a general term : it may be either a voluntary or involuntary action; Perceive, from the Latin percipio or per and capio to take into the mind, is always a voluntary action; and Observe (v. To notice) is an intentional action. The eye sees when the mind is absent; the mind and the eye perceive in conjunction : hence we may say that a person sees, but does not perceive: we observe not merely by a simple act of the mind, but by its positive and fixed exertion.

We see a thing without knowing what it is; we perceive a thing, and know what it is, but the impression passes away; we observe a thing, and afterwards retrace the image of it thing, and atterwards retrace the image of it in our mind. We see a star when the eye is directed towards it; we perceive it move if we look at it attentively; we observe its position in different parts of the heavens. The blind cannot see, the absent cannot perceive, the dull cannot observe.

Seeing, as a corporeal action, is the act only of the eye; perceiving and observing are actions in which all the senses are concerned. We In which all the senses are concerned. We see colours, we perceive the state of the atmosphere, and observe its changes. Seeing sometimes extends farther in its application to the mind's operations, in which it has an indefinite sense : but perceive and observe have both a definite sense : we may see a thing distinctly and clearly or otherwise ; we perceive it always with a certain degree of distinctness ; and observe it with a positive degree of minuteness, and observe it with a positive degree of minuteness, we see the truth of a remark; we perceive the force of an objection; we observe the reluct-ance of a person. It is farther to be observed, however, that when see expresses a mental operation, it expresses what is purely mental : perceive and observe are applied to such objects as are seen by the senses as well as the mind.

See is either employed as a corporeal or incorporeal action; perceive and observe are ob-viously a junction of the corporeal and incor-poreal. We see the light with our eyes, or we poreal. We see the light with our eyes, or we see the truth of a proposition with our mind's eye; but we *perceive* the difference of climate, or we perceive the difference in the comfort of our situation : we observe the motions of the heavenly bodies.

There plant eyes, all mist from thence Purge and disperse, that I may see and tell Of things invisible to mortal sight.-MILTON. Sated at length, ere long I might perceive Strange alteration in me.-MILTON.

Every part of your last letter glowed with that warnth of friendship which, though it was by no means new to me, I could not but observe with peculiar satisfaction.---MELMOTH'S LETTERS OF CICERO.

To Seem, Appear.

The idea of coming to the view is expressed by both these terms; but the word Seem rises upon that of Appear. Seem, from the Latin similis like, signifies literally to appear like, and is therefore a species of appearance, which from the Latin appareo or pareo, and the Greek mapeul to be present, signifies to be present, or before the eye. Every object may appear; but nothing seems, except that which the mind admits to appear in any given form. To seem requires some reflection and comparison of objects in the mind one with another; it is, therefore, peculiarly applicable to matters that may be different from what they appear, or of an indeterminate kind : that the sun seems to move, is a conclusion which we draw from the exercise of our senses, and comparing this case with others of a similar nature; it is only by a farther research into the operations of nature that we discover this to be no conclusive proof of its motion. To appear, on the contrary, is the express act of the things themselves on us; it is, therefore, peculiarly applicable to such objects as make an impres-

SELF-WILL.

sion on us: to appear is the same as to present itself: the stars appear in the firmament, but we do not say that they seem ; the sun appears dark through the clouds.

They are equally applicable to moral as well as natural objects with the above-mentioned distinction. Seem is said of that which is dubtous, contingent, or future; appear, of that which is actual, positive, and past. A thing seems strange which we are led to conclude as strange from what we see of t; a thing appears clear when we have a clear conception of it: a plun seems practic-able or impracticable; an author appears to understand his subject or the contrary. It seems as if all efforts to reform the bulk of mankind will be found inefficient: it appears from the long catalogue of vices which are still very prevalent, that little progress has hitherto been made in the work of reformation

Lash'd into foam, the fierce conflicting brine Seems o'er a thousand raging waves to burn. THOMSON.

O heav'nly poet! Such thy verse appears, So sweet, so charming to my ravish'd ears. DRYDEN.

To Seize, v. To lay hold of.

Seizure, v. Capture.

To Select, v. To choose.

Self-Conceit, v. Self-will.

Self-sufficiency, v. Self-will.

Self-will, Self-Conceit, Self-Sufficiency.

Self-will signifies the will in one's-self : Self-Conceit, conceit of one's-self : Self-Sufficiency, sufficiency in one's-self. As characteristics they come very near to each other, but that depravity of the will which re-fuses to submit to every control either within or without is born with a person, and is among the earliest indications of character; in some the earliest indications of character; in some it is less predominant than in others, but if not early checked, it is that defect in our natures which will always prevail; self-conceit is a vicious habit of the mind which is super-induced on the original character; it is that which determines in matters of judgement : a self-willed person thinks nothing of right or wrong : whatever the impulse of the moment suggests, is the motive to action : the self-conceited person is always much concerned about right and wrong, but it is only that which he conceives to be right and wrong; self-sufficiency is a species of self-conceit applied to action: as a self-conceiled person thinks of no opinion but his own; a self-sufficient person refuses the assistance of everyone in whatever he is called upon to do.

To wilful men The injuries that they themselves procur'd Must be their schoolmasters.—SHAKSPEARE.

Nothing so haughty and assuming as ignorance, where self-conceit bids it set up for infallible.-SOUTH.

Cert but it set of ... There safe in sel-sufficient impudence Without experience, honesty, or sense, Unknowing in her interest, trade, or laws, He vainly undertakes his country's cause. JENYNS,

SENSE.

Senior, Elder, Older.

These are all comparatives expressive of the same quality, and differ therefore less in sense than in application.

Senior is employed not only in regard to the extent of age, but also to duration either in office or any given situation: Elder is employed only in regard to age: an officer in the army is a senior by virtue of having served longer than another; a boy is a senior in a school either by virtue of his age, his standing in the school, or his situation in the class; when therefore age alone is to be expressed, *elder* is more suitable than senior ; the elder children or the elder branches of a family are clearly understood to include those who have priority of age.

Senior and elder are both employed as substantives; Older only as an adjective : hence we speak of the *seniors* in a school, or the elders in an assembly; but an older inhabitant, an older family.

Elder has only a partial use; older is employed in general cases : in speaking of child-ren in the same family we may say, the elder son is heir to the estate; he is older than his brother by ten years.

Cratinus was *senior* in age to both his competitors Eupolis and Aristophanes.—CUMBERLAND.

The Spartans to their highest magistrate The name of elder did appropriate.-DENHAM, The name of *effert* and appropriate Since off Man must compute that age he cannot feel, He scarce believes he's *older* for his years. YOUNG.

Sensation, v. Feeling.

Sensation, v. Sentiment.

Sense, v. Feeling.

Sense, Judgement.

Sense (v. Feeling) signifies in general the faculty of feeling corporeally or perceiving mentally; in the latter case it is synonymous with Judgement, which is a special opera-tion of the mind. * The sense is that primi-tive portion of the understanding which renders an account of things; and the judgement that portion of the reason which selects or rejects from this account. The sense is, so to speak, the reporter which collects the details, and exposes the facts; the judgement is the judge that passes sentence upon them. According to the strict import of the terms, the judgement depends upon the sense, and varies with it in degree. He who has no sense has no judgement; and he who loses sense loses judgement : since sense supplies the knowledge of things, and *judgement* pronounces upon them, it is evident that there must be sense before there can be judgement.

On the other hand, sense may be so distinguished from judgement that there may be sense without judgement, and judgement with-out sense: sense is the faculty of perceiving in general; it is applied to abstract science as well as general knowledge : *judgement* is the faculty of determining, that is of determining mostly in matters of practice. It is the lot of

• Vide Raubaud : "Sens, jugement."

many, therefore, to have sense in matters of theory, who have no judgement in matters of practice; whilst others, on the contrary, who have nothing above common sense will have a soundness of judgement that is not be surpassed.

Nay, farther, it is possible for a man to have good sense, and yet not a solid judgement: as they are both natural faculties, men are gifted with them as variously as with every other faculty. By good sense a man is enabled to discern, as it were intuitively, that which requires another of less sense to ponder over and study; by a solid judgement a man is enabled to avoid those errors in conduct which one of a weak judgement; always falling into. There is, however, this distinction between sense and judgement, that the deficiencies of the former may be supplied by diligence and attention; but a defect in the latter is to be supplied by no efforts of one's own. A man may improve his sense in propertion as he has the means of information; when the judgement, as once been matured by age, it remains unimproveable by time or circumstance.

When employed as epithets, the terms sensible and judicious serve still more clearly to distinguish the two primitives. A writer or a speaker are said to be sensible; a friend, or an adviser, to be judicious. Sense displays itself in the conversation or the communication of one's ideas; judgement in the propriety of one's actions. A sensible man may be an entertaining companion, but a judicious man in any post of command is an inestimable treasure. Sensible remarks are always calculated to please and interest sensible people; judicious measures have a sterling value in themselves, that is, appreciated according to the importance of the object. Hence, it is obvious that to be sensible is a desirable thing, but to be judicious is an indispensable requisite.

The fox, in deeper cunning vers'd, The beauties of her mind rehears'd, And talk'd of Knowledge, taske, and some, To which the fair have vast pretence.—MOORE. Your observations are so judicious, I wish you had not been so sparing of them.—SiR W. JONES.

Sense, v. Signification.

Sensibility, v. Feeling.

Sensible, v. To feel.

Sensible, Sensitive, Sentient.

All these epithets, which are derived from the same source (v. To feel), have obviously a great sameness of meaning, though not of application. Sensible and Sensitive both denote the capacity of being moved to feeling. Sensible or implies the very act of feeling. Sensible expresses either a habit of the body and mind, or only a particular state referring to some particular object: a person may be sensible of things in general, or sensible of cold, sensible of injuries, sensible of the kindnesses which he has received from an individual. Sensitive signifies always an habitual or permanent quality; it is the characteristic of objects; a sensitive creature implies one whose sense is by distinction quickly to be acted upon ; a sensitive plant is a peculiar species of

plants, marked for the property of having sense or being sensible of the touch.

Sensible and sensitive have always a reference to external objects; but sentient expresses simply the possession of feeling, or the power of feeling, and excludes the idea of the cause. Hence, the terms sensible and sensitive are applied only to persons or corporeal objects; but sentient is likewise applicable to spirits; sentient beings may include angels as well as men.

And with affection wondrous sensible, He wrung Bassanio's hand, and so they parted.

ng Bassanio's hand, and so they parted. SHAKSPEARE.

Those creatures live more alone whose food, and therefore prey, is upon other *sensitive* creatures.-TEMPLE.

Sensible, Perceptible.

These epithets are here applied not to the persons capable of being impressed, but to the objects capable of impressing: in this case Sensible (v. To feel) applies to that which acts on the senses merely; Perceptible (v. To see), to that which acts on the senses in conjunction with the mind. All corporeal objects are naturally termed sensible, inasmuch as they are sensible to the eye, the ear, the nose, the touch, and the taste; particular things are *perceptible*, inasmuch as they are to be perceived or recognized by the mind. Sometimes sensible signifies discernible by means of the senses, as when we speak of a sensible difference in the atmosphere, and in this case it comes nearer to the meaning of perceptible ; but the latter always refers more to the operation of the mind than the former ; the difference between colours is said to be scarcely perceptible when they approach very near to each other; so likewise the growth of a body is said not to be *perceptible* when it cannot be marked from one time to another by the difference of state.

I have suffered a sensible loss, if that word is strong enough to express the misfortune which has deprived me of so excellent a man.-MELMOTH'S LETTERS OF CICERO.

What must have been the state into which the Assembly has brought your affairs, that the relief afforded by so vast a supply has been hardly *perceptible*.—BURKF®

Sensualist, Voluptuary, Epicure.

The Sensualist lives for the indulgence of his senses: the Voluptuary (from volupitas pleasure) is devoted to his pleasures, and as far as these pleasures are the pleasures of sense, the voluptuary is a sensualist: the Epicure from Epicurus is one who makes the pleasures of sense his god, and in this sense he is a sensualist and a voluptuary. In the application of these terms, however, the asensualist is one who is a slave to the grossest appetites; the voluptuary is one who studies his pleasures os as to make them the most valuable to himself; the epicure is a species of voluptuary who practises more than ordinary refinement in the choice of his pleasures.

Let the *censualist* satisfy himself as he is able; he will find that there is a certain living spark within which all the drink he can pour in will never be able to quench. -SOUTH.

To fill up the drawing of this personage he conceived a voluptuary, who in his person should be bloated and, blown up to the size of a Silenus; lazy, luxurious, in consuality a satyr, in intemperance a bacchanalian.-MBERLAND. What epicure can be always plying his palate? SOUTH.

Sentence, Proposition, Period, Phrase.

Sentence, in Latin sententia, is but a variation of sentiment (v. Opinion).

Proposition, v. Proposal.

Period, in Latin *periodus*, Greek $\pi\epsilon\rho\iotao\delta\sigma_s$, from $\pi\epsilon\rho\iota$ about and $\sigma\delta\sigma_s$ way, signifies the circuit or round of words, which renders the sense complete.

Phrase, from the Greek φραζω to speak, signifies the words uttered.

The sentence consists of any words which convey sentiment: the proposition consists of the thing set before the mind, that is, either our own minds or the minds of others; hence the term sentence has more special regard to the form of words, and the proposition to the matter contained : they are both used technically or otherwise: the former in grammar and rhetoric; the latter in logic. The sentence is simple and complex; the proposition is universal or particular. Period and phrase, universal or particular. Period and phrase, like sentence, are forms of words, but they are solely so, whereas the sentence depends on the connection of ideas by which it is formed ; we speak of sentences either as to their structure or their sentiment : hence the sentence is either grammatical or moral : but the period regards only the structure : it is either well or illturned : the term phrase denotes the character of the words; hence it is either vulgar or polite, idiomatic or general : the sentence must consist of at least two words to make sense ; the phrase may be a single word or otherwise.

Some expect in letters pointed sentences and forcible periods. JOHNSON.

In 1417, it required all the eloquence and authority of the famous Gerson to prevail upon the council of Con-stance to condemn this *proposition*, that there are some cases in which assassination is a virtue more meritorious in a knight than a squire.-ROBERTSON.

Disastrous words can best disaster show, Disastrous words can best unspin glow. In angry *phrase* the anry passions glow. ELPHINSTONE.

To Sentence, Doom, Condemn.

To Sentence, or pass sentence, is to give a final opinion or decision which is to influence the fate of an object.

Condemn, from damnum a loss, is to pass such a sentence as shall be to the hurt of an object.

Doom, which is a variation from damnum, has the same meaning.

Sentence is the generic, the two others specific terms. Sentence and condemn are used in the juridical as well as the moral sense; doom is employed in the moral sense only. In the juridical sense sentence is indefinite; condemn is definite : a criminal may be sentenced to a mild or severe punishment; he is always condemned to that which is severe; he is sentenced to imprisonment, or transportation, or death; he is condemned to the galleys, to transportation for life, or to death.

In the moral application they are in like

manner distinguished. To sentence is a softer term than to condemn, and this is less than to doom. Sentence applies to inanimate objects ; condemn and doom only to persons or that which is personal. A person is sentenced to pass his time in town or in the country; a thing is sentenced to be thrown away which is esteemed as worthless; we may be condemned to hear the prating of a loquacious body; we may be doomed to spend our lives in penury and wretchedness. Sentence, particularly when employed as a noun, may even be favourable to the interests of a person ; condemn is always prejudicial, either to his interest, his comfort, or his reputation; *doom* is always destructive of his happiness, it is that which always runs most counter to the wishes of an individual. It is of importance for an author that a critic should pronounce a favourable sentence on his works; immoral writers are justly condemned to oblivion or perpetual infamy; they are sometimes *doomed* to hear their own names pronounced with execration.

A sentence and condemnation is always the act of some person or conscious agent ; doom is sometimes the fruit of circumstances. Tarquin the Proud was sentenced by the Roman people to be banished from Rome; Regulus was condemned to the most cruel death by the Carthaginians; many writers have been doomed to pass their lives in obscurity and want, whose works have acquired for them lasting honours after their death.

At the end of the tenth book, the poet joins this beauti-ful circumstance, that they offered up their penitential prayers on the very place where their judge appeared to them when he pronounced their sentence.—ADDISON.

Liberty (Thomson's "Liberty") called in vain upon her votaries to read her praises, her praises were con-demned to harbour spiders and gather dust.—JOHNSON.

Even the abridger, compiler, and translation, though their labours cannot be ranked with those of the diurnal biographer, yet must not be rashly doomed to annihila-tion...JOHNSON.

Sententious, Sentimental.

Sententious signifies having or abounding in sentences or judgements; Senti-mental, having sentiment (c. Opinion). Books and authors are termed sententions; but tra-vellers, society, intercourse, correspondence, and the like, are characterized as sentimental. Moralists, whose works and conversation abound in moral sentences, like Dr. Johnson's are termed sententious; novelists and romance writers, like Mrs. Radcliffe, are properly sentimental. Sententious books always serve for improvement ; sentimental works, unless they are of a superior order, are in general hurtful.

His (Mr. Ferguson's) love of Montesquieu and Tacitus has led him into a manner of writing too short-winded and sententious.- GRAY.

In books, whether moral or amusing, there are no pas-sages more captivating than those delicate strokes of *sen-timental* morality which refer our actions to the deter-mination of feeling.-MACKENZIE.

Sentient, v. Sensible.

Sentiment, v. Opinion.

Sentiment, Sensation, Perception.

Sentiment and Sensation are obviously derived from the same source (v. To feel).

Perception, from *perceive* (v. To see), expresses the act of *perceiving*, or the impressions

The impressions which objects make upon the person are designated by all these terms; but the sentiment has its seat in the heart, the sensation is confined to the senses ; and the perception rests in the understanding. Senti-ments are lively, sensations are grateful, perceptions are clear.

Gratitude is a sentiment the most pleasing to the human mind; the sensation produced by the action of electricity on the frame is generally uppleasant; a nice perception of ob-jects is one of the first requisites for perfection in any art. * The sentiment extends to manners, and renders us alive to the happiness or misery of others as well as our own; the sensation is purely physical; it makes us alive only to the effects of external objects on our physical organs: perceptions carry us into the district of science; they give us an interest in all the surrounding objects as intellectual observers. A man of spirit or courage receives marks of honour, or affronts, with very different sentiments from the poltroon : he who bounds his happiness by the present fleeting existence must be careful to remove every painful sensation : we judge of objects as complex or simple according to the number of perceptions which

I am framing every possible pretence to live hereafter according to my own taste and *sentiments*.--MELMOTH'S LETTERS OF CICERO.

When we describe our sensations of another's sorrows in conclolence, the customs of the world scarcely admit of rigid veracity.-JOHNSON.

veracity.—JOHNSON. When first the trembling eye receives the day, External forms on young *perception* play. LANGHORNE.

Sentimental, v. Sententious.

Sentinel. v. Guard.

Sensitive, v. Sensible.

To Separate, v. To abstract.

Separate, v. Different.

To Separate, v. To divide.

To Separate, Sever, Disjoin, Detach.

Separate, v. To abstract.

Sever is but a variation of separate.

Disjoin, signifies to destroy a junction.

Detach, signifies to destroy a contact.

Whatever is united or joined in any way may be *separated*, be the junction natural or artificial; but to sever is a mode of separating natural bodies, or bodies naturally joined : we may separate in part or entirely : we sever entirely : we separate with or without violence; we sever with violence only: we may separate papers which have been pasted to-gether, or fruits which have grown together; but the head is severed from the body, or a branch from the trunk. To separate may be said of things which are only remotely con-nected; disjoin is said of that which is intimately connected so as to be joined : we sepa-rate as convenience requires ; we may separate

* Abbé Girard ; "Sentiment, sensation, perception."

in a right or a wrong manner; we mostly dis-join things which ought to remain joined : we separate syllables in order to distinguish them; but they are sometimes *disjoined* in writing by an accidental erasure. To *detach* has an intermediate sense betwixt separate and disjoin, applying to bodies which are neither so loosely connected as the former, nor so closely as the latter : we separate things that directly meet latter: we separate things that directly meet in no point; we disjoin those which meet in every point; we detach those things which meet in one point only. To separate is either a corporeal or mental action; disjoin most commonly only a corporeal; and detach a mental action; we may separate ideas in the mind ; we disjoin the material parts of bodies ; we detach persons, that is, the minds of persons, from their party.

They (the French republicans) never have abandoned, and never will abandon, their old steady maxim of separating the people from their government.-BURKE.

To mention only that species of shell-fish that grow to the surface of several rocks, and immediately dis upon their being severed from the place where they grow, -ADDISON.

In times and regions, so *disjoined* from each other that there can scarcely be imagined any communication of sentiments, has prevailed a general and uniform ex-pectation of propiliating God by corporeal austerities.— JOHNSON.

As for the *detached* rhapsodies which Lycurgus in more early times brought with him out of Asia, they must have been exceedingly imperfect.-CUMBERLAND.

Sepulchre, v. Grave.

Sepulture, v. Burial.

Sequel, Close.

Sequel is a species of Close; it is that which follows by way of termination : but the close is simply that which closes, or puts an end to anything. There cannot be a sequel with-out a close, but there may be a close without a sequel. A story may have either a sequel or a close; when the end is detached from the beginning so as to follow, it is a sequel : if the beginning and end are uninterrupted, it is simply a close. When a work is published in distinct parts, those which follow at the end may be termed the *sequel*; if it appears all at once, the concluding pages are the close.

Serene, v. Calm.

Series, Course.

Series. which is also series in Latin, comes from sero or necto to bind, and signifies order and connection.

Course, in Latin cursus, from the verb curro, signifies the direction in which things run one after another.

There is always a course where there is a series, but not vice versa. Things must have some sort of connection with each other in order to form a series, but they need simply to follow in order to form a course ; thus a series of events respects those which flow out of each other; a course of events, on the con-trary, respects those which happen unconnectedly within a certain space : so in like manner, the numbers of a book, which serve to form a whole, are a series ; and a number of lectures following each other at a given

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time are a *course*; hence, likewise the technical phrase infinite *series* in algebra.

Series. v. Succession.

Serious, v. Eager.

Serious, v. Grave.

Servant, Domestic, Menial, Drudge.

In the term Servant is included the idea of the service performed: in the term Domestic, from domus a house, is included the idea of one belonging to the house or family: in the word Menial, from manus the hand, is included the idea of labour; and the term Drudge, that of drudgery. We hire a servant at a certain rate, and for a particular service; we are attached to our domestics according to their assiduity and attention to our wishes: we employ as a menial one who is unfit for a higher employment; and a drudge in any labour, however hard and disagreeable.

A servant dwells remote from all knowledge of his lord's purposes .- SOUTH.

Montezuma was attended by his own domestics, and served with his usual state.-ROBERTSON.

Some were his (King Charles') own menial servants, and ate bread at his table before they lifted up their heel against him,-SOUTH.

He who will be vastly rich must resolve to be a *drudge* all his days.-SOUTH.

Service, v. Advantage.

Service, v. Avail.

Service, v. Benefit.

Servitude, Slavery, Bondage.

Servitude expresses less than Slavery, and this less than Bondage.

Servitude, from servio, conveys simply the idea of performing a service, without specify-ing the principle upon which it is performed. Among the Romans servus signified a slave, because all who served were literally slaves, the power over the person being almost un-limited. The mild influence of Christianity has corrected men's notions with regard to their rights, as well as their duties, and established servitude on the just principle of a mutual compact, without any infraction on that most precious of all human gifts, personal liberty. Slavery, which marks a condi-tion incompatible with the existence of this invaluable endowment, is a term odious to the Christian ear : it had its origin in the grossest state of society : the word being derived from the German slave, or Sclavonians, a fierce and intrepid people, who made a long stand against the Germans, and, being at last defeated, were made slaves. Slavery, therefore, includes not only servitude, but also the odious circumstance of the entire subjection of one individual to another; a condition which deprives him of every privilege belonging to a free agent, and a rational creature ; and which forcibly bends the will and affections of the one to the humour of the other, and converts a thinking being into a mere senseless tool in the hands of its owner. Slavery unfortunately remains, though barbarism has ceased. Christianity has taught men their true end and destination; but it

has not yet been able to extinguish that inordinate love of dominion which is an innate propensity in the human breast. There are those who take the name of Christians, and yet cling to the practice of making their fellow creatures an article of commerce. Some delude themselves with the idea that they can ameliorate the condition of those over whom they have usurped this unlicensed power; but they forget that he who begins to be a slave ceases to be a man; that slavery is the extinction of our nobler part; and the abuse even of that part in us which we have in common with the brutes.

Bondage, from to bind, denotes the state of being bound, that is, slavery in its most aggravated form, in which, to the loss of personal liberty, is added eruel treatment; the term is seldom applied in its proper sense to any persons but the Israelites in Egypt. In a figurative sense, we speak of being a slave to our passions, and under the bondage of sin, in which cases the terms preserve precisely the same distinction.

It is fit and necessary that some persons in the world should be in love with a splendid *servitude*.—SOUTH.

So different are the geniuses which are formed under Turkish *slavery* and Grecian liberty.-ADDISON.

Our cage We make a choir, as doth the prison'd bird, And sing our *bondage* freely,—SHAKSPEARE.

The same distinction exists between the epithets Servile and Slavish, which are employed only in the moral application. He who is *servile* has the mean character of a servant, but he is still a free agent; but he who is *slavish* is bound and fettered in every possible form.

> That servile path thou nobly dost decline, Of tracing word by word, and line by line. Those are the labour'd births of slavish brains, Not the effect of poetry but pains.—DENHAM,

To Set. v. To put.

To Set Free, v. To free.

To Settle, v. To compose.

To Settle, v. To fix.

To Settle, v. To fix, determine.

To Sever, v. To separate.

Several, v. Different.

Severe, v. Austere.

Severe, v. Harsh.

Severe, v. Strict.

Sex, v. Gender.

Shackle, v. Chain.

Shade, Shadow.

Shade and Shadow, in German schatten, are in all probability connected with the word shine, show (v. To show, &c.).

are in an probability connected with the word skine, show (o. To show, &c.). Both these terms express that darkness which is occasioned by the sun's rays being intercepted by anybody ; but shade simply expresses the absence of the light, and shadow signifies also the figure of the body which thus intercepts the light. Trees naturally produce a shade by means of their branches

SHAKE.

and leaves; and wherever the image of the tree is reflected on the earth that forms its shadow. It is agreeable in the heat of summer to sit in the shade; the constancy with which the shadow follows the man has been proverbially adopted as a simile for one who clings close to another. The distinction between these terms, in the moral sense, is precisely the same : a person is said to be in the shade, if he lives in obscurity or unnoticed; "the law (says St. Paul) is a shadow of things to

Welcome, ye shades / ye bowery thickets, hail! THOMSON.

At every step, Solemn and slow, the *shadows* blacker fall, And all is awful listening gloom around. THOMSON.

Shadow, v. Shade.

To Shake, Tremble, Shudder, Quiver, Quake.

Shake, Shudder, Quiver, and Quake, all come from the Latin quatio or cutio to shake, through the medium of the German schutteln, schutten, the Italian scussere, and the

Tremble comes from the Latin tremo.

To shake is a generic term, the rest are but modes of shaking: to tremble is to shake from an inward cause, or what appears to be so: in this manner a person trembles from fear, from cold, or weakness; and a leaf which is imper-ceptibly agitated by the air is also said to tremble: to shudder is to tremble violently; quiver and to quake are both to tremble quickly; but the former denotes rather a vibratory motion, as the point of a spear when thrown against wood; the latter a quick motion of the whole body, as in the case of bodies that have not sufficient consistency in themselves to remain still.

Th' illumin'd mountain, through the forest streams, Shakes on the floods.-THOMSON.

The trembling pilot, from his rudder torn, Was headlong hurl'd.-DRYDEN.

He said, and hurl'd against the mountain side His quivering spear.-DRYDEN.

Thereto as cold and dreary as a snake, That seem'd to *tremble* everyore and *quake*. SPENSER.

To Shake, Agitate, Toss.

Shake, v. To shake.

Agitate, in Latin agito, is a frequentative of ago to drive, that is, to drive different

Toss is probably contracted from torsi, perfect of torqueo to whirl.

A motion more or less violent is signified by all these terms, which differ both in the man-ner and the cause of the motion. *Shake* is indefinite, it may differ in degree as to the violence ; to agitate and toss rise in sense upon the word shake : a breeze shakes a leaf, a storm agitates the sea, and the waves toss a vessel to and fro : large and small bodies may be shaken ; large bodies are agitated : a handkerchief may be shaken ; the earth is agitated by an earthquake. What is shaken and agitated is not

removed from its place; but what is tossed is thrown from place to place. A house may frequently be *slakea*, while the foundation remains good; the waters are most *agitated* while they remain within their bounds; but a ball is tossed from hand to hand.

To shake and toss are the acts either of persons or things; to agitate is the act of things when taken in the active sense. A person shakes the hand of another, or the motion of a carriage shakes persons in general, and agitates those who are weak in frame : a child tosses his food about, or the violent motion of a vessel tosses everything about which is in it. To shake arises from external or internal causes; we may be *shaken* by others, or *shake* ourselves from cold: to *agitate* and *toss* arise always from some external action, direct or indirect; the body may be agitated by violent concussion from without or from the action of perturbed feelings; the body may be tossed by various circumstances, and the mind may be tossed to and fro by the violent action of the passions. Hence the propriety of using the terms in the moral application. The resolution is *shaken*, as the tree is by the wind; the mind is *agitated* like troubled waters ; a person is tossed to and fro in the ocean of life, as the vessel is tossed by the waves.

An unwholesome blast of air, a cold, or a surfeit, may shake in pieces a man's hardy fabric.—SOUTH.

We all must have observed that a speaker *agitated* with passion, or an actor, who is indeed strictly an imitator, are perpetually changing the tone and pitch of their volce, as the sense of their words varies.—SIR WM. JONES.

Toss'd all the day in rapid circles round, Breathless I fell.—POPE.

Shallow, v. Superficial. Shame, v. Dishonour. Shameless, v. Immodest. To Shape, v. To form. To Share, v. To divide. Share, v. Part.

To Share, v. To partake.

Sharp, Acute, Keen.

Sharp, in German, &c., scharp, comes from scheren to cut.

Acute, v. Acute.

Keen, v. Acute.

The general property expressed by these epithets is that of *sharpness* or an ability to cut. The term sharp is generic and indefinite : the two others are modes of sharpness differing in the circumstance or the degree : the acute is not only more than sharp in the common sense, but signifies also sharp-pointed : a knife may be sharp ; but a needle is properly acute. Things are sharp that have either a long or a pointed edge; but the *kcen* is appli-cable only to the long edge; and that in the highest degree of sharpness ; a common knife may be *sharp*; but a razor or a lancet are pro-perly said to be *keen*. These terms preserve the same distinction in their figurative use. Every pain is *sharp* which may resemble that which is produced by cutting; it is acute

when it resembles that produced by piercing deep: words are said to be *sharp* which have any power in them to wound; they are keen when they cut deep and wide.

Be sure you avoid as much as you can to enquire after those that have been *sharp* in their judgements towards me.-EARL OF STRAFFORD.

Wisdom's eye Acute for what? To spy more miseries .- YOUNG. To this great end keen instinct stings him on. YOUNG.

To Shed, v. To pour.

To Shelter, v. To cover.

Shelter, v. Harbour.

To Shine, Glitter, Glare, Sparkle, Radiate.

Shine, in Saxon schinean, German scheinen, is in all probability connected with the words show, see, &c.

Glitter and Glare are variations from the German gleissen, glünzen, &c., which have a similar meaning.

To Sparkle signifies to produce sparks, and spark is in Saxon spearce, low German

To Radiate is to produce rays, from the

Latin *radius* a ray. The emission of light is the common idea conveyed by these terms. To shine expresses simply this general idea: glitter and the other verbs include some collateral ideas in their signification.

To shine is a steady emission of light; to glitter is an unsteady emission of light, occasioned by the reflection on transparent or bright bodies : the sun and moon *shine* whenever they make their appearance ; but a set of diamonds *glitter* by the irregular reflection of the light on them; or the brazen spire of a steeple *glitters* when the sun in the morning shines upon it.

Shine specifies no degree of light, it may be barely sufficient to render itself visible, or it may be a very strong degree of light : glare on the contrary denotes the highest possible degree of light: the sun frequently glares when it *shines* only at intervals. To *shine* is to emit light in a full stream ;

but to sparkle is to emit it in small portions; and to radiate is to emit it in long lines. The fire sparkles in the burning of wood; or the light of the sun sparkles when it strikes on knobs or small points : the sun radiates when it seems to emit its light in rays.

This glorious morning star was not the 'ransitory light of a comet which *shines* and *glares* for a while, and then presently vanishes into nothing.—SOUTH.

Yet something *shines* more glorious in his word, His mercy this.-WALLER,

The happiness of success *glittering* before him with-draws his attention from the atrociousness of the guilt.-

Against the capitol I met a lion.

Who glar'd upon me, and went surly by Without annoying me.-SHAKSPEARE.

His eyes so sparkled with a lively flame.-DRYDEN. Now had the sun withdrawn his radiant light. DRYDEN,

Shock, Concussion.

Shock denotes a violent shake or agitation; Concussion, a shaking together. necessarily extend beyond the act of the moment; the concussion is permanent in its consequences, it tends to derange the system. Hence the different application of the terms : the shock may affect either the body or the mind; the concussion affects properly only the body, or corporeal objects: a violent and sudden blow produces a *shock* at the moment it is given; but it does not always produce a *concussion*: the violence of a fall will, however, sometimes produce a concussion in the brain, which in future affects the intellect. Sudden news of an exceedingly painful nature will often produce a *shock* on the mind; but time mostly serves to wear away the effect which

Shocking, v. Formidable.

To Shoot. Dart.

To Shoot and Dart, in the proper sense, are clearly distinguished from each other, as expressing different modes of sending bodies to a distance from a given point. From the circumstances of the actions arise their different application to other objects in the improper sense ; as that which proceeds by shooting goes forth from a body unexpectedly, and with great rapidity; so, in the figurative sense, a plant shoots up that comes so unexpectedly as not to be seen; a star is said to shoot in the sky which seems to move in a shooting manner from one place to another : dart, on the other hand, or that which is darted, moves through the air visibly, and with less rapidity: here the quick move-ments of persons or animals are described by the word *dart*; a soldier *darts* forward to meet his antagonist, a hare darts past anyone in order to make her escape.

Short, Brief, Concise, Succinct. Summary.

Short, in French court, German kurz, Laiin curtus, Greek KUDTOS.

Brief, in Latin brevis, in Greek Bpaxus.

Concise, in Latin concisus, signifies cut into a small body.

Succinct, in Latin succinctus, participle of succingo, to tuck up, signifies brought within a small compass.

Summary, v. Abridgement.

Short is the generic, the rest are specific terms: everything which admits of dimensions may be short, as opposed to the long, that is, either naturally or artificially; the rest are species of artificial shortness, or that which is the work of art: hence it is that material, as well as spiritual, objects may be termed short; but the brief, concise, succinct, and summary, are intellectual or spiritual only. We may term a stick, a letter, or a discourse short ; but we speak of *brevity* only in regard to the mode of speech; consisteness and succinct-

SHORT.

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ness as to the matter of speech ; summary as to the mode either of speaking or action : the brief is opposed to the prolix ; the concise and succinct to the diffuse; the summary to the circumstantial or ceremonious. It is a matter of comparatively little importance whether a man's life be long or short ; but it deeply concerns him that every moment be well spent. Brevity of expression ought to be consulted by speakers, even more than by writers; concise-ness is of peculiar advantage in the formation of rules for young persons ; and succinctness is a requisite in every writer who has extentives is materials to digest; a summary mode of pro-ceeding may have the advantage of saving time, but it has the disadvantage of incorrectness, and often of injustice.

The widest excursions of the mind are made by short flights frequently repeated.—JOHNSON.

Premeditation of thought, and *brevity* of expression, are the great ingredients of that reverence that is required to a pious and acceptable prayer.—SOUTH.

Aristotle has a dry conciseness that makes one imagine one is perusing a table of contents.--GRAY.

Let all your precepts be *succinct* and clear, That ready wits may comprehend them soon. ROSCOMMON.

Nor spend their time to show their reading, She'd have a *summary* proceeding.-SWIFT.

Show, v. Magnificence.

To Show, Point Out, Mark, Indicate.

Show, in German schauen, &c., Greek θεαομαι, comes from the Hebrew shoah to look upon.

To Point Out is to fix a point upon a

Mark, v. Mark, impression.

Indicate, v. Mark, sign:

Show is here the general term, and the others specific; the common idea included in the signification of them all is that of making a thing visible to another. To show is an indefinite term; one shows by simply setting a thing before the eyes of another: to point out is specific; it is to show some particular point by a direct and immediate application to it: we show a person a book, when we put it into his hands; but we point out the beauties of its contents by making a *point* upon them, or accompanying the action with some par-ticular movement, which shall direct the attention of the observer in a specific attention of the observer in a specine manner. Many things, therefore, may be shown which cannot be pointed out: a person shows himself, but he does not point himself out; towns, houses, gardens, and the like are shown; but single things of any description are pointed out.

To show and point out are personal acts, which are addressed from one individual to another ; but to mark is an indirect means of making a thing visible or observable: a person may mark something in the absence of others, by which he intends to distinguish it from all others : thus a tradesman marks the prices and names of the articles which he sets forth in his shop, We show by holding in one's hand; we point out with the finger; we mark with a pen or pencil. To show and mark are the acts either of a conscious or an unconscious agent; to point out is the act of a conscious agent

only; to indicate, that of an unconscious agent only : persons or things show, persons only point out, and things only indicate.

As applied to things, show is a more positive term than mark or indicate : that which shows serves as a proof ; that which marks serves as a rule or guide for distinguishing. Nothing shows us the fallacy of forming schemes for the future more than the daily evidences which we have of the uncertainty of our existence ; nothing marks the character of a man more strongly than the manner in which he bestows or receives favours. To mark is commonly applied to that which is habitual and permanent; to indicate to that which is temporary or partial. A single act or expresson sometimes marks the ruling temper of the mind; a look may indicate what is passing in the mind at the time. A man's abstaining to give relief to great distress, when it is in his power, marks an unfeeling character; when a person gives another a cold reception, it indicates at least that there is no cordiality between them.

Then let us fall, but fall amidst our foes; Despair of life the means of living shows. DRYDEN

His faculties unfolded, pointed out Where lavish nature the directing hand Of art demanded.—THOMSON.

Amidst this wreck of human nature, traces still remain which *indicate* its author.-BLAIR,

To Show, Exhibit, Display.

Show. v. To show.

Exhibit, v. To give.

Display, in French deployer, in all probability is changed from the Latin plico, signifying to unfold or set forth to view. To show is here, as before, the generic term;

to exhibit and display are specific: they may all designate the acts either of persons or things: the first, however, does this either in the proper or the improper sense: the two latter rather in the improper sense. To show is an indefinite action applied to every object: we may show that which belongs to others, as well as ourselves; we commonly exhibit that which belongs to ourselves ; we show corporeal or mental objects; we exhibit that which is mental, or the work of the mind ; one shows what is worth seeing in a house or grounds; one *exhibits* his skill on a stage. To *show* is an indifferent action : we may show accidentally or designedly, to please others, or to please our-selves; we *exhibit* and *display* with an express intention, and that mostly to please ourselves ; we may show in a private or a public manner before one or many; we commonly *exhibit* and *display* in a public manner, or at least in such a manner as will enable us best to be seen. Exhibit and display have this farther distinc-tion, that the former is mostly taken in a good or an indifferent sense, the latter in a bad sense: we may exhibit our powers from a laudable ambition to be esteemed; but we seldom make a *display* of any quality that is in itself praiseworthy, or from any motive but vanity: what we *exhibit* is, therefore, intrinsically good ; what we display may often be only an imaginary or fictitious excellence. A musician *exhibits* his skill on any particular instrument; a fop displays his gold seals; or an ostentatious man displays his plate, or his fine furniture.

When said of things, they differ principally in the manner or degree of clearness with which the thing appears to present itself to view: to show is, as before, altogether indefi-nite, and implies simply to bring to view; exhibit implies to bring inherent properties to light, that is, apparently by a process: to display is to set forth so as to strike the eye: the windows on a frosty morning will show the state of the weather ; experiments with the air-pump *exhibit* the many wonderful and inter-esting properties of air; the beauties of the creation are peculiarly displayed in the spring season.

The glow-worm shows the matin to be near, And 'gins to pale his ineffectual fire.

The world has ever been a great theatre, exhibiting the same repeated scene of the follies of men.-BLAIR.

Which interwoven Britons seem to raise And show the triumph that their shame displays. DRYDEN.

Show, Exhibition, Representation, Sight, Spectacle.

Show signifies the thing shown (v. To show); Exhibition signifies the thing ex-hibited (v. To show); Representation, the thing represented; Sight, the thing to be seen; and Spectacle, from the Latin speeto, stands for the thing to be beheld.

Show is here, as in the former article, the most general term. Everything set forth to view is *shown*; and if set forth for the amuso-ment of others, it is a *show*. This is the common idea included in the terms *exhibition* and representation : but show is a term of vulgar meaning and application; the others have a higher use and signification. The show consists of that which merely pleases the eye; it is not a matter either of taste or art, but merely of curiosity : an *exhibition*, on the contrary, presents some effort of talent or some work of genius; and a representation sets forth the image or imitation of something by the power of art: hence we speak of a slow of wild beasts; an exhibition of paintings; and a theatrical representation. The conjuror makes a slow of his tricks at a fair to the wonder of the gazing multitude; the artist makes an exhibition of his works ; representations of men and manners are given on the stage : shows are necessary to keep the populace in good humour; exhibitions are necessary for the encouragement of genius; representations are proper for the amusement of the cultivated, and the refinement of society. Shows, exhibi-tions, and representations are presented by some one to the view of others; sights and spectacles present themselves to view. Sight, like show, is a vulgar term; and spectacle the nobler term. Whatever is to be seen to excite notice is a *sight*, in which general sense it would comprehend every *show*, but in its particular sense it includes only that which casually offers itself to view: a spectacle, on the contrary, is that species of sight which has something in it to interest either the heart or the head of the observer : processions, reviews, sports, and the like are sights, but battles,

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bull-fights, or public games of any description are *spectacles*, which interest, but shock the feelings.

Charm'd with the wonders of the show, On ev'ry side, above, below, She now of this or that inquires, What least was understood admires,—GAY.

Copley's picture of Lord Chatham's death is an exhibition of itself.-BEATTIE.

There are many virtues which in their own nature are incapable of any outward representation.-ADDISON.

Their various arms afford a pleasing sight.

The weary Britons, whose warrable youth Was by Maximilian lately led away, Were to those pagans made an open pray, And daily *spectale* of sad decay.—SPENSER,

Show, Outside, Appearance, Semblance.

Where there is Show (v. To show) there must be Outside and Appearance; but there may be the last without the former. The term show always denotes an action, and refers to some person as agent; but the outside may be merely the passive quality of some-thing. We speak, therefore, of a thing as mere *show* : to signify that what is shown is all that exists : and in this sense it may be termed mere outside, as consisting only of what is on the outside. In describing a house, however, we speak of its outside, and not of its show : as also of the outside of a book, and not of the show. Appearance denotes an action as well as show ; but the former is the act of an unconscious agent, the latter of one that is conscious and voluntary : the appearance presents itself to the view ; the show is purposely presented to view. A person makes a show so as to be seen by others ; his *appearance* is that which shows itself in him. To look only to *show*, or to be concerned for show only, signifies to be concerned for that only which will attract notice ; to look only to the outside signifies to be concerned only for that which may be seen in a thing, to the disregard of that which is not seen : to look only to appearances signifies the same as the former, except that outside is said in the proper sense of that which literally strikes the eye; but appearances extend to a man's conduct, and whatever may affect his reputation.

Semblance or Seeming (v. To seem) always conveys the idea of an unreal appearance, or at least is contrasted with that which is real; he who only wears the semblance of friendship would be ill deserving the confidence of a friend.

You'll find the friendship of the world is show, Mere outward show.—SAVAGE.

The greater part of men behold nothing more than the rotation of human affairs. This is only the *outside* of things.-BLAIR.

Every accusation against persons of rank was heard with pleasure (by James I. of Scotland). Every appear-ance of guilt was examined with rigour.-ROBERTSON.

But man, the wildest beast of prey, Wears friendship's semblance to betray.-MOORE.

Show, Parade, Ostentation.

These terms are synonymous when they imply abstract actions : Show is here, as in the preceding article, taken in the vulgar

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sense; Ostentation and Parade include the idea of something particular : a man makes a show of his equipage, furniture, and the like, by which he strikes the eye of the vulgar, and seeks to impress them with an idea of his wealth and superior rank; this is often the paltry refuge of weak minds to conceal their nothingness : a man makes a parade with his wealth, his knowledge, his charities, and the like, by which he endeavours to give weight and dignity to hinself, proportioned to the solemnity of his proceedings: show is, there-fore, but a simple setting forth to view; but parade requires art, it is forced effort to attract notice by the number and extent of the cere-monies. The terms show and parade are con-fined to the act of showing; or the means which are employed to show, but ostentation necessarily includes the purpose for which the display is made : he who does a thing so as to be seen and applauded by others, does it from ostentation, particularly in application to acts of charity, or of public subscription, in which a man strives to impress others with the extent of his wealth by the liberality of his gift.

Great in themselves They smile superior of eternal show,-SOMERVILLE.

It was not in the mere parade of royalty that the Mexican potentates exhibited their power.-ROBERTSON.

We are dazzled with the splendour of titles, the osten-tation of learning, and the noise of victories.-SPECTA-TOR.

Showy, Gaudy, Gay.

Showy, having or being full of show (v. Show, outside), is mostly an epithet of dispraise; that which is showy has seldom anything to that which is skowy has seldom anything to deserve notice beyond that which catches the eye; Gaudy, from the Latin gaudeo to rejoice, signifies literally full of joy; and is applied figuratively to the exterior of objects, but with the annexed bad idea of being striking to an excess: **Gay**, on the contrary, which is only a contraction of gaudy, is used in the same sense as an epithet of praise. Some things may be showy, and in their nature properly so; thus the tail of a peacock is showy : artificial objects may likewise be showy, but they will not be preferred by per-sons of taste : that which is gaudy is always artificial, and is always chosen by the vain, the vulgar, and the ignorant; a maid-servant will bedizen herself with gaudy-coloured ribbons. That which is gay is either nature itself or nature imitated in the best manner : spring is a gay season, and flowers are its gayest accompaniments.

The gaudy, babbling, and remorseful day Is crept into the bosom of the sea. SHAKSPEARE. Joeund day Upon the mountain tops sits gaily dres'd.

SHAKSPEARE.

Shrewd, v. Acute. To Shriek, v. To cry. To Shrink, v. To spring. To Shudder, v. To shake. To Shun, v. To avoid. To Shut, v. To close,

SICKNESS.

Sick, Sickly, Diseased, Morbid.

Sick denotes a partial state; Sickly a permanent state of the body, a proneness to be sick : he who is sick may be made well ; but he who is *sickly* is seldom really well : all per-sons are liable to be *sick*, though few have the misfortune to be *sickly*: a person may be *sick* from the effect of cold, violent exercise, and the like ; but he is sickly only from constitution.

Sickly expresses a permanent state of indisposition; but Diseased expresses a violent state of derangement without specifying its duration ; it may be for a time only, or for a permanency: the person, or his constitution, is sickly ; the person, or his frame, or particular Is steady , the person his inside, his brain, and the like, may be diseased. Sick, sickly, and diseased may all be used in a noral application; Morbid is used in no other. Sick denotes a partial state, as before, namely, a state of dis-gust, and is always associated with the object of the sickness ; we are sick of turbulent enjoyments, and seek for tranquillity: sickly and morbid are applied to the habitual state of the feelings or character; a *sickly* sentimentality, a *morbid* sensibility: *diseased* is applied in general to individuals or communities, to persons or to things ; a person's mind is in a diseased state when it is under the influence of corrupt passions or principles; society is in a diseased state when it is overgrown with wealth and luxury.

For aught I see they are as sick that surfeit with too much as they that starve with nothing.-SHAKSPEARE.

Both Homer and Virgil were of a very delicate and sickly constitution .- WALSH.

For a mind *diseased* with vain longings after un-attainable advantages, no medicine can be prescribed .--JOHNSON.

Whilst the distempers of a relaxed fibre prognosticate all the morbid force of convulsion in the body of the state, the steadiness of the physician is overpowered by the very aspect of the discase,-BURKE.

Sickly, v. Sick.

Sickness, Illness, Indisposition.

Sickness denotes the state of being sick (v. Sick): Illness that of being ill (v. Evil): Indisposition that of being not well dis-posed. Sickness denotes the state generally or particularly; illness denotes it particularly: we speak of sickness as opposed to good health; in sickness or in health; but of the illness of a particular person : when sickness is said of the individual, it designates a protracted state; a person may be said to have much *sickness* in his family. *Illness* denotes only a particular or partial *sickness*: a person is said to have had an illness at this or that time, in this or that place, for this or that period. Indisposition is a slight illness, such an one as is capable of deranging him either in his enjoyments or in his business; colds are the ordinary causes of indisposition.

Sickness is a sort of earthly old age; it teaches us a diffidence in our earthly state.-POPE.

This is the first letter that I have ventured upon, which will be written. I fear, vacillantibus literis; as Tally says, Tyro's Letters were after his recovery from an *Minest*.-ATTREDURY.

It is not, as you conceive, an *indisposition* of body, but the mind's disease,-FORD.

Sight, v. Show. Sign, v. Mark.

Sign, Signal.

Sign and Signal are both derived from the same source (v. Mark, sign), and the latter is but a species of the former.*

The sign enables us to recognize an object; it is therefore sometimes natural : signal serves to give warning; it is always arbitrary. The movements which are visible in the

The movements which are visible in the countenance are commonly the signs of what passes in the heart; the beat of the drum is the signal for soldiers to repair to their post.

We converse with those who are present by signs; we make ourselves understood by those who are at a distance by means of signals.

The nod that ratifies the will divine, The faithful fix'd irrevocable sign, This seals thy suit.—POPE.

Then first the trembling earth the signal gave, And flashing fires enlighten all the cave,—DRYDEN.

Signal, v. Sign.

Signal, Memorable.

Signal signifies serving as a sign.

Memorable signifies worthy to be re-

They both express the idea of extraordinary, or being distinguished from everything : whatever is signal deserves to be stamped on the mind, and to serve as a sign of some property or characteristic ; whatever is memorable impresses upon the memory, and refuses to be forgotten : the former applies to the moral character ; the latter to events and times : the Scriptures furnish us with many signal instances of God's vengeance against impenitent sinners, as also of his favour towards those who obey his will; the Reformation is a memorable event in the annals of ecclestastical history.

We find, in the Acts of the Apostles, not only no opposition to Christianity from the Pharisees, but several signal occasions in which they assisted its first teachers.— WOTTON.

That such deliverances are actually afforded, those three memorable examples of Abimelech, Esau, and Balaam sufficiently demonstrate.—SOUTH.

To Signalize, Distinguish.

To Signalize, or make one's-self a sign of anything, is a much stronger term than simply to Distinguish; it is in the power of many to do the latter, but few only have the power of effecting the former: the English have always signalized themselves for their unconquerable valour in battle; there is no nation that has not distinguished itself at some period or another in war.

The knight of La Mancha gravely recounts to his companion the adventures by which he is to *signalize* himself.—JOHNSON.

Distinguishes the swift, the slow, the subtle.

SHAKSPEARE.

·Vide Girard ; "Signe, signal."

SIGNIFICATION.

Significant, Expressive.

The Significant is that which serves as a sign; the Expressive is that which speaks out or declares: the latter is therefore a stronger term than the former: a look is signifacant when it is made to express an idea that passes in the mind: but it is expressive when it is made to express a feeling of the heart: looks are but occasionally significant, but the countenance may be habitually expressive. Significant is applied in an indifferent sense, according to the nature of the thing signified; but expressive is always applied to that which is good: a significant look may convey a very bad idea; but an expressive countenance always expresses good feeling.

The distinction between these words is the same when applied to things as to persons: a word is *significant* of whatever it is made to signify; but a word is *expressive* according to the force with which it conveys an idea. The term *significant*, in this case, simply explains the nature; but the epithet *expressive* characterizes it as something good : technical terms are *significant* only of the precise ideas which belong to the art; most languages have some terms which are peculiarly *expressive*, and consequently adapted for poetry.

I could not help giving my friend the merchant a significant look upon this occasion.-CUMBERLAND.

The English, madam, particularly what we call the plain English, is a very copious and *expressive* language. --RICHARDSON.

Signification, Meaning, Import, Sense.

The **Signification** (v. To express) is that of which the word is made the sign, the **Meaning** is that which the person attaches to it; the **Import** is that which is *imported* or carried into the understanding; the **Sense** is that which is comprehended by the sense or the understanding.

The signification of a word includes either the whole or the part of what is understood by it; the meaning is correct or incorrect according to the information of him who explains it: the import includes its whole force and value; the sense is applicable mostly to a part. The signification of a word is fixed by the standard of custom; it is not therefore to be changed by any individual: the import of a term is estimated by the various acceptations arbitrarily attached to a word which is widely different from that in which it is commonly acknowledged.

It is necessary to get the true signification of every word, or the particular meaning attached to it, to weigh the import of every term, and to comprehend the exact sense in which it is taken. Every word expressing either a simple or a complex idea is said to have a signification, though not an import. Technical and moral terms have an import and different senses. A child learns the significations of simple terms as he hears them used; a writer must be acquainted with the full import of every term which he has occasion to make use of. The different senses which words admit of is a great source of ambiguity and confusion with illiterate people.

Signification and import are said mostly of single words only, sense is said of words either in connection with each other or as belonging to some class: thus we speak of the signification of the word house, of the *import* of the term love; but the sense of the sentence, the sense of the author; the employment of words in a technical, moral, or physical sense.

A lie consists in this, that it is a false signification knowingly and voluntarily used.—SOUTH.

To draw near to God is an expression of awful and mysterious import.-BLAIR.

When beyond her expectation I hit upon her meaning, I can perceive a sudden cloud of disappointment spread over her face.-JOHNSON.

To Signify, v. To denote.

To Signify, v. To express.

To Signify, Imply.

Signify, v. To express.

Imply, from the Latin *implico* to fold in, signifies to fold or involve an idea in any object.

These terms may be employed either as respects actions or words. In the first case signify is the act of the person making known by means of a sign, as we signify our approbation by a look: *imply* marks the value or force of the action; our assent is *implied* in our silence. When applied to words or marks, signify denotes the positive and established act of the thing ; imply is its relative act : a word signifies whatever it is made literally to stand for ; it *implies* that which it stands for figura-tively or morally. The term house signifies that which is constructed for a dwelling ; the term residence implies something superior to a house. A cross thus, +, signifies addition in arithmetic or algebra; a long stroke, thus, _____, with a break in the text of a work, implies that the whole sentence is not com-pleted. It frequently happens that words which signify nothing particular in themselves may be made to imply a great deal by the tone, the manner, and the connection.

Words signify not immediately and primarily things themselves, but the conceptions of the mind concerning things.—SOUTH.

Fleasure implies a proportion and agreement to the respective states and conditions of men.-SOUTH.

To Signify, Avail.

Signify (v. To signify) is here employed with regard to events of life, and their relative importance. Avail (v. To avail) is never used otherwise. That which a thing signifies is what it contains; if it signifies nothing, it contains nothing, and is worth nothing; if it signifies much, it contains much, or is worth much. That which avails produces; if it avails nothing it produces nothing, is of no use; if it avails much, it produces or is worth much.

We consider the end as to its signification, and the means as to their avail. Although it is of little or no signification to a man what

becomes of his remains, yet no one can be reconciled to the idea of leaving them to be exposed to contempt; words are but too often of little *arail* to curb the unruly wills of children.

What avail a parcel of statutes against gaming, when they who make them conspire together for the infraction of them ?--CUMBERLAND.

Silence, Taciturnity.

* The Latins have the two verbs siles and taces: the former of which is interpreted by some to signify to cease to speak; and the latter not to begin to speak; others maintain the direct contrary. According to the present use of the words, Silence expresses less than **Taciturnity**: the silent man does not speak; the *taciturn* man will not speak at all. The Latins designated the most profound silence by the epithet of tacitura silenta.

Silence is either occasional or habitual: it may arise from circumstances or character: taciturnity is mostly habitual, and springs from disposition. A loguacious man may be silent if he has no one to speak to him, and a prudent man will always be *silent* where he finds that speaking would be dangerous; a taciturn man, on the other hand, may occasionally make an effort to speak, but he never speaks without an effort. When *silence* is habitual, it does not spring from an unamiable character; but *taciturnity* has always its source in a vicious temper of the mind. A silent man may frequently contract a habit of silence from thoughtfulness, modesty, or the fear of offending: a man is *tacitum* only from the sullenness and gloominess of his temper. Habits of retirement render men silent; savages seldom break their silence: company will not correct taciturnity, but rather increase it. The observer is necessarily silent ; if he speaks, it is only in order to observe: the melancholy man is naturally *taciturn*; if he speaks it is with pain to himself. Seneca says, Talk little with others and much with yourself : the silent man observes this precept ; the *taciturn* man exceeds it.

Silence is the perfectest herald of joy: I were but little happy if I could say how much. SHAKSPEARE.

SHAKSPEARE. Pythagoras enjoined his scholars an absolute silence for long participte. I am for from approximg such a

a long novielate. I am far from approving such a *taciturnity*; but I highly approve the end and intent of Pythagoras' injunction,-CHATHAM,

Silent, Dumb, Mute, Speechless.

Not speaking is the common idea included in the signification of these terms, which differ either in the cause or the circumstance: Silent (c. Silent) is altogether an indefinite and general term, expressing little more than the common idea. We may be silent because we will not speak, or we may be silent because we cannot speak; but in distinction from the other terms it is always employed in the former case. Dumb, from the German dumm stupid or idiotic, denotes a physical incapacity to speak; hence persons are said to

Vide Abbé Roubaud; "Silencieux, tacitura;"

SIMILE.

be born dumb; they may likewise be dumb from temporary physical causes, as from grief, shame, and the like, a person may be struck dumb. Mute, in Latin mutus, Greek purros from $\mu\nu\omega$ to shut, signifies a shut mouth, a from $\mu v \omega$ to shat, signifies a shut mouth, a temporary disability to speak from arbitrary and incidental causes: hence the office of *mutes*, or of persons who engage not to speak for a certain time; and, in like manner, persons are said to be *mute* who dare not give utterance to their thoughts. Speechless, or void of speech, denotes a physical incapacity to speak from incidental causes; as when a person falls down speechless in an apoplectic fit, or in consequence of a violent contusion.

And just before the confines of the wood, The gliding Lethe leads her *silent* flood. DRYDEN.

The truth of it is, half the great talkers in the nation would be struck *dumb* were this fountain of discourse (party lies) dried up.—ADDISON.

"Tis listening fear and *dumb* amazement all. THOMSON.

Mute was his tongue, and upright stood his hair. DRYDEN.

Long *mute* he stood, and leaning on his staff, His wonder witness'd with an idiot laugh. DRYDEN.

But who can paint the lover as he stood, Piere'd by sovere amazement, hating life, Speechess, and fix'd in all the death of woe? THOMSON.

Silly, v. Simple.

Similarity, v. Likeness.

Simile, Similitude, Comparison.

Simile and Similitude are both drawn from the Latin *similis* like : the former signi-fying the thing that is like ; the latter either the thing that is like or the quality of being like : in the former sense only it is to be compared with simile, when employed as a figure of speech or thought ; everything is a simile which associates objects together on account of any real or supposed likeness between them; but a similitude signifies a prolonged or continued simile. The latter may be expressed in a few words, as when we say the god-like Achilles; but the former enters into minute circumstances of Comparison, as when Homer compares any of his herces fighting and defending themselves against multi-tudes to lions who are attacked by dogs and men. Every simile is more or less a comparison, but every comparison is not a simile: the latter compares things only as far as they are alike; but the former extends to those things which are different: in this manner there may be a comparison between large things and small, although there can be no good simile.

There are also several noble *similes* and allusions in the first book of Paradise Lost.—ADDISON.

Such as have a natural bent to solitude (to carry on the former *similitude*) are like waters which may be forced into fountains.—POPE.

Your image of worshipping once a year in a certain place, in imitation of the Jews, is but a *comparison* and simile non est idem.—JOHNSON.

Similitude, v. Likeness.

Similitude, v. Simile.

SIMULATION.

Simple, Single, Singular.

Simple, in Latin simplex or sine plica without a fold, is opposed to the complex which has many folds, or to the compound which has several parts involved or connected (v. One) are opposed, one to double, and the other to multifarious. We may speak of a simple circumstance as independent of anything; of a single instance or circumstance as unaccompanied by any other : and a singular instance as one that rarely has its like. In the moral application to the person, simplicity, as far as it is opposed to duplicity in the heart, can never be excessive ; but when it lies in the head, so that it cannot penetrate the folds and doublings of other persons, it is a fault. Singleness of heart and intention is that species of simplicity which is altogether to be admired; singularity may be either good or bad accord-ing to circumstances; to be singular in virtue is to be truly good; but to be singular in manner is affectation which is at variance with genuine simplicity, if not directly opposed to it.

Nothing extraneous must cleave to the eye in the act of seeing: its bare object must be as naked as truth, as simple and unmixed as sincerity.—SOUTH.

and unmixed as success; Mankind with other animals compare, Single how weak, and impotent they are. JENYNS,

From the union of the crowns to the Revolution in 1638, Scotland was placed in a political situation the most singular and most unhappy.—ROBERTSON.

Simple, Silly, Foolish.

Simple, v. Simple.

Silly is but a variation of simple.

Foolish signifies like a fool (v. Fool).

The simple, when applied to the understand-Ing, implies such a contracted power as is incapable of combination; silly and foolish rise in sense upon the former, signifying either the perversion or the total deficiency of understanding; the behaviour of a person may be silly who from any excess of feeling loses his sense of propriety; the conduct of a person will be *foolish* who has not judgment to direct himself. Country people may be simple owing to their want of knowledge; children will be *silly* in company if they have too much liberty given to them; there are some persons who never acquire wisdom enough to prevent them from committing foolish errors.

> And had the simple natives Observ'd his sage advice, Their wealth and fame some years ago Had reach'd above the skies.—SWIFT. Two gods a silly woman have undone.

Virgil justly thought it a *foolish* figure for a grave man to be overtaken by death while he was weighing the cadence of words and measuring verses.—WALSH.

Simulation, Dissimulation.

Simulation, from similis, is the making one's-self like what one is not; and Dissimulation, from dissimilis unlike, is the making one's-self appear unlike what one really is. The hypocrite puts on the semblance of virtue to recommend himself to the virtuous.

SINCERE.

The dissembler conceals his vices when he wants to gain the simple or ignorant to his side.

Sin, v. Crime. Sincere, v. Candid. Sincere, v. Hearty.

Sincere, Honest, True, Plain.

Sincere (v. Candid) is here the most comprehensive term : Honest (v. Honesty), True, and Plain (v. Even) are but modes of sincerity.

Sincerity is a fundamental characteristic of the person; a man is sincere from the conviction of his mind; knoesty is the expression of the feeling, it is the dictate of the heart; we look for a sincere friend and an honest companion: truth is a characteristic of sincerity, for a sincere friend is a true friend; but sincerity is a permanent quality in the character; and true may be an occasional one; we cannot be sincere without being true, but we may be true without being sincere.

In like manner's sincere man must be plain: since plainness consists in an unvarished style; the sincere man will always adopt that mode of speech which expresses his sentiments most forcibly; but it is possible for a person to be occasionally plain who does not act from any principle of sincerity. It is plain, therefore, that sincerity is the

It is plain, therefore, that sincerity is the habitual principle of communicating our real sentiments; and that the *honest*, *true*, and *plain* are only the modes which it adopts in making the communication : *sincerity* is therefore altogether a personal quality, but the other terms are applied also to the acts, as an *honest* confession, a *true* acknowledgment, and a *plain* speech.

Rustic mirth goes round, The simple joke that takes the shepherd's heart Easily pleas d, the long, loud laugh *sincere*. THOMSON.

This book of the Sybils was afterwards interpolated by some Christian, who was more zealous than either honest or wise therein.—PRIDEAUX.

Poetical ornaments destroy that character of *truth* and *plainness* which ought to characterize history.-REY-NOLDS.

Fear not my truth; the moral of my wit Is plain and true.-SHAKSPEARE.

Single, v. One.

Single, v. Simple.

Single, v. Solitary.

Singular, v. Particular.

Singular, v. Rare.

Singular, v. Simple.

To Sink, v. To fall.

Site, v. Place.

Situation, v. Circumstance.

Situation, v. Place.

Situation, Condition, State, Predicament, Plight, Case.

Situation, v. Place. Condition, v. Condition.

SITUATION.

State, in Latin status, from sto to stand, signifies the point stood upon.

Situation is said generally of objects as they respect others; condition as they respect themselves. Whatever affects our property, our honour, our liberty, and the like, constitutes our situation ; whatever affects our per-son immediately is our condition ; a person who is unable to pay a sum of money to save himself from a prison is in a bad situation: a traveller who is left in a ditch robbed and wounded is in a bad condition. Situation and condition are said of that which is contingent and changeable: state, of that which is con-paratively stable or established. A tradesman is in a good situation who is in the way of carrying on a good trade : his affairs are in a good state if he is enabled to answer every demand and to keep up his credit. Hence it is that we speak of the state of health, and the state of the mind; not the situation or condition, because the body and mind are considered as to their general frame, and not as to any relative or particular circumstances; so likewise, a state of infancy, a state of guilt, a state of innocence, and the like; but not either a situation or a condition.

When speaking of bodies there is the same distinction in the terms as in regard to individuals. An army may be either in a situa-tion, a condition, or a state. An army that is on service may be in a critical situation, with respect to the enemy and its own comparative weakness; it may be in a deplorable condition if it stand in need of provisions and neces-saries : an army that is at home will be in a good or bad state, according to the regulations of the commander-in-chief. Of a prince who is threatened with invasion from foreign enemies, and with a rebellion from his subjects, we should not say that his condition, but his situation, was critical. Of a prince, however, who like Alfred was obliged to fly, and to seek safety in disguise and poverty, we should speak of his hard condition: the state of a prince cannot be spoken of, but the state of his affairs and government, may; hence, likewise, state may with most propriety be said of a nation : but situation seldom, unless in respect to other nations, and *condition* never. On the other hand, when speaking of the poor, we seldom employ the term *situation*, because they are seldom considered as a body in relation to other bodies: we mostly speak of their condition as better or worse, according as they have more or less of the comforts of life; and of their state as regards their moral

These terms may likewise be applied to inanimate objects; and upon the same grounds, a house is in a good *situation* as respects the surrounding objects; it is in a good or bad *condition* as respects the painting, and exterior altogether; it is in a bad *state* as respects the beams, plaster, roof, and interior structure altogether. The hand of a watch is in a different *situation* every hour; the watch itself may be in a bad *condition* if the wheels are clogged with dirt; but in a good *state* if the works are altogether sound and fit for service.

The man who has a character of his own is little changed by varying his *situation*. -MRS. MONTAGUE.

It is indeed not easy to prescribe a successful manner of approach to the distressed or necessitous, whose *condition* subjects every kind of behaviour equally to miscarriage.—JOHNSON.

Patience itself is one virtue by which we are prepared for that *state* in which evil shall be no more.-JOHNSON.

Situation and condition are either permanent or temporary. The **Predicament**, from the Latin predico to assert or declare, signifies the committing one's-self by an assertion; and when applied to circumstances, it expresses a temporary embarrassed situation occasioned by an act of one's own: hence we always speak of bringing ourselves into a predicament. Plight, contracted from the Latin plicatus, participle of plico to fold, signifies any circumstance in which one is disagreeably entangled ; and Case (v. Case) signifies anything which may befall us, or into which we fall mostly, though not necessarily contrary to our inclination. Those two latter terms therefore denote a species of temporary condition : for they both express that which happens to the object itself without reference to any other. A person is in an unpleasant situation who is shut up in a stage coach with disagreeable company. He is in an awkward predicament when in attempting to please one friend he displeases another. He may be in a wretched *plight* if he is overturned in a stage at night, and at a distance from any habitation. He will be in evil case if he is compelled to put up with a spare and poor diet.

> Satan beheld their *plight*, And to his mates thus in derision call'd.

The offender's life lies in the mercy Of the duke only, 'gainst all other voice, In which predicament I say thou stand'st. SHAKSPEARE.

Our case is like that of a traveller upon the Alps, who should fancy that the top of the next hill must end his journey, because it terminates his prospect,—ADDISON.

Size, Magnitude, Greatness, Bulk.

Size, from the Latin cisis and cædo to cut, signifies that which is cut or framed according to a certain proportion.

Magnitude, from the Latin magnitudo, answers literally to the English word Greatness.

Bulk, v. Bulky.

Size is a general term including all manner of dimension or measurement; magnitude is employed in science or in an abstract sense to denote some specific measurement; greatness is an unscientific term applied in the same sense to objects in general: size is indefinite, it never characterizes anything either as large or small; but magnitude and greatness always suppose something great, and bulk denotes a considerable degree of greatness; things which are diminuitive in size will often have an extraordinary degree of beauty, or some other advenitious perfection to compensate the deficiency; astronomers have classed the stars according to their different magnitudes; greatness is considered by Burke as one source of the subline; bulk is that species of greatness which destroys the symmetry, and consequently the beauty, of objects.

Soon grows the pigmy to gigantic size,-DEYDEN.

SKIN.

Then form'd the moon, Globose, and every magnitude of stars .- MILTON.

Awe is the first sentiment that rises in the mind at the view of God's greatness.—BLAIR.

His huge bulk on seven high volumes roll'd .- DEYDEN.

To Sketch, v. To delineate.

Sketch, Outlines.

A Sketch may form a whole: Outlines are but a part : the sketch may comprehend the outlines, and some of the particulars ; outlines, as the term bespeaks, comprehend only that which is on the exterior surface: the sketch, in drawing, may serve as a landscape, as it presents some of the features of a country ; but the outlines serve only as bounding lines. within which the sketch may be formed. So in the moral application we speak of the sketches of countries, characters, manners, and the like, which serve as a description ; but of the outlines of a plan, of a work, a project, and the like, which serve as a basis on which the subordinate parts are to be formed : barbarous nations present us with rude sketches of nature ; an abridgment is little more than the outlines of a larger work.

In few, to close the whole, The moral muse has shadow'd out a *sketch* Of most our weakness needs believe or do. YOUNG,

This is the outline of the fable (King Lear). JOHNSON,

Skilful, v. Clever.

Skin, Hide, Peel, Rind.

Skin, which is in German schin, Swedish skinn, Danish skind, probably comes from the Greek $\sigma\kappa\eta\nu\sigma$, a tent or covering.

Hide, in Saxon hyd, German haut, Low German huth, Latin cutis, comes from the Greek $\kappa e \upsilon \theta \epsilon \iota \nu$, to hide, cover.

Peel, in German, fell, &c., Latin pellis a skin, in Greek $\phi e\lambda \lambda os$ or $\phi \lambda o uos$ bark, comes from $\phi \lambda a \omega$ to burst or erack, because bark is easily broken.

Rind is in all probability changed from round, signifying that which goes round and envelops.

Skin is the term in most general use, it is applicable both to human creatures and to animals; *hide* is used only for the *skins* of large animals: we speak of the *skins* of birds or insects; but of the *hides* of oxen or horses and other animals, which are to be separated from the body and converted into leather. *Skin* is equally applied to the inanimate and the animate world; but *peel* and *rind* belong only to inanimate objects; the *skin* is generally said of that which is interior, in distinction from the exterior, which is the *peel*; an orange has both its *peel* and its thin *skin* underneath; an apple, a pear, and the like, has a *peel*. The *rind* is generally interior, and of a harder substance: in regard to a stick, we speak of its *peel* and its hume *skin*; in regard to a tree, we speak of its bark and its *rind*: hences, and other incrusted substances that envelop *bodies*.

Slack, Loose.

Slack, in Saxon slace, Low German slack, French lache, Latin laxus, and Loose, in Saxon lass, both come from the Hebrew halatz to make free or *loose*; they differ more in application than in sense: they are both opposed to that which is close bound; but slack is said only of that which is tied, or that with which anything is tied; while loose is said of any substances the parts of which do not adhere closely : a rope is slack in opposition to the tight rope, which is stretched to its full extent; and in general cords or strings are said to be slack which fail in the requisite degree of tightness; but they are said to be loose in an indefinite manner, without con-veying any collateral idea: thus the string of an instrument is denominated slack rather than loose; on the other hand, loose is said of many bodies to which the word slack cannot be applied : a garment is loose, but not slack ; the leg of a table is loose, but not slack. In the moral application that which admits of extension lengthways is denominated *slack*; and that which fails in consistency and close adherence is loose : trade is in general slack, or the sale of a particular article is slack ; but an engagement is loose, and principles are loose.

From his stack hand the garland wreath'd for Eve Down dropt.-MILTON. Nor fear that he who sits so loose to life Should too much shun its labours and its strife. DENHAM.

To Slander, v. To asperse.

To Slant, Slope.

Slant is probably a variation of *leant*, and Slope of *slip*, expressive of a sideward movement or direction: they are the same in sense, but different in application: *slant* is said of small bodies only; *slope* is said indifferently of all bodies, large and small: a book may be made to *slant* by lying in part on another book, a desk, a table; but a piece of ground is said to *slope*.

As late the clouds, Justling or push'd with winds, rude in their shock, Fire the slant lightning.—MiLTON. Its uplands sloping deck the mountain's side.

GOLDSMITH.

Slavery, v. Servitude.

Slaughter, v. Carnage.

To Slaughter, v. To kill.

To Slay, v. To kill.

To Sleep, Slumber, Doze, Drowze, Nap.

Sleep. in Saxon sleepan, Low German slap, German schlaf, is supposed to come from the Low German slap or slack slack, because sleep denotes an entire relaxation of the physical frame.

Slumber, in Saxon slumeran, &c., is but an intensive verb of schlummern, which is a variation from the preceding slæpan, &c.

Doze, in Low German dusen, is in all probability a variation from the French dors, and the Latin dormio to sleep, which was anciently dermio, and comes from the Greek $\delta \epsilon \rho \mu a$ a skin, because people lay on skins when they *slept*.

Drowze is a variation of doze.

Nap is in all probability a variation of nob and nod.

Steep is the general term, which designates in an indefinite manner that state of the body to which all animated beings are subject at certain seasons in the course of nature; to stamber is to skeep lightly and softly; to doze is to incline to skeep, or to begin skeeping; to nap is to skeep for a time; every one who is not indisposed skeeps during the night; those who are accustomed to wake at a certain hour of the morning commonly skamber only after that time; there are many who, though they cannot skeep in a carriage, will yet be obliged to doze if they travel in the night; in hot climates the middle of the day is commonly chosen for a nap.

Sleepy, Drowsy, Lethargic.

Sleepy (v. To sleep) expresses either a temporary or a permanent state: **Drowsy**, which comes from the Low German drusen, and is a variation of doze(v. To sleep), expresses mostly a temporary state ; Lethargic, from lethargy, in Latin lethargia, Greek Anglapya, compounded of $\lambda \eta \theta \eta$ forgetfulness, and apyos swift, signifying a pronences to forgetfulness or sleep, describes a permanent or habitual state.

Sleepy, as a temporary state, expresses also what is natural or scasonable; drowsiness expresses an inclination to sleep at unseasonable hours; it is natural to be sleepy at the heur when we are accustomed to retire to rest; it is common to be *drowsy* when sitting still after dinner. Sleepiness, as a permanent state, is an infirmity to which some persons are subject constitutionally; *letharyy* is a disease with which people, otherwise the most wakeful, may be occasionally attacked.

Slender, v. Thin. To Slide, v. To slip. Slight, v. Cursory. Slight, v. Thin. To Slight, v. To disregard. Slim, v. Thin.

To Slip, Slide, Glide.

Slip is in Low German *slipan*, Latin *labor*, to slip, and *libo* to pour, which comes from the Greek *Aegopat* to pour down as water does, and the Hebrew *salap* to turn aside.

Slide is a variation of *slip*, and Glide of *slide*.

To slip is an involuntary, and slide a voluntary motion: those who go on the ice in fear will slip; boys slide on the ice by way of amusement. To slip and slide are lateral movements of the feet; but to glide is the movement of the whole body, and just that easy motion which is made by slipping, sliding, flying, or swimming: a person glides along the surface of the ice when he slides; a vessel glides along through the water. In the moral

and figurative application, a person slips who commits unintentional errors ; he slides into a course of life who wittingly, and yet without difficulty, falls into the practice and habits which are recommended; he *glides* through life if he pursues his course smoothly and without interruption.

Every one finds that many of the ideas which he desired to retain have irretrievably *slipped* away._JOHN-

Thessander bold, and Sthenelus their guide, And dire Ulysses down the cable *slide*. DRYDEN.

And softly let the running waters glide.

Slippery, v. Glib.

To Slope, v. To slant.

Slothful, v. Inactive.

Slow, Dilatory, Tardy, Tedious.

Slow is doubtless connected with sloth and slide, which kind of motion when walking is the slowest and the laziest.

Dilatory, from the Latin defero, dilatus, to defer, signifies prone to defer.

Tardy, from the Latin *tardus*, signifies literally slow.

Tedious, from the Latin tadium weariness, signifies causing weariness.

Slow is a general and unqualified term applicable to the motion of any object or to the motions and actions of persons in particular, and to their dispositions also; dilatory relates to the disposition only of persons : we are slow in what we are about ; we are dilatory in set-ting about a thing. Slow is applied to corporeal or mental actions; a person may be slow in walking, or slow in conceiving : tardy is applicable to mental actions; we are tardy in our proceedings or our progress; we are tardy in making up accounts or in concluding a treaty. We may be *slow* with propriety or not, to our own inconvenience or that of others; when we are *tedious* we are always so improperly: "To be *slow* and sure" is a vulgar proverb, but a great truth ; by this we do ourselves good, and inconvenience no one; but he who is tedious is slow to the annoyance of others : a prolix writer must always be tedious, for he keeps the reader long in suspense before he comes to the conclusion of a period.

The powers above are *slow* In punishing, and should not we resemble them? DRYDEN.

A dilatory temper is unfit for a place of trust. ADDISON.

The swains and tardy neat-berds came, and last Menalcas; wet with beating winter mast.-DRYDEN.

Her sympathising lover takes his stand High on th' opponent bank, and ceaseless sings The *tedious* time away.—THOMSON.

Sluggish, v. Inactive.

To Slumber, v. To sleep.

Sly, v. Cunning.

Small, v. Little.

To Smear, Daub.

To Smear is literally to do over with smear, in Saxon smer, German schmeer, in Greek µupos

To Daub, from do and ub, über over, a salve. signifies literally to do over with anything un-

signines interary to do ber with anything in-seemly, or in an unsightly manner. To *smear* in the literal sense is applied to such substances as may be rubbed like grease over a body; if said of grease itself it may be proper, as coaching measure the coach wheels with tar or grease; but if said of anything else it is an improper action, and tends to disfigure, as children smear their hands with ink, or smear their clothes with dirt. To smear and daub are both actions which tend to disfigure : but we smear by means of rubbing over: we daub by rubbing, throwing, or in any way covering over : thus a child smears the window with his finger, or he daubs the wall with dirt. By a figurative application, smear is applied to bad writing, and daub to bad painting : indifferent writers who wish to excel are fond of rc-touching their letters until they make their performance a sad *smear*; bad artists, who are injudicious in the use of their pencil, load their paintings with colour, and convert them

Smell, Scent, Odour, Perfume, Fragrance.

Smell and melt are in all probability connected together, because smells arise from the evaporation of bodies.

Scent, changed from sent, comes from the Latin sentio to perceive or feel.

Odour, in Latin odor, comes from oleo, in Greek οζω to smell.

Perfume, compounded of per or pro and fumo or fumus a smoke or vapour, that is, the vapour that issues forth.

Fragrance, in Latin fragrantia, comes from jragro, anciently irago, that is, to perfume or smell like the fraga or strawberry

Smell and scent are said either of that which shift and sent which gives the smell; the oclour, the perfume, and fragrance of that which communicates the smell. In the first case, smell is said generally of all living things without distinction ; scent is said only of such animals as have this peculiar faculty of tracing objects by their *smell*: some persons have a much quicker smell than others, and some have an acuter smell of particular objects than they have of things in general : dogs are remarkable for their quickness of *scent*, by which they can trace their masters and other objects at an immense distance ; other animals are gifted with this faculty to a surprising degree, which serves them as a means of defence against

In the second case *smell* is compared with *odour*, *perfume*, and *fragrance* either as respects the objects communicating the smell or the nature of the smell which is communicated. Smell is indefinite in its sense, and universal in its application; odour, perfume, and fragrance are species of smell; every object is said to smell which acts on the olfacwater, and the like have a *smell*; but the *odour* is said of that which is artificial; the perfume and fragrance of that which is natural: the burning of things produces an

ofter : the perfume and fragrance arises from flowers or sweet-smelling herbs, spices, and the like. The terms smell and odour do not specify the exact nature of that which issues from bodies; they may both be either pleasant or unpleasant; but smell, if taken in certain connections, signifies a bad smell, and odour signifies that which is sweet : meat which is kept toolong will have a smell, that is of course a bad smell; the odours from a sacrifice are acceptable, that is, the sweet odours ascend to heaven. Perfume is properly a wide-spreading smell, and when taken without any epithet signifies a pleasant smell : fragrance never sigfifies anything but what is good; it is the sweetest and most powerful perfume: the perfume from flowers and shrubs is as grateful to one sense as their colours and conformation are to the other; the fragrance from groves of myrtle and orange trees surpasses the beauty of their fruits or foliage.

Then curses his conspiring feet, whose scent Betrays that safety which their swiftness lent. DENHAM.

So flowers are gathered to adorn a grave, To lose their freshness among bones and rottenness, And have their *odours* stifled in the dust.—ROWE.

At last a soft and solemn breathing sound Rose like a steam of rich distilled *perfumet*. MILTON.

Soft vernal fragrance clothe the flow'ring earth. MASON.

Smooth, v. Even.

To Smother, v. To stifle.

To Smother, v. To suffocate.

To Snatch, v. To lay hold of.

To Sneer, v. To scoff.

To Soak, Drench, Steep.

Soak is a variation of suck.

Drench is a variation of drink.

Steep, in Saxon steapan, &c., from the Hebrew satep, signifies to overflow or over-whelm.

The idea of communicating or receiving a liquid is common to these terms. We soak things in water when we wish to soften them; animals are dranched with liquid as a medicinal operation. A person's clothes are soaked in rain when the water has penetrated every thread; he himself is dranched in the rain when it has penetrated as it were his very body; dranch therefore in this case only expresses the idea of sock in a stronger manner. To steep is a species of soak ing employed as an artificial process; to soak is however a permanent action by which hard things are rendered soft; to steep is a temporary action by which soft bodies become penetrated with a liquid : thus salt meat requires to be soaked; fruits are steeped in brandy.

Drill'd through the sandy stratum, every way The waters with the sandy stratum rise, And clear and sweeten as they soak along. THOMSON.

And deck with fruitful trees the fields around, And with refreshing waters *drench* the ground.

SOCIAL.

O sleep, O gentle sleep, Nature's soft nurse ! How have I frighted thee, That thou no more wilt weigh nur geyelids down, And steep my senses in forgetfulness ? SHAKSPFARE.

Sober, v. Abstinent.

Sober, Grave,

Sober (v. Abstinent) expresses the absence of all exhilaration of spirits: Grave (v. Grave) expresses a weight in the intellectual operations which makes them proceed slowly. Sobriety is therefore a more natural and ordinary state for the human mind than gravity: it behoves every man to be sober in all situations; but those who fill the most important stations of life must be grave. Even in our pleasures we may observe sobriety which keeps us from every unseemly ebulition of mirth; but on particular occasions where the importance of the subject ought to weigh on the mind it becomes us to be grave. At a feast we have need of sobriety: at a funeral we have need of gravity: sobriety extends to many more objects than gravity; we must be sober in our thoughts and opinions, as well as in our outward conduct and behaviour; but we can be grave properly speaking only in our looks and our outward

> Now came still ev'ning on, and twilight grey Had in her sober liv'ry all things clad.-MILTON.

So spake the Cherub, and his grave rebuke, Severe in youthful beauty, added grace Invincible,—MILTON.

Sobriety, v. Modesty.

Sociable, v. Social.

Social, v. Convivial.

Social, Sociaple.

Social, from socius a companion, signifies belonging or allied to a companion, having the disposition of a companion; Sociable, from the same, signifies able or fit to be a compan-ion; the former is an active, the latter a passive quality : social people seek others ; sociable people are sought for by others. It is possible for a man to be social and not sociable; to be sociable and not social : he who draws his pleasures from society without communicating his share to the common stock of entertainments is social but not sociable ; men of a taciturn disposition are often in this case : they receive more than they give : he on the contrary who has talents to please company, but not the in-clination to go into company, may be sociable but is seldom social: of this description are humourists who go into company to gratify their pride, and stay away to indulge their humour. Social and sociable are likewise applicable to things, with a similar distinction; social intercourse is that intercourse which men have together for the purposes of society; social pleasures are what they enjoy by associating together : a path or a carriage is denominated sociable which encourages the association of many.

Social friends Attun'd to happy unison of soul.-THOMSON.

Sciences are of a *sociable* disposition, and flourish best in the neighbourhood of each other.—BLACKSTONE. Society, v. Association. Society, v. Community. Society, v. Fellowship.

Society, Company.

Society (v. Association) and Company (v. Association) here express either the persons associating or the act of associating.

In either case society is a general, and com-pany a particular term; as respects persons associating, society comprehends either all the associated part of mankind, as when we speak of the laws of society, the well-being of society; or it is said only of a particular number of individuals associated, in which latter case it comes nearest to company and differs from it only as to the purpose of the association. A society is always formed for some solid purpose as the Humane Society: and a company is always brought together for pleasure or profit, as has already been observed.

Good sense teaches us the necessity of conforming to the rules of the society to which we belong: good breeding prescribes to us to render ourselves agreeable to the company of which we form a part.

When expressing the abstract action of associating, the term society is even more general and indefinite than before; it expresses that which is common to mankind ; and company that which is peculiar to individuals. love of *society* is inherent in our nature; it is weakened or destroyed only by the vice of our constitution, or the derangement of our system: every one naturally likes the com-pany of his own friends and connections in preference to that of strangers. Society is a permanent and habitual act; company is only a particular act suited to the occasion: it behoves us to shun the society of those from whom we can learn no good, although we may sometimes be obliged to be in their company. The society of intelligent men is de-sirable for those who are entering life; the company of facetious men, is agreeable in travelling.

Unhappy he, who from the first of joys, Society, cut off. is left alone Amid this world of death.-THOMSON.

Company, though it may reprieve a man from his melancholy, cannot secure him from his conscience.-

Soft, Mild, Gentle, Meek.

Soft, in Saxon soft, German sanft, comes most probably from the Saxon sib, Gothic sef, Hebrew sabbath rest.

Mild, in Saxon milde, German milde, &c., Latin mollis, Greek μειλικος, comes from μειλισσω to soothe with soft words, and μελι honey.

Gentle, v. Gentle.

Meek, like the Latin mitis, may in all probability come from the Greek µειω to make less, signifying to make one's self small, to be

Soft and mild are employed both in the proper and the improper application ; meek only in the moral application: soft is opposed to the hard; mild to the sharp or strong.

All bodies are said to be soft which yield easily to the touch or pressure, as a soft bed, the soft earth, soft fruit; some bodies are said to be mild which act weakly, but pleasantly, on the taste, as mild fruit, or a mild cheese; or on the feelings, as mild weather.

In the improper application, soft, mild, and gentle may be applied to that which acts weakly upon others, or is easily acted upon by others; meek is said of that only which is acted upon easily by others; in this sense they are all employed as epithets, to desig-nate either the person or that which is

In the sense of acting weakly, but plea-santly, on others, soft, mild, and gentle are applied to the same personal properties, but with a slight distinction in the sense: the voice of a person is either soft or mild; it is naturally soft, it is purposely made mild : a soft voice strikes agreeably upon the ear; a mild voice, when assumed by those who have authority, dispels all fears in the minds of inferiors. A person moves either softly or gently, but in the first case he moves with but little noise, in the second he moves with a slow pace. It is necessary to go softly in the chamber of the sick, that they may not be disturbed; it is necessary for a sick person to move gently when he first attempts to go abroad after his confinement.

To tread softly is an art which is acquired from the dancing-master; to go gently is a voluntary act: we may go a gentle or a quick pace at pleasure. Words are either soft, mild, or gentle : a soft word falls lightly upon the perexcite any angry sentiment; the proverb says, "A soft answer turne'h away wrath." A reproof is mild when it falls easily from the lips of one who has power to oppress and wound the feelings; a censure, an admonition, or a hint is gentle which bears indirectly on the offender, and does not expose the whole of his infirmity to view : a kind father always tries the efficiency of mild reproofs; a prudent friend will always try to correct our errors by gentle remonstrances.

In like manner we say that punishments are mild which inflict but a small portion of pain; they are opposed to those which are severe: those means of correction are gentle which are opposed to those that are violent. It requires discretion to know how to inflict punishment with the due proportion of mildness and severity; it will be fruitless to adopt gentle means of correction when there is not a power of resorting to those which are violent in case of necessity. Persons, or their man-ners, are termed soft, mild, and gentle, but still here, are termed soft, much and years, out sim with similar distinctions; a soft address, a soft air, and the like, are becoming or not, according to the sox: in that which is deno-minated the softer sex, these qualities of softness are characteristic excellencies; but even in this sex they may degenerate, by their excess, into insipidity : and in the male sex they are compatible only in a small degree with manly firmness of carriage. Mild manners are peculiarly becoming in superiors, whereby they win the love and esteem of those who are in inferior stations; gentle manners are becoming in all persons who

take a part in social life : gentleness is, in fact, that due medium of softness which is alike suitable to both sexes, and which it is the object of polite education to produce.

In the sense of being acted on easily, the disposition is said to be not only soft, mild, and gentle, but also meek : softness of disposition and character is an infirmity both in the male and female, but particularly in the for-mer; it is altogether incompatible with that steadiness and uniformity of conduct which is requisite for every man who has an indepen-dent part to act in life. A man of a *soft* dis-position often yields to the entreaties of others, and does that which his judgment condemns ; mildness of disposition unfits a man altogether for command, and is to be clearly distinguished from that mildness of conduct which is founded on principle ; gentleness, as a part of the character, is not so much to be recommended as gentleness from habit; human life contains so much in itself that is rough, that the gentle disposition is unable to make that resistance which is requisite for the pur-poses of self-defence: meckness is a Christian virtue forcibly recommended to our practice by the example and precepts of our blessed Saviour; it consists not only in an unresisting, but a forgiving temper, a temper that is unruffled by injuries and provocations: it is, however, an infirmity if it springs from a want of spirit, or an unconsciousness of what is due to ourselves: mechaes, therefore, as a natural temper, sinks into meanness and servility; but when as an acquired temper, built upon principle, and moulded into a habit of the mind, it is the grand distinctive

characteristic of the religion we profess. Gentle and meek are likewise applied to animals; the former to designate that easy flow of spirits which fits them for being now of spinits which his chemical for being guided in their movements, and the latter to mark that passive temper that submits to every kind of treatment, however harsh, without an indication even of displeasure. A horse is gentle, as opposed to one that is spirited; the former is devoid of that impetus in himself to move which renders the other ungovernable : the lamb is a pattern of meek-ness, and yields to the knife of the butcher without a struggle or a groan.

Pray you tread softly, that the blind mole may not Hear a foot fall.—SHAKSPEARE.

Become the touches of sweet harmony. SHAKSPEARE. As when the woods by gentle winds are stirr'd.

How meek, how patient, the mild creature lies, What softness in its melancholy face, What dumb-complaining innocence appears ! THOMSON,

Close at mine ear one call'd me forth to walk, With gentle voice.-MILTON.

To Soil, v. To. stain. To Sojourn, v. To abide. To Solace, v. To console. Soldier-like, v. Martial. Sole, v. Solitary. To Solicit, v. To beg.

SOLITARY.

Solicitation. Importunity.

Solicitation is general; Importunity is particular: it is importunate or trouble-some solicitation. Solicitation is itself indeed that which gives trouble to a certain extent. but it is not always unreasonable : there may be cases in which we may yield to the *solicita-tions* of friends to do that which we have no objection to be obliged to do : but importunity is that solicitation which never ceases to apply for that which it is not agreeable to give. may sometimes be urgent in our solicitations of a friend to accept some proffered honour; the *solicitation* however, in this case, although it may even be troublesome, yet it is sweet-ened by the motive of the action : the *impor*tunity of beggars is often a politic means of extorting money from the passenger.

Although the devil cannot compel a man to sin, yet he can follow a man with continual solicitations.-

The torment of expectation is not easily to be borne when the heart has no rival engagements to withdraw it from the *importunities* of desire.—JOHNSON.

Solicitude, v. Care. Solid, v. Firm. Solid, v. Hard. Solid. v. Substantial. Solitary, v. Alone.

Solitary, Sole, Only, Single.

Solitary and Sole are both derived from solus alone or whole.

Only, that is onely, signifies the quality of

Single is an abbreviation of singular (v.

All these terms are more or less opposed to several or many. Solitary and sole signify one left by itself; the former mostly in application to particular sensible objects, the latter in regard mostly to moral objects : a solitary shrub expresses not only one shrub, but one that has been left to itself : the sole cause or reason signifies that reason or cause which stands unsupported by anything else. Only does not include the idea of desertion or deprivation, but it comprehends that of want or deficiency he who has only one shilling in his pocket means to imply that he wants more or ought to have more. *Single* signifies simply one or more detached from others, without conveying any other collateral idea: a single sheet of paper may be sometimes more convenient than a double one : a *single* shilling may be all that is necessary for the present purpose : there may be single ones, as well as a single one ; but the other terms exclude the idea of there being anything else. A solitary act of generosity is not sufficient to characterize a man as generous : with most criminals the sole ground of their defence rests upon their not having learnt to know and do better : harsh language and severe looks are not the only means of correcting the faults of others : single instances of extraordinary talents now and then present themselves in the course of an age.

SOLITARY.

In the adverbial form, solely, only, and singly are employed with a similar distinction. The disasters which attend an unsuccessful military enterprize is seldom to be attributed solely to the incapacity of the general: there are many circumstances both in the natural and moral world which are to be accounted for only by admitting a providence as presented to us in Divine revelation : there are many things which men could not effect singly that might be effected by them conjointly.

The cattle in the fields and meadows green, Those rare and *solitary*, these in flocks.—MILTON, All things are but insipid to a man in comparison of that one which is the *sole* minion of his famor,—SOUTH,

Thy fear Will save us trial, what the least can do Single against the wicked.-MILTON.

Solitary, Desert, Desolate.

Solitary, v. Alone.

Desert is the same as deserted.

Desolate, in Latin desolatus, signifies made solitary

All these epithets are applied to places, but with different modifications of the common idea of solitude which belongs to them. Solitary simply denotes the absence of all beings of the same kind ; thus a place is solitary to a man where there is no human being but himself; and it is solitary to a brute when there are no brutes with which it can hold society. Desert conveys the idea of a place made solitary by being shunned, from its unfitness as a place of residence; all deserts are places of such wildness as seem to frighten away almost all inhabitants. *Desolate* conveys the idea of a place made *solitary*, or bare of inhabitants, and all traces of habitation, by violent means; every country may become desolate which is exposed to the inroads of a ravaging army.

The first time we behold the hero (Ulysses), we find him disconsolately sitting on the *solitury* shore, sighing to return to Ithaca.-WHARTON.

A peopled city made a desert place .- DRYDEN. Supporting and supported, polish'd friends And dear relations mingle into bliss; But this the rugged savage never felt, E'en desolate in crowds.—THOMSON.

To Solve, Resolve.

Solve and Resolve both come from the Jatin solvo, in Greek $\lambda v \omega$, in Hebrew sal to

Between solve and resolve there is no considerable difference either in sense or application : the former seems merely to speak of unfolding in a general manner that which is wrapped up in obscurity : to resolve is rather to unfold it by the particular method of carry-ing one back to first principles; we solve a problem, and resolve a difficulty.

Something yet of doubt remains Which only thy solution can resolve.-MILTON.

Some, Any.

Some, probably contracted from so a one or such a one, is altogether restrictive in its sense Any, from a one, is altogether universal and indefinite. Some applies to one particular part in distinction from the rest : any to every in-

SORRY.

dividual part without distinction. Some think this, and others that : any person might believe if he would; any one can conquer his passions who calls in the aid of religion. In consequence of this distinction in sense, some can only be used in particular affirmative propositions; but any, which is equivalent to all, may be either in negative, interrogative, or hypothetical propositions : some say so : does any one believe it? He will not give to any.

Soon, Early, Betimes.

All these words are expressive of time; but Soon respects some future period in general; Early, or *ere*, before, and **Betimes**, or by the time, before a given time, respect some particular period at no great distance. A person may come soon or early; in the former case he may not be lorg in coming from the time that the words are spoken ; in the latter case he comes before the time appointed. He who rises soon does nothing extraordinary; but he who rises early or betimes exceeds the usual hour considerably. Soon is said mostly of particular acts, and is always dated from the time of the person speaking, if not other-wise expressed; come soon signifies after the present moment: early and betimes, if not otherwise expressed, have always respect to some specific time appointed; come early will signify a visit, a meeting, and the like; do it betimes will signify before the thing to be done is wanted : in this manner both are employed for the actions of youth. An early attention to religious duties will render them habitual and pleasing; we must begin betimes to bring the stubborn will into subjection.

But soon, too soon / the lover turns his eyes ; Again she falls—again she dies—she dies,—POPE.

Pope, not being sent early to school, was taught to read by an aunt.-JOHNSON.

Happy is the man who betimes acquires a relish for holy solitude.-HORNE.

To Sooth, v. To allay.

Sordid, v. Mean.

Sorrow, v. Affliction.

Sorry, Grieved, Hurt.

Sorry and Grieved are opithets somewhat differing from their primitives sorrow and grief (v. Affliction), inasmuch as they are applied to ordinary subjects. We speak of being sorry for anything, however trivial, which concerns ourselves; but we are commonly grieved for that which concerns others. I am sorry that I was not at home when a person called upon me; I am grieved that it is not in my power to serve a friend who stands in need. Both these terms respect only that which we do ourselves : Hurt (v. To displease and To injure) respects that which is done to us, denoting painful feeling from hurt or wounded feelings; we are hurt at being treated with disrespect.

The ass, approaching next, confess'd That in his heart he lov'd a jest One fault he hath, is *sorry* for't, His ears are half a foot too short,—SWIFT.

The mimic ape began to chatter, How evil tongues his name bespatter; He saw, and he was griev'd to see't, His zeal was sometimes indiscreet,-SWIFT.

No man is hurt, at least few are so, by hearing his neighbour esteemed a worthy man,-BLAIR,

Sort, v. Kind.

Sovereign, v. Prince.

Soul, Mind.

These terms, or the equivalents to them. have been employed by all civilized nations to designate that part of human nature which is distinct from matter. The Soul. which is distinct from matter. The SOUL, however, from the German seele, &c., and the Greek ζ_{aa} to live, like the anima of the Latin, which comes from the Greek avenos wind or breath, is represented to our minds by the subtlest or most ethereal of sensible objects, namely, breath or spirit, and denotes properly the quickening or vital urbusine. Mind on the goutary from the principle. Mind, on the contrary, from the Greek µevos, which signifies strength, is that sort of power which is closely allied to, and in a great measure dependent upon, corporeal organization: the former is, therefore, the immortal, and the latter the mortal, part of us; the former connects us with angels, the latter with brutes : in the former we distinguish consciousness and will, which is possessed by no other created being that we know of ; in the latter we distinguish nothing but the power of receiving impressions from external objects, which we call ideas, and which we have in common with the brutes. There are minute philosophers who, from their extreme anxiety after bruth, deny that we possess any-thing more than what this poor composition of flesh and blood can give us; and yet, methinks, sound philosophy would teach us that we ought to prove the truth of one posi-tion before we create the blocked do fit. tion before we assert the falsehood of its opposite; and consequently that if we deny that we have anything but what is material in us, we ought first to prove that the material is sufficient to produce the reasoning faculty of man. Now it is upon this very imposi-bility of finding anything in matter as an adequate cause for the production of the soul that it is conceived to be an entirely distinct principle. If we had only the mind, that is, an aggregate of ideas or sensible images, such as is possessed by the brutes, it would be no difficulty to conceive of this as purely material, since the act of receiving images is but a passive act, suited to the inactive property of matter : but when the soul turns in upon itself, and creates for itself by abstraction, combina-tion, and deduction, a world of new objects, it proves itself to be the most active of all principles in the universe ; it then positively acts upon matter instead of being acted upon by it. But not to lose sight of the distinction drawn between the words soul and mind simply wish to show that the vulgar and the philosophical use of these terms altogether accord, and are both founded on the true nature of things; namely, that the word soul is taken for the active and living principle, and mind is considered as the storehouse or receiver: so likewise when we say that a person is the soul of the society in which he

acts; or that we treasure anything in the mind, it makes an impression on the mind.

Man's soul in a perpetual motion flows, And to no outward cause that motion owes. DENHAM.

In bashful coyness, or in maiden pride, The soft return conceal'd, save when it stole In side-long glatters from her downcast eyes, Or from her swelling *sout* in stiffed sighs. THOMSON.

E'en from the body's purity, the mind Receives a secret sympathetic aid.-THOMSON.

Sound, Sane, Healthy.

Sound and Sane, in Latin sanus, comes probably from sanguis the blood, because in that lies the seat of health or sickness.

Healthy, v. Healthy.

Sound is extended in its application to all things that are in the state in which they ought to be, so as to preserve their vitality; thus, animals and vegetables are said to bo sound when in the former there is nothing amiss in their breath, and in the latter in their root. By a figurative application, wood and other things may be said to be sound when they are entirely free from any symptom of decay; same is applicable to human beings, in the same ensee, but with reference to the mind; a same person is opposed to one that is insame : healthy expresses more than either sound or same; we are healthy in every part, but we are sound in that which is essential for life; he who is sound may live, but he who is healthy enjoys life.

But Capys, and the rest of *sounder* mind, The fatal present to the flames design'd,-DRYDEN.

But the course of succession (to the crown) is the healthy habit of the British constitution.-BURKE.

Sound, Tone.

Sound, in Latin sonus, and Tone in Latin tonus, may probably both come from the Greek rows, from rewe to stretch or exert, signifying simply an exertion of the voice; but I should rather derive sound from the Hebrew shaan a noise.

Sound is that which issues from any body, so as to become audible; tone is a species of sound which is produced from particular bodies: a sound may be accidental; we may hear the sounds of waters or leaves, of animals or men: tones are those particular sounds which are made either to express a particular feeling or to produce harmony; a sheep will cry for its lost young in a tone of distress; an organ is so formed as to send forth the most solemn tones.

The sounds of the voice, according to the various touches which raise them, form themselves into an acute or grave, quick or slow, loud or soft, tone.-HUGHES.

Source, v. Origin.

Source, v. Spring.

Space, Room.

Space, in Latin spatium, Greek σταδιον, Æol. σπαδιον a race-ground.

Room, in Saxon rum, &c. Hebrew ramah a wide place. These are both abstract terms, expressive of that portion of the universe which is supposed not to be occupied by any solid body: space is a general term, which includes within itself that which infinitely surpasses our comprehension; room is a limited term, which comprehends those portions of space which are artificially formed; space is either extended or bounded; room is always a bounded space: the space between two objects is either natural, incidental, or designedly formed; the room is that which is the fruit of design, to suit the convenience of persons: there is a sufficient space between the heavenly bodies to admit of their moving without confusion; the value of a house essentially depends upon the quantity of room which it affords; in a row of trees there must always be vacant spaces between each tree; in a coach there will be only room for a given number of persons.

Space is only taken in the natural sense; room is also employed in the moral application: in every person there is ample room for amendment or improvement.

The man of wealth and pride Takes up a *space* that many poor supplied. GOLDSMITH.

For the whole world, without a native home, Is nothing but a prison of a larger room.—COWLEY.

Spacious, v. Ample.

To Spare, v. To afford.

To Spare, v. To save.

Sparing, v. Occonomical.

Spark, v. Gallant.

To Sparkle, v. To shine.

To Speak, Say, Tell.

Speak, in Saxon specan, is probably changed from the German sprechen, and connected with brechen to break, the Latin precor to pray, and the Hebrew barek to bless.

Say, in Saxon seegan, German sagen, Latin seco or sequor, changed into dico, and Hebrew shoch to speak or say.

Tell, in Saxon taellan, Low German tellan, &c., is probably an onomatopoeia in language.

To sphak may simply consist in uttering an articulate sound; but to say is to communicate some idea by means of words: a child begins to speak the moment it opens its lips to utter any acknowledged sound; but it will be some time before it can say anything; a person is said to speak high or low, distinctly or indistinctly; but he says that which is true or false, right or wrong; a dumb man cannot speak; a fool cannot say anything that is worth hearing; we speak languages, we speak sense or nonsense, we speak inclligibly or unintelligibly : but we say what we think at the time. In an extended sense, speak may refer as much to sense as to sound; but then it applies only to general cases, and say to particular and passing circumstances of life: it is a great abuse of the gift of speech not to speak the truth; it is very culpable in a person to oit.

To say and tell are both the ordinary actions of men in their daily intercourse; but say is very partial, it may comprehend single unconnected sentences, or even single words: we may say yes or no; but we tell that which is connected, and which forms more or less of a narrative. To say is to communicate that which passes in our own minds, to express our ideas and feelings as they rise; to tell is to communicate events or circumstances respecting ourselves or others: it is not good to let children say foolish things for the sake of talking; it is still worse for them to be encouraged in telling everything they hear: when every one is allowed to say what he likes and what he thinks, there will commonly be more speakers than heards; those who accustom themselves to tell long stories impose a tax upon others which is not repaid by the pleasure of their company.

Men's reputations depend upon what others say of them; reports are spread by means of one man *telling* another.

He that questioneth much shall learn much, and content much, for he shall give occasion to those whom he asketh to please themselves in *speaking*.—BACON.

Say, Yorke (for sure, if any, thou canst tell). What virtue is, who practise it so well.—JENYNS.

To Speak, Talk, Converse, Discourse.

Speak, v. To speak.

Talk is but a variation of tell (v. To speak).

Converse, v. Conversation.

Discourse, in Latin *discursus*, expresses properly an examining or deliberating upon.

The idea of communicating with, or communicating to, another, by means of signs, is common in the signification of all these terms: to speak is an indefinite term, specifying no circumstance of the action; we may speak only one word or many; but we talk for a continuance: we speak from various motives; we talk for pleasure; we converse for improvement, or intellectual gratification: we speak with or to a person; we talk commonly to others; we converse with others. Speaking a language is quite distinct from writing; public speaking has at all times been cultivated with great care, but particularly under popular governments: talking is mostly the pastime of the idle and the empty; those who think least talk most; conversation is the rational employment of social beings, who seek by an interchange of sentiments to purify

Conversation is the act of many together: talk and discourse may be the act of one adderessing himself to others: conversation loses its value when it ceases to be general; talk has seldom any value but what the talker attaches to it; a discourse derives its value from the nature of the subject, as well as the character of the speaker : conversation is adapted for mixed companies; children talk to their parents, or to their companions; parents and teachers discourse with young people on moral duties.

Falsehood is a speaking against our thoughts .- SOUTH.

Talkers are commonly vain and credulous withal; for he that talketh what he knoweth will also talk what he knoweth not,-BACON.

Go, therefore, half this day, as friend with friend, Converse with Adam.-MILTON.

SPECIAL.

Let thy *discourse* be such, that thou mayst give Profit to others, or from them receive,—DENHAM,

To Speak, v. To utter.

Special, Specific, Particular.

Special, in Latin specialis, signifies belonging to the species: Particular, belonging to a particle or small part; Specific, in Latin specificus, from species a species, and facio to make, signifies making a species. The special is that which comes under the general; the particular is that which comes under the special, hence we speak of a special rule; but a particular case. Particular and specific are both applied to the properties of individuals; but particular is said of the contingent circumstances of things, specific of their inherent properties; every plant has something particular in itself different from others, it is either longer or shorter, weaker or stronger: but its specific property is that which it has in common with its species : particular is, therefore, the term adapted to loose discourse : specific is a scientific term which describes things minutely.

The same may be said of *particularize* and *specify*: we *particularize* for the sake of information; we *specify* for the sake of instruction; in describing a man's person and dress we *particularize* if we mention everything singly which can be said upon it; in delineating a plan it is necessary to *specify* time, place, distance, materials, and everything else which may be connected with the carrying it into execution.

God claims it as a *special* part of his prerogative to have the entire disposal of riches.—SOUTH.

Every state has a *particular* principle of happiness, and this principle may in each be carried to a mischlevous excess.- GOLDSMITH.

The imputation of being a fool is a thing which mankind, of all others, is the most impatient of, it being a blot upon the prime and specific perfection of human nature, -SOUTH.

Species, v. Kind.

Specific, v. Special.

Specimen, v. Copy.

Specious, v. Colourable.

Speck, v. Blemish.

Spectacle, v. Show.

Spectator, v. Looker-on.

Spectre, v. Vision.

Speculation, v. Theory.

Speech, v. Address.

Speech, v. Language.

opecen, c. hangeage.

Speechless, v. Silent.

To Speed, v. To hasten.

To Spend, Exhaust, Drain.

Spend, contracted from *expend*, in Latin *expendo* to pay away, signifies to give from one's-self.

Exhaust, from the Latin *exhaurio* to draw out, signifies to draw out all that there is.

SPEND,

Drain, a variation of draw, signifies to draw dry.

The idea of taking from the substance of anything is common to these terms; but to spend is to deprive it in a less degree than to exhaust, and that in a less degree than to drain: every one who exerts himself, in that degree spends his strength; if the exertions are violent he exhausts himself; a country which is drained of men is supposed to have no more left. To spend may be applied to that which is either external or inherent in a body; exhaust to that which is inherent; drain to that which is external of the body in which it is contained: we may speak of *spending* our wealth, our resources, our time, and the like; but of exhausting our strength, our vigour, our voice, and the like; of *draining*, in the proper application, a vessel of its liquid, or, in the improper application, draining a treasury of its contents : hence arises this farther distinction, that to spend and to exhaust may tend, more or less, to the injury of a body ; but to drain may be to its advantage. Inasmuch as what is spent or exhausted may be more or less essential to the soundness of a body, it cannot be parted with without diminishing its value, or even destroying its existence; as when a fortune is spent it is gone, or when a person's strength is exhausted he is no longer able to move: on the other hand, to drain, though a more complete evacuation, is not always injurious, but sometimes even useful to a body ; as when the land is drained of a superabundance of water.

Your tears for such a death in vain you spend, Which straight in immortality shall end.-DENHAM.

Many of our provisions for ease or happiness are exhausted by the present day.-JOHNSON.

Teaching is not a flow of words nor the *draining* of an hour glass,-SOUTH.

To Spend or Expend, Waste, Dissipate, Squander.

Spend and Expend are variations from the Latin *expends*; but *spend* implies simply to turn to some purpose, or make use of; to *expend* carries with it likewise the idea of exhausting; and Waste, moreover, comprehends the idea of exhausting to no good purpose: we spend mouse when we purchase anything with it; we *expend* it when we lay it out in large quantities, so as essentially to diminish its quantity : individuals spend what they have: government *expends* vast sums in conducting the affairs of a nation; all persons weaste their property who have not sufficient discretion to use it well: we *spend* our time, or our lives, in any employment; we *expend* our strength and faculties upon some arduous undertaking; we *weaste* our time and talents in trifles.

Dissipate, in Latin dissipatus, from dissipo, that is, dis and cipo, in Greek outpo scatter, signifies to scatter different ways, that is, to waste by throwing away in all directions: Squander, which is a variation of wander, signifies to make to run wide apart. Both these terms, therefore, denote modes of wasting: but the former seems peculiarly applicable to that which is wasted in detail upon

SPIRITUOUS.

Then having spent the last remains of light, They give their bodies due repose at night,—DRYDEN. They give their codies due repose in disease, What numbers, guiltless of their own disease, Are snatch'd by sudden death, or *waste* by slow degrees? JENYNS,

He pitied man, and much he pitied those Whom falsely smiling fate has curs'd with means To *dissipate* their days in quest of joy.—ARMSTRONG.

To how many temptations are all, but especially the young and gay, exposed to squander their whole time amidst the c.rcles of levity.-BLAIR.

Sphere, v. Circle.

To Spill, v. To pour.

Spirit, v. Animation.

Spirited, v. Spirituous.

Spiritual, v. Incorporeal.

Spiritual, v. Spirituous.

Spirituous, Spirited, Spiritual, Ghostly.

Spirituous signifies having *spirit* as a physical property, after the manner of *spiritu*ous liquors : Spirited is applicable to the animal spirits of either men or burtes; a person or a horse may be spirited: Spiritual and Ghostly signify belonging generally to the spirit or glost, in distinction from what is corporeal. Spiritual applies either to beings or to objects which engage the attention; media are subjects which engage the intervality. angels are spiritual agents; death, immortality. and all religious subjects, are denominated spiritual: ghostly is seldom used but in a religious sense for a spiritual agent ; the devil is called our ghostly enemy.

Spite, v. Malice.

Splendour, v. Brightness. Splendour, v. Magnificence. Splenetic, v. Gloomy. To Split, v. To break. Spoil, v. Booty. Spontaneously, v. Willingly. Sport, v. Amusement. To Sport, v. To jest. Sport, v. Play. Sportive, v. Lively. Spot, v. Blemish. To Spout, v. To spurt. Sprain, v. Strain.

Spread, Scatter, Disperse.

Spread, v. To spread.

Scatter, like shatter, is a frequentative of shake (v. To shake).

Disperse, v. To dispel.

SPREAD.

Spread applies equally to divisible or indivisible bodies; we spread our money on the table, or we may *spread* a cloth on the table : but *scatter* is applicable to divisible bodies only; we scatter com on the ground. To spread may be an act of design or otherwise, but mostly the former; as when we spread books or papers before us : scatter is mostly an act without design; a child scatters the papers on the floor. When taken, however, as an act of design, it is done without order; but spread is an act done in order: thus hay is *spread* out to dry, but corn is *scattered* over the land. Things may spread in one direction, or at least withmay spread in one differentiation, of a real in many out separation; but they disperse in many directions, so as to destroy the continuity of bodies: a leaf spreads as it opens in all its parts, and a tree also spreads as its branches increase; but a multitude disperses, an army disperses. Between scatter and disperse there is no other difference than that one is immethodical and involuntary, the other systematic and intentional; flowers are *scattered* along a path which accidentally fall from the hand; a mob is dispersed by an act of authority : sheep are scattered along the hills; religious tracts are dispersed among the poor: the dis-ciples were scattered as sheep without a shepherd, after the delivery of our Saviour into the hands of the Jews; they dispersed themselves, after His ascension, over every part of the world.

All in a row Advancing broad, or wheeling round the field, They spread their breathing harvest to the sun. THOMSON.

Each leader now his scatter'd force conjoins .- POPE.

Straight to the tents the troops dispersing bend .- POPE.

To Spread, Expand, Diffuse.

Spread, in Saxon spredan, Low German spredan, High German spreiten, is an intensive of breit broad, signifying to stretch wide.

Expand, in Latin expando, compounded of ex and pando to open, and the Greek paww to show or make appear, signifies to open out wide.

Diffuse, v. Diffuse.

To spread is the general, the other two ore particular terms. To spread may be said of anything which occupies more space than it has done, whether by a direct separation of its parts or by an accession to the substance; but to expand is to spread by means of separating or unfolding the parts: a mist *spreads* over the earth; a flower *expands* its leaves; a tree spreads by the growth of its branches; the opening bud expands when it feels the genial warmth of the sun.

Spread and expand are used likewise in a moral application ; diffuse is seldom used in any other application : spread is here, as before, equally indefinite as to the mode of the action ; everything spreads, and it spreads in any way but expansion is that gradual process by which an object opens or unfolds itself after the manner of a flower: *diffusion* is that process of spreading which consists literally in pouring out in different ways.

Evils spread, and reports spread; the mind expands, and prospects expand; knowledge diffuses itself. or cheerfulness is diffused throughout a company.

See where the winding vale its lavish'd stores Irriguous spreads.—HHOMSON. As from the face of hasven the shatter'd clouds Tumultuous rove, th' interminable sky Sublimer swells, and o'er the world expands A purer saure.—HTOMSON.

Th' uncurling floods diffus'd In glassy breadth, seem, through delusive lapse, Forgetful of their course.—THOMSON.

To Spread, Circulate, Propagate, Disseminate.

To Spread (v. To spread, expand) is said of 'any object material or spiritual; the rest are mostly employed in the moral application. To spread is to extend to an indefinite width; to **Circulate** is to *spread* within a circle; thus **news** *spreads* through a country; but a story circulates in a village, or from house to house, or a report is circulated in a neighbourhood. Spread and circulate are the acts of persons or things; **Propagate and Disseminate are** the acts of persons only. The thing spreads and circulates, or it is spread and circulated by some one; it is always propagated and dissemi-nated by some one. Propagate, from the Latin propago a breed, and disseminate, from semen a seed, are here figuratively employed as modes of spreading, according to the natural opera-tions of increasing the quantity of anything which is implied in the first two terms. What is propagated is supposed to generate new subjects; as when doctines, either good or bad, are *propagated* among the people so as to make them converts: what is *disseminated* is supposed to be sown in different parts ; thus principles are disseminated among youth.

Love would betwixt the rich and needy stand, And spread heaven's bounty with an equal hand. WALLER,

Our God, when heaven and earth He did create, Form'd man, who should of both participate; If our lives' motions theirs must imitate, Our knowledge, like our blood, must circulate. DENHAM.

He shall extend his propagated sway Beyond the solar year, without the starry way

Nature seems to have taken care to disseminate her blessings among the different regions of the world.-ADDISON.

Sprightly, v. Cheerful. Sprightly, v. Lively. To Spring, v. To arise.

Spring, Fountain, Source.

Spring denotes that which *springs*; the word, therefore, carries us back to the point from which the water issues. Fountain. in Latin fons from fundo to pour out, signifies the spring which is visible on the earth: and Source (v. Origin) is said of that which is not only visible, but runs along the earth. Springs are to be found by digging a sufficient depth in all parts of the earth; in mountainous for an parts of the cast, we read of fountains which form themselves, and supply the surrounding parts with refreshing streams: the sources of rivers are always to be traced to

These terms are all used in a figurative sense : in the Bible the gospel is depictured as a spring of living waters; the eye as a jountain of tears. In the general acceptation the term source is used for the channel through which any event comes to pass, the primary cause of its hap-pening: war is the *source* of many evils to a country; an imprudent step in the outset of life is oftentimes the source of ruin to a young

The heart of the citizen is a perennial spring of energy to the state.-BURKE.

Eternal king! the author of all being, Fountain of light, thyself invisible.--MILTON.

These are thy blessings, industry ! rough power ! Yet the kind source of every gentle art.-THOMSON.

To Spring, Start, Startle, Shrink.

Spring, v. To spring.

Start is in all probability an intensive of

Startle is a frequentative of start.

Shrink is probably an intensive of sink, signifying to sink into itself.

The idea of a sudden motion is expressed by all these terms, but the circumstances and mode differin all; spring is indefinite in these respects, and is therefore the most general term. To spring and start may be either voluntary or involuntary movements, but the former is mostly voluntary, and the latter involuntary ; a person springs out of bed, or one animal springs upon another; a person or animal starts from a certain point to begin running, or starts with fright from one side to the other. To startle is always an involuntary action; a horse starts by suddenly flying from the point on which he stands; but if he startles he seems to fly back on himself and stops his course; to spring and start therefore always carry a person farther from a given point; but startle and shrink are movements within one's self; startling is a sudden convulsion of the frame which makes a person to stand in hesitation whether to proceed or not: *shrinking* is a contraction of the frame within itself; any sudden and unexpected sound makes a person startle; the approach of any frightful object makes him shrink back : spring and start are employed only in the proper sense of corporeal movements : startle and shrink are employed in regard to the movements of the mind as well as the body.

Death wounds to cure ; we fall, we rise, we reign, Spring from our fetters, and fasten in the skies. YOUNG.

A shape within the wat'ry gleam appear'd, Bending to look on me. 1 started back, It started back. - MILTON. It started each, and the amazement, Tis listening fear and dumb amazement, When to the startled eye the sudden glance Appears far south, cruptive through the cloud. THOMSON.

There is a horror in the scene of a ravaged country which makes nature *shrink* back at the reflection,-HERRING.

To Sprinkle, Bedew.

To Sprinkle is a frequentative of spring, and denotes either an act of nature or design : to **Bedew** is to cover with *des*, which is an operation of nature. By *sprinkling*, a liquid falls in sensible drops upon the earth; by

SPROUT.

bedewing, it covers by imperceptible drops; rain besprinkles the earth; dew bedews it. So likewise, figuratively, things are sprinkled with flour; the cheeks are bedewed with tears.

To Sprout, Bud.

Sprout, in Saxon sprytan, Low German spraugten, is doubtless connected with the German spritzen to spurt, spreiten to spread, and the like.

To **Bud** is to put forth *buds*; the noun *bud* is a variation from button, which it resembles in form. To *sprout* is to come forth from the stem; to *bud*, to put forth in *buds*.

Spruce, v. Finical.

Spurious, Suppositious, Counterfeit.

Spurious, in Latin *spurius*, or Greek $\sigma\pi ovpa\delta p_{y}$, that is, one conceived by a woman, because the ancients called the female *spurium*; hence, one who is of uncertain origin on the father's side is termed *spurious*.

Suppositions, from *suppose*, signifies to be supposed or conjectured, in distinction from being positively known.

Counterfeit, v. To imitate.

All these terms are modes of the false : the two former indirectly, the latter directly: whatever is uncertain that might be certain, and whatever is conjectural that might be conclusive, are by implication false; that which is made in imitation of another thing, so as to pass for it as the true one, is posi-tively false. Hence, the distinction between these terms, and the ground of their applica-tions. An illegitimate offspring is said to be spurious in the literal sense of the word, the father in this case being always uncertain; and any offspring which is termed spurious falls necessarily under the imputation of not being the offspring of the person whose name they bear. In the same manner an edition of a work is termed spurious which comes out under a false name, or a name different from that in the title-page: suppositions expresses more or less of falsehood, according to the nature of the thing. A suppositions parent implies little less than a directly false parent; but in speaking of the origin of any person in remote periods of antiquity, it may be merely suppositious or conjectural from the want of information. *Counterfeit* respects rather works of art which are exposed to imitation : coin is counterfeit which bears a false stamp, and every invention which comes out under the sanction of the inventor's name is likewise a counterfeit if not made by himself or by his

Being to take leave of England, I thought it very handsome to take my leave also of you, and my dearly homoured. Mother, Oxford; otherwise both of you may have just grounds to cry me up, you for a forgetful friend, she for an ungrateful son, if not some spurious issue.—HOWEL.

The fabulous tales of early British history, suppositions treaties, and charters are the proofs on which Edward founded his title to the sovereignty of Scotland.---ROBERTSON.

Words may be counterfeit, False coin'd, and current only from the tongue, Without the mind,-SOUTHERN.

To Spurt, Spout.

To **Spurt** and **Spout** are, like the German spritzen, variations of spritten to spread (c. To spread), and springen to spring (v. To arise); they both express the idea of sending forth liquid in small quantities from a cavity; the former, however, does not always include the idea of the cavity, but simply that of springing up; the latter is however confined to the circumstance of issuing forth from some place; dirt may be *spurted* in the face by means of kicking it up; or blood may be spurted out of a vein when it is opened, water out of the mouth, and the like; but a liquid spouts out from a pipe. To sport is a sudden action arising from a momentary impetus given to a liquid either intentionally or incidentally; the beer will spurt from a barrel when the vent-peg is removed : to spout is a continued action produced by a perpetual impetus which the liquid receives equally from design or accident; the water spouts out from a pipe which is denominated a spout, or it will spurt out from any cavity in the earth, or in a rock which may resemble a spout; a person may likewise spout water in a stream from his mouth. Hence the figurative application of these terms ; any sudden conceit which compels a person to an eccentric action is a spurt, particularly if it springs from ill-humour or caprice; a female will sometimes take a spurt and treat her intimate friends very coldly, either from a fancied offence or a fancied superiority; to spout, on the other hand, is to send forth a stream of words in imitation of the stream of liquid, and is applied to those who affect to turn speakers in whom there is commonly more sound than sense.

> Far from the parent stream it boils again Fresh into day, and all the glittering hill Is bright with *spouting* rills,—THOMSON.

Spy, v. Emissary. To Squander, v. To spend. Squeamish, v. Fastidious. To Squeeze, v. To break. To Squeeze, v. To press. Stability, v. Constancy. Stable, v. Firm.

Staff, Stay, Prop, Support.

From Staff in the literal sense (v. Staff) comes staff in the figurative application : anything may be denominated a staff which holds up after the manner of a staff particularly as it respects persons; bread is said to be the staff of life; one person may serve as a staff to another. The staff serves in a state of motion ; the Stay and Prop are employed for objects in a state of rest; the staff makes a thing stafffor the time being, it keeps it from falling; it is equally applied to persons and things; we may be a staff to a person who is falling by letting his body rest against us; in the same manner buttresses against a wall, and shores against a building serve the purpose of staffs while they are repairing. For the same reason that part of a female's dress which serves as a

stay to the body is denominated stays; the prop keeps a thing up for a permanency; every pillar on which a building rests is a prop; whatever therefore requires to be raised from the ground and kept in that state may be set upon props; between the stay and the prop there is this obvious distinction, that as the stay does not receive the whole weight, it is put so as to receive it indirectly by learning against the object; but the prop, for a contrary reason, is put upright underneath the object so as to receive the weight directly: the derivation of this word prop, from the Dutch proppe a plug, and the German pfropfen a cork, does not seem to account very clearly for its present use in

Stay and prop may be figuratively extended in their application with the same distinction in their sense; a crust of bread may serve as a stay to the stomach; a person's money may serve as a prop for the credit of another. Support is altogether taken in the moral and abstract sense: whatever supports, that is, bears the weight of an object, is a support, whether in a state of motion like a staff or in a state of rest like a *stay*; whether to bear the weight in part like a *stay*; or altogether like a *prop*, it is still a *support*. but the term is likewise employed on all occasions in which the other terms are not admissible. Whatever supports existence, whether directly or indirectly, is a support. food is the support of the animal body; labour, or any particular employment, is likewise one's *support*, or the indirect means of gaining the *support*; hope is the *support* of the mind under the most trying circumstances; religion, as the founda-tion of all our hopes, is the best and surest support under affliction.

Let shame and confusion then cover me if I do not abnor the intolerable anxiety f well understand to wait inseparably upon that *staf* of going about beguilefully to supplant any man.—LORD WENTWORTH.

Whate'er thy many fingers can entwine, Proves thy *support* and all its strength is thine, Tho' nature gave not legs, it gave the hands By which thy *prop* thy prouder cedar stands. DENHAM.

If hope precarious, and of things when gain'd of little moment and as little stay, Can sweeten toils and dangers unto joys, What then that hope which nothing can defeat? YOUNG.

Staff, Stick, Crutch.

Staff, in Low German staff, &c., in Latin stipes, in Greek $\sigma\tau\nu\pi\eta$, comes from $\sigma\tau\nu\phi\omega$ stipo to fix.

Stick signifies that which can be stuck in the ground

Crutch, as changed from cross, is a staff or

stick which has a cross-bar at the top. The ruling idea in a staff is that of firmness and fixedness; it is employed for leaning upon; the ruling idea in a *stick* is that of sharpness with which it can penetrate, it is used for walking and ordinary purposes; the ruling idea in the *crutch* is its form, which serves the specific purpose of support in case of lameness; a *staff* can never be small, but a *stick* may be large; a *crutch* is in size more of a staff than a common stick.

STAIN.

To Stagger, Reel, Totter.

Stagger is in all probability a frequenta-tive from the German steigen, and the Greek στοιχειν to go, signifying to go backward and forward.

To Reel signifies to go like a reel in a wind-

Totter most probably comes from the German zittern to tremble, because to totter is a tremulous action.

All these terms designate an involuntary and an unsteady motion; they vary both in the cause and the mode of the action; staggering and reeling are occasioned either by drunkenness or sickness; tottering is purely the effect of weakness, particularly the weakness of old age: a drunken man always staggers as he walks; one who is giddy reels from one part to another: to *stagger* is a much less degree of unsteadiness than to *reel*, for he who staggers is only thrown a little out of the straight path, but he who reels altogether loses his equilibrium ; reeling is commonly suc-ceeded by falling. To stagger and reel are said as to the carriage of the whole body ; but totter has particular reference to the limbs; the knees and the legs totter, and consequently the footsteps become tottering. In an extended application, the mountains may be said to stagger and to reel in an earthquake: the houses may *totter* from their very bases. In a figura-tive application, the faith or the resolution of a person staggers when its hold on the mind is shaken, and begins to give way: a nation or a government will totter when it is torn by in-

Natheless it bore his foe not from his sell. But made him stagger as he were not well The clouds, committ With stars swift gliding sweep along the sky: All nature recks.-THOMSON.

Troy nods from high, and totters to her fall .- DRYDEN.

To Stagnate, v. To stand.

Stain, v. Blemish.

To Stain, v. To colour.

To Stain, Soil, Sully, Tarnish.

Stain, v. Blemish.

Soil and Sully, from the French souiller, signifies to smear with dirt.

Tarnish, in French ternir, probably from the Latin tero to bruise.

All these terms imply the act of diminishing the brightness of an object; but the term stain denotes something grosser than the other terms, and is applied to inferior objects: things which are net remarkable for purity or brightness may be stained, as hands when stained with blood, or a wall stained with chalk; nothing is sullied or tarnished but what has some intrinsic value; a fine picture or piece of writing may be easily solid by a touch of the finger; the finest glass is the soonest tarnished : hence in the moral application, a man's life may be stained by the commission of some gross immorality : his honour may be sullied, or his glory tarnished.

Thou, rather than thy justice should be stained, Didst stain the cross.-YOUNG.

I cannot endure to be mistaken or suffer my purer affec-tions to be *saited* with the odious attributes of covetous-nees and ambitious falsehood.—LORD WENTWORTH.

Oaths would debase the dignity of virtue, Else I could swear by him, the power who cloathed The sun with light, and gave yon starty host Their chaste unsulfied lustre.-FRANCIS.

I am not now what I once was; for since I parted from thee, fate has tarnish'd my glories.-TRAPP.

To Stammer, v. To hesitate.

To Stamp, v. Seal.

Stamp, v. Mark.

To Stand. Stop, Rest. Stagnate.

To Stand, in German stehen, &c., Latin sto, Greek ιστημι to stand, Hebrew sut to settle.

Stop, in Saxon stoppan, &c., conveys the ideas of pressing, thickening, like the Latin stipa, and the Greek στειβειν; whence it has been made in English to express immoveability.

Rest, v. Ease.

Stagnated, in Latin stagnatus, participle of stagno, comes from stagnum a pool, and that either from sto to stand, because waters stand perpetually in a pool, or from the Greek στεγιος an inclosure, because a pool is an inclosure for waters.

The absence of motion is expressed by all these terms; stand is the most general of all the terms; to stand is simply not to move; to stop is to cease to move: we stand either for want of inclination or power to move; but we stop from a disinclination to go on : to rest is to stop from an express dislike to motion ; we may stop for purposes of convenience, or because we have no fariher to go, but we rest from fatigue; to stagnate is only a species of standing as respects liquids; water may both stand and stagnate; but the former is a temporary, the latter a permanent *stand*: water *stands* in a puddle, but it *stagnates* in a pond or in any confined space.

All these terms admit of an extended application; business stands still, or there is a stand to business; a mercantile house stops, or stops payment ; an affair rests undecided, or rests in the hands of a person ; trade stagnates. Stand, stop, and rest are likewise employed transitively, but with a wide distinction in the sense; to stand in this case is to set one's self up to resist ; as to stand the trial, to stand the test : to stop has the sense of hinder ; as to stop a person who is going on, that is, to make him stop: to rest is to make a thing rest or lean; a person rests his argument upon the supposed innocence of another.

Whither can we run, Where make a stand 1-DRYDEN.

I am afraid should I put a *stop* now to this design, now that it is so near being compleated, I shall find it difficult to resume it.--MELMOTH'S PLINY.

Who rests of immortality assur'd Is safe, whatever ills are here endur'd,-JENYNS.

This inundation of strangers, which used to be confined to the summer, will *stagnate* all the winter.—GIBBON.

Standard, v. Criterion. To Stare, v. To gaze.

STICK.

To Start. v. To spring.

To Startle, v. To spring.

Stately, v. Magisterial.

State, v. Situation.

State, Realm, Commonwealth.

The State is that consolidated part of a nation in which lies its power and greatness.

The Realm, from royaume a kingdom, is any state whose government is monarchical.

The **Commonwealth** is the grand body of a nation, consisting both of the government and people, which forms the *commonwealth*, welfare, or wealth.

The ruling idea in the sense and application of the word *state* is that of government in its most abstract sense; affairs of state may either respect the internal regulations of a country or it may respect the arrangements of different states with each other. The term realm is employed for the nation at large, but confined to such nations as are monarchical and aristo-cratical; peers of the *realm* sit in the English parliament by their own right. The term commonwealth refers rather to the agregate body of men, and their possessions, than to the government of a country: it is the business of the minister to consult the interests of the commonwealth.

The term state is indefinitely applied to all communities, large or small, living under any form of government: a petty principality in formany, and the whole German or Russian empire, are alike termed states. Realm is a term of dignity in regard to a nation; France, Germany, England, Russia, are, therefore, with most propriety termed *realms*, when spoken of either in regard to themselves or in general connections. Commonwealth, although not appropriately applied to any nation, is most fitted for republics, which have hardly fixedness enough in themselves to descree the name of state.

No man that understands the state of Poland, and the United Provinces, will be able to range them under any particular names of government that have been invented.

Then Saturn came, who fled the power of Jove, Robb'd of his *reatms*, and banish'd from above. DRYDEN.

Civil dissension is a viperous worm, That gnaws the bowels of the commonwealth SHAKSPEARE.

Station, v. Condition.

Station, v. Place.

Stay, v. Staff.

To Stay, v. To continue.

Steadiness, v. Constancy.

To Steal Away, v. To abscond,

To Steep, v. To soak.

Step, v. Pace.

Stern, v. Austere.

To Stick, Cleave, Adhere.

Stick, in Saxon stican, Low German steken, Latin stigo, Greek στιγω to prick, Hebrew stock to press.

Cleave, in Saxon cleafen, Low German kliven, Danish klaeve, is connected with our words glue and lime, in Latin gluten, Greek KONNa lime.

Adhere, v. To attach.

To stick expresses more than to cleave, and eleave than adhere; things are made to stick either by incision into the substance or through the intervention of some glutinous matter; they are made to *cleave* and *adhere* by the intervention of some foreign body : what sticks, therefore, becomes so fast joined as to render the bodies inseparable; what cleaves and adheres is less tightly bound, and more easily separable.

Two pieces of clay will *stick* together by the incorporation of the substance in the two parts; paper is made to stick to paper by means of glue : the tongue in a certain state will *cleave* to the roof of the mouth : paste, or even occasional moisture, will make soft substances adhere to each other, or to hard bodies. Animals stick to bodies by means of their claws: persons in the moral sense cleave to each other by never parting company; and they adhere to each other by uniting their interests.

Stick is seldom employed in the moral sense, but in the familiar and inelegant style ; cleave and adhere are peculiarly proper in the moral acceptation.

Adien then, O my soul's far better part, Thy image sticks so close That the blood iollows from my rending heart. DRYDEN.

Gold and his gains no more employ his mind, But, driving o'er the billows with the wind, *Cleaves* to one faithful plank, and leaves the rest behind.--ROWE.

That there's a God from nature's voice is clear; And yet, what errors to this truth adhere I-JENYNS.

Stick, v. Staff.

To Stick, v. To fix.

To Stifle, Suppress, Smother.

Stifle is a frequentative of stuff, in Latin stipo, and Greek στυφω to make tight or close.

Suppress, v. To repress.

Smother, as a frequentative of smut or Emoke, signifies to cover with smut or smoke.

Stiffe and smother in their literal sense will be more properly considered under the article of Suffocate, &c. (v. To suffocate); they are here taken in a moral application.

The leading idea in all these terms is that of keeping out of view: *stifle* is applicable to the feelings only; suppress to the feelings or to outward circumstances ; smother to outward circumstances only : we stifle resentment ; we suppress anger : the former is an act of some continuance; the latter is the act of the moment : we stifle our resentment by abstaining to take any measures of retaliation; we suppress the rising emotion of anger, so as not to give it utterance or even the expression of a look. It requires time and powerful motives a to stille, but only a single effort to suppress; nothing but a long course of vice can enable a man to stille the admonitions and reproaches of conscience ; a sense of prudence may some-

STOCK.

times lead a man to suppress the joy which an occurrence produces in his mind.

In regard to outward circumstances, we say that a book is suppressed by the authority of government; that vice is *suppressed* by the exertions of those who have power: an affair is *smothered* so that it shall not become generally known, or that the fire is smothered.

Art, brainless art ! our furious charioteer

(For nature's voice unstified would recall) Drives headlong to the precipice of death.-YOUNG.

They foresaw the violence with which this indignation would burst out after being so long suppressed .-- KOBERT-

Great and generous principles not being kept up and cherished, but *smothered* in sensual delights, God suffers them to sink into low and inglorious satisfaction,-SOUTH.

To Stifle, v. To suffocate.

Stigma, v. Mark.

To Stimulate. v. To encourage.

To Still, v. To appease.

Stipend, v. Allowance.

To Stir, Move.

Stir, in German storen, old German stiren or steren, Latin turbo, Greek στυρβη or θορυβη trouble or tumult.

Move. v. Motion.

Stir is here a specific, move a generic term ; to stir is to move so as to disturb the rest and composure either of the body or mind ; hence the term stir is employed to designate an improper or unauthorized motion; children are not allowed to stir from their seats in school hours ; a soldier must not stir from the post which he has to defend ; atrocious criminals or persons raving mad are bound hand and foot, that they may not stir.

At first the groves are scarcely seen to stir .- THOMSON. The true gaves in the state of the state of

To Stir Up, v. To awaken.

Stock, Store.

Stock, from stick, stoke, stow, and stuff, signifies any quantity laid up.

Store, in Welsh stor, comes from the Hebrew satar to hide.

The ideas of wealth and stability being naturally allied, it is not surprising that stock, which expresses the latter idea, should also be put for the former, particularly as the abund-ance here referred to serves as a foundation in the same manner as stock in the literal sense does to a tree.

Store likewise implies a quantity; but agreeable to the derivation of the word, it implies an accumulated quantity. Any quantity of materials which is in hand may serve as a stock for a given purpose; thus a few shillings with some persons may be their stock-in-trade : any quantity of materials brought together for a given purpose may serve as a store ; thus the industrious ant collects a store of grain for the winter; we judge of a man's substantial property by the stock of goods which he has on hand; we judge of a man's disposable property by the store which he has. The stock is that which must twereave of itself; it is the source and foundation of industry; the store is that which we must add to occasionally; it is that from which we draw in time of need. By a stock we gain riches; by a store we guard against want: a stock requires skill and judgment to make the proper application: a store requires toresight and management to make it against the has a large trade to have a large stock. and for him who has no prospect of supply to have a large store.

The same distinction subsists between these words in their moral application; he who wishes to speak a foreign language must have a stock of familiar words; stores of learning are frequently lost to the world for want of means and opportunity to bring them forth to public view.

As verbs, to stock and to store both signify to provide; but the former is a provision for the present use, and the latter for some future purpose; a tradesman stocks himself with such articles as are most saleable; a fortness or a ship is stored. a person stocks himself with patience, or stores his memory with knowledge.

It will not suffice to rally all one's little utmost into one's discourse which can constitute a divine. Any man would then unickly be drained and hins short shock would serve but for one meeting in ordinary converse; therefore there must be store, plenty, and a treasure, lest he uru broker in divinity.—SOUTH.

Stop, v. Cessation.
To Stop, v. To check.
To Stop, v. To hinder.
To Stop, v. To stand.
Store, v. Stock.
Storm, v. Breeze.

Story, v. Anecdote.

Story, Tale.

Story, v. Anecdote. Tale. v. Fable.

The story is either an actual fact or something feigned, the tale is always feigned: is torics are circulated respecting the accidents and occurrences which happen to persons in the same place; tales of distress are told by many merely to excite compassion. When both are taken for that which is fictitious, the story is either an untruth, or falsifying of some fact, or it is altogether an invention; the tale is always an invention. As an untruth, the story is commonly told by children; and as a fiction, the story is commonly made for children: the tale is of deeper invention, formed by men of mature understanding, and adapted for persons of mature years.

Theantime the village rouses up the fire, While well attested, and as well believed, Heard solemn, goes the goblin story round. THOMSON.

He,makes that pow'r to trembling nations known, But rarely this, not for each vulgar end, As superstitious idle tales pretend, —JENYNS. Stout, v. Corpulent,

STRAIGHT.

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Strain, Sprain, Stress, Force.

Strain and Sprain are without doubt variations of the same word, namely, the Latin string to pull tight, or to stretch; they have now, however, a distinct application: to strain is to extend beyond its ordinary length by some extraordinary effort; to sprain is to strain so as to put out of its place, or extend to an injurious length: the ankle and the wrist are liable to be sprained by a contusion; the back and other parts of the body may be strained by over-exertion.

Strain and Stress are kindred terms, as being both variations of stretch and stringo; but they differ now very considerably in their application : figuratively we speak of *straining* a nerve, or straining a point, to express making great exertions, even beyond our ordinary powers; and morally we speak of laying a stress upon any particular measure or mode of action, signifying to give a thing importance : the strain (v. Stress) may be put for the course the stream (v. Stress) may be put for the course of sentiment which we express, and the manner of expressing it; the stress (v. Stress) may be put for the efforts of the voice in uttering a word or syllable: a writer may proceed in a strain of panegyrie or invective; a speaker or a reader lays a stress on certain words by way of distinguishing them from others. To strain is properly a species of Forcing; we may force in a varlety of ways, that is, by the exercise of forcing upon different bodies, and in different directions: but to bodies, and in different directions; but to strain is to exercise force by stretching or prolonging bodies; thus to strain a cord is to prolonging booles; thus to scratch a cord is to pull it to its full extent; but we may speak of *forcing* any hard substance in, or *forcing* it out, or *forcing* it through, or *forcing* it from a body: a door or a lock may be *forced* by violently breaking them; but a door or a lock may be *strained* by putting the hinges or the spring out of its place. So likewise, a person may be said to force himself to speak, when by a violent exertion he gives utterance to his words; but he *strains* his throat or his voice when he exercises the force on the throat or lungs so as to extend them. Force and stress as nouns are in like manner comparable when they are applied to the mode of utterance : we must use a certain *force* in the pronunciation of every word ; this therefore is indefinite and general; but the stress is that particular and strong degree of *force* which is exerted in the pronunciation of certain words.

There was then (before the fall) no poring, no strugglingwith memory, no straining for invention.—SOUTH.

Was ever any one observed to come out of a tavern fit for his study, or indeed for anything requiring stress i-SOUTH.

Oppose not rage while rage is in its force. SHAKSPEARE.

Strain, v. Stress.

Straight, Right, Direct.

Straight, from the Latin strictus, participle of stringo to tighten or bind, signifies confined, that is, turning neither to the right nor left. Straight is applied, therefore, in its proper sense to corporeal objects; a path which is straight is kept within a shorter space than if it were curved. Right and

STRATT.

Direct, from the Latin rectus, regulated or made as it ought, are said of that which is made by the force of the understanding, or by an actual effort, what one wishes it to be ; hence, the mathematician speaks of a *right* line, as the line which lies most justly between two points, and has been made the basis of mathematical figures ; and the moralist speaks of the right opinion as that which has been formed by the best rule of the understanding ; and, on the same ground, we speak of a direct answer, as that which has been framed so as to bring soonest and easiest to the point desired.

Truth is the shortest and nearest way to our end, carry-ing us thither in a straight line.-TILLOTSON.

Then from pole to pole He views in breadth, and without longer pause, Down *right* into the world's first region throws His flight precipitant.--MILTON.

Hence around the head Of wandering swain the white-wing'd plover wheels Her sounding flight, and then *directly* on In long excursion skins the level lawn.—THOMSON.

Strait, Narrow.

Strait, in Latin strictus, participle of stringo to bind close, signifies bound tight, that is, brought into a small compass: Narrow, which is a variation of near, expresses a mode of nearness or closeness. Strait is a particular term ; narrow is general : straitness is an artificial mode of narrowness; a coat is strait which is made to compress a body within a small compass : narrow is either the artificial or the natural property of a body; as a narrow ribbon, or a narrow leaf.

That which is strait is so by the means of other bodies; that which is so of itself, as a piece of water confined close on each side by land, is called a *strait*: whatever is bounded by sides that are near each other is narrow; thus a piece of land whose prolonged sides are at a small distance from each other is narrow.

The same distinction applies to these terms in their moral use; a person in strailened cir-cumstances is kept, by means of his circum-stances, from incurring even expenses; a person who is in narrow circumstances is represented as having but a small extent of property.

Orty. A faithless heart, how despicably small, Too strait aught great or generous to receive. YOUNG.

No narrow frith He had to pass.-MILTON.

Strange, v. Particular.

Stranger, Foreigner, Alien.

Stranger, in French etranger, Latin extraneus or extra, in Greek $\epsilon \xi$, signifies out of, that is, out of another country : Foreigner, from for is abroad, and Allen, from alienus another's, have obviously the same original meaning: they have, however, deviated in their acceptations. Stranger is a general term, and applies to one not known, or not an inhabitant, whether of the same or another country; *foreigner* is applied only to *strangers* of another country; and *alien* is a technical term applied to *foreigners* as subjects or residents, in distinction from natural born sub-

iects. Ulysses, after his return from the Trojan war, was a stranger in his own house ; Indian war, and foreigners in England, and the English in France; neither can enjoy, as alicns, the same privileges in a foreign country as they do in their own : the laws of hospi-tality require us to treat strangers with more ceremony than we do members of the same family, or very intimate friends: the lower orders of the English are apt to treat foreigners with an undeserved contempt ; every alien is obliged, in time of war, to have a license for residing in England.

From stranger and alien come the verbs to estrange and alienate, which are extended in their meaning and application; the former signifying to make the understanding or mind of a person strange to an object, and the latter to make the heart or affections of one person strange to another : thus we may say that the mind becomes alienated from one object, when it has fixed its affections on another: or a person estranges himself from his family.

Worldly and corrupt men estrange themselves from all that is divine,-BLAIR.

All the distinctions of this little life Are quite cutaneous, quite *foreign* to the man. YOUNG.

Like you an *alien* in a land unknown, I learn to pity woes so like my own,-DRYDEN.

Stratagem, v. Artifice.

To Stray, v. To deviate.

Stream, Current, Tide.

A fluid body in a progressive motion is the object described in common by these terms : Stream is the most general, the other two Stream is the most general, the other two are but modes of the stream, is an onomatopeta stream, in German strong, is an onomatopeta which describes the prolongation of any body in a narrow line along the surface; a Cur-rent, from curro to run, is a running stream; and a Tide, from tide, in German zit time, is a periodical stream or current. All rivers are streams which are more or loss gentle accord. streams which are more or less gentle, accord-ing to the nature of the ground through which they pass; the force of the current is very much increased by the confinement of any water between rocks, or by means of artificial impediments: the tide is high or low, strong or weak, at different hours of the day; when the tide is high the current is strongest.

From knowing the *carrent* is strongest. From knowing the proper application of these terms, their figurative use becomes obvious: a stream of air, or a stream of light, is a prolonged body of air or light: a current of air is a continued stream that has rapid motion : streets and passages, which are open at each extremity, are the channels of such currents: in the moral sense the tide is the ruling fashion or propensity of the day; it is in vain to stem the tide of folly, it is wiser to get out of its reach.

When now the rapid *tream* or enormalised Bears all before it, passion, reason, sense, Can its dread thunder, or its lighthing's force, Derive their essence from a mortal source f JERYNS, When now the rapid stream of eloquence

With secret course, which no loud storms annoy, Glides the smooth current of domestic joy. GOLDSMITH.

There is a *tide* in the affairs of men Which taken at the flood leads on to fortune. SHAKSPEARE.

STRENGTHEN.

To Stream, v. To flow. Strength, v. Power.

To Strengthen, Fortify, Invigorate.

Strengthen, from strength, and Fortify, from fortis and facio, signify to make strong: Invigorate signifies to put in vigour (v. Energy).

Whatever adds to the strength, be it in ever so small a degree, strengthens; exercise strengthens either body or mind: whatever gives strength for a particular emergence fortifies; religion fortifies the mind against adversity: whatever adds to the strength so as to give a positive degree of strength, invigorates; morning exercise in fine weather invigorates.

There is a certain bias towards knowledge, in every mind, which may be *strengthened* and improved,-

This relation will not be wholly without its use, if those who magulah under any part of its sufferings shall be enabled to fortfy their patience by reflecting that they feel only those afflictions from which the abinties of Savage could not exempt him...-JOHNSON.

For much the pack (Rous'd from their dark alcoves) delight to stretch And bask in his *invigorating* ray.—SOMERVILLE.

Strenuous, Bold.

Strenuous, in Latin strenuus, from the Greek στρηνης undaunted, untamed, that is, στρηνιαω to be without all rein or control.

Bold, v. Bold.

Streauousi expresses much more than bold; boldness is a prominent idea, but it is only one idea which enters into the signification of strenuousness; it combines likewise fearlessness, activity, and ardour. An advocate in a cause may be strenuous, or merely bold; in the former case he omits nothing that can be either said or done in favour of the cause, he is always on the alert, he heeds no difficulties or danger; but in the latter case he only displays his spirit in the undisguised declaration of his sentiments. Strenuous supporters of any opinion are always strongly convinced of the truth of that which they support, and warmly impressed with a sense of its importance; but the bold supporter of an opinion may be impelled rather with the desire of showing his boldness than maintaining his point.

While the good weather continued, I strolled about the country, and made many strenuous attempts to run away from this odious giddiness.—BEATTIE.

Fortune befriends the bold .- DRYDEN.

Stress, v. Strain.

Stress, Strain, Emphasis, Accent.

Stress, v. Strain.

Strain, v. Strain.

Emphasis, from the Greek *φauve* to appear, signifies making to appear.

Accent, in Latin accentus, from cano to sing, signifies to suit the tune or tone of the voice.

Stress and strain are general both in sense and application : the former still more than the latter : emphasis and accent are modes of

STRESS.

Stress is applicable to all bodies, the powers of which may be tried by exertion ; as the stress upon a tope, upon the shaft of a carriage, a wheel or spring in a machine ; the strain is an excessive stress, by which a thing is thrown out of its course : there may be a strain in most cases where there is a stress: but stress and strain are to be compared with emphasis and accent, particularly in the exertion of the voice, in which case the stress is a strong and special exertion of the voice, on one word, or one part of a word, so as to distinguish it from another; but the *strain* is the undue exertion of the voice beyond its usual pitch, in the utterance of one or more words : we lay a stress for the convenience of others; but when we strain the voice it is as much to the annoyance of others as it is hurtful to ourselves. The stress may consist in an elevation of voice, or a prolonged utterance ; the emphasis is that species of stress which is employed to distinguish one word or syllable from another : the stress may be accidental; but the emphasis is an intentional stress : ignorant people and children are often led to lay the stress on little and unimportant words in a sentence ; speakers sometimes find it convenient to mark particular words, to which they attach a value, by the *emphasis* with which they utter them. The stress may be casual or regular, on words or syllables; the accent is that kind of regulated stress which is laid on one syllable to distinguish it from another : there are many words in our own language, such as subject, object, present, and the like, where to distinguish the verb from the noun, the accent falls on the last syllable for the former, and on the first syllable for the latter.

Singing differs from vociferation in this, that it consists in a certain harmony; nor is it performed with so much straining of the voice.—JAMES.

Those English syllables which I call long ones receive a peculiar stress of voice from their acute or circumflex accent, as in quickly, dowry.—FOSTER.

The correctness and harmony of English verse depends entirely upon its being composed of a certain number of syllables, and its having the accents of those syllables properly placed.—TYRWHITT.

In reference to the use of words, these terms may admit of a farther distinction; for we may lay a stress or emphasis on a particular point of our reasoning, in the first case, by enlarging upon it longer than on other points; or, in the second case, by the use of stronger expressions or epithets. The strain or accent may be employed to designate the tone or manner in which we express ourselves, that is the spirit of our discourse; in familiar lan guage, we talk of a person's proceeding in a strain of panegyric, or of censure; but, in poetry, persons are said to pour forth their complaints in tender accents.

After such a mighty stress, so irrationally laid upon two slight, empty words ("self-consciousness" and "mutual consciousness") have they made anything but the author himself (Sherlock on the Trinity) better understood ?-SOUTH.

The idle, who are neither wise for this world nor the next, are *emphatically* called, by Doctor Tillotson, "Fools at large "-SPECTATOR.

An assured hope of future glory raises him to a pursuit of a more than ordinary *strain* of duty and perfection.--SOUTH.

For thee my tuneful accents will I raise.-DRYDEN, To Stretch, v. To reach,

STRICT.

Strict. Severe.

Strict, from strictus bound or confined. characterizes the thing which binds or keeps in control : Severe (v. Austere) characterizes in the proper sense the disposition of the person to inflict pain, and in an extended application the thing which inflicts pain. The term strict is, therefore, taken always in the good sense; severe is good or bad, according to cir-cumstances : he who has authority overothers must be strict in enforcing obedience, in keeping good order, and a proper attention to their duties; but it is possible to be very severe in punishing those who are under us, and yet very lax in all matters that our duty demands of us.

Lycurgus then, who bow'd beneath the force Of structest discipline, severely wise, All human passions.—THOMSON.

Strife, v. Contention.

Strife, v. Discord.

To Strike, v. To beat.

To Strip, v. To bereave.

To Strive, v. To contend.

Stroke, v. Blow.

To Stroll, v. To wander.

Stricture, v. Animadversion.

Strong, v. Cogent.

Strong, Firm, Robust, Sturdy.

Strong is in all probability a variation of strict, which is in German streng, because strength is altogether derived from the close contexture of bodies.

Robust, in Latin robustus, from robur, signifies literally having the strength of oak.

Sturdy, like the word stout, steady (v. *Firm*), comes in all probability from *stehen* to stand, signifying capable of standing.

Strong is here the generic term; the others are specific, or specify strength under different circumstances; robust is a positive and high degree of strength, arising from a peculiar bodily make; sturdy indicates not only strength of body but also of mind : a man may be strong from the strength of his constitution, from the power which is inherent in his frame; but a robust man has strength both from the size and texture of his body, he has a bone and nerve which is endowed with great power. A little man may be strong, although not robust ; a tall. stout man, in full health, may be termed

A man may be strong in one part of his body and not in another : he may be stronger at one time, from particular circumstances, than he is at another : but a *robust* man is *strong* in his whole body : and as he is *robust* by nature, he will cease to be so only from disease

Sturdiness lies both in the make of the body and the temper of the mind : a sturdy man is capable of making resistance and ready to make it; he must be naturally strong, and not of slender make, but he need not be robust : a sturdy peasant presents us with a man who,

SUAVITY.

both by nature and habit, is formed for withstanding the inroads of an enemy

Every object is termed strong which is the reverse of weak; persons only are termed robust who have every bodily requisite to make them more than ordinarily strong; persons only are sturdy whose habits of life qualify them both for action and for endurance.

If thou hast strength, 'twas heaven that strength bestow'd,-POPE,

The huntsman ever gay, robust, and hold, Defies the noxious vapour.-SOMERVILLE.

Beneath their sturdy strokes the billows roar. DRYDEN.

Structure, v. Edifice.

Stubborn, v. Obstinate.

Study, v. Attention.

Stupid, Dull.

Stupid, in Latin stupidus, from stupeo to be amazed or bewildered, expresses an amaze-ment which is equivalent to a deprivation of understanding : Dull, through the medium of the German toll and Swedish stollig, comes from the Latin stuttus simple or foolish, and denotes a simple deficiency. Stupidity in its proper sense is natural to a man, although a particular circumstance may have a similar effect upon the understanding; he who is questioned in the presence of others may appear very *stupid* in that which is otherwise very familiar to him. Dull is an incidental quality, arising principally from the state of the animal spirits : a writer may sometimes be dull who is otherwise vivacious and pointed; a person may be dull in a large circle while he is very lively in private intercourse

A stupid butt is only fit for the conversation of ordinary people.-ADDISON.

It is the great advantage of a trading nation that there are very few in it so *dull* and heavy who may not be placed in stations of life which may give them an oppor-tunity of making their fortunes.—ADDISON.

Sturdy, v. Strong.

To Stutter, v. To hesitate.

Style, v. Diction.

Suavity, Urbanity.

Suavity is literally sweetness : and Urbanity the refinement of the city, in dis-tinction from the country : inasmuch, therefore, as a polite education tends to soften the mind and the manners, it produces suavity ; ; but suavity may sometimes arise from natural temper, and exist, therefore, without un-banity, although there cannot be unbanity without suavity. By the suavity of our man-ners we gain the love of those around us; by the urbanity of our manners we render our-selves agreeable companions; hence also arises another distinction that the term suavity may be applied to other things, as the voice, or the style ; but urbanity to manners only.

The suavity of Menander's style might be more to Plutarch's taste than the irregular sublimity of Aristo-phanes.—CUMBERLAND.

The virtue called *urbanity* by the moralists, or a courtly behaviour, consists in a desire to please the company. POPE.

SUBJECT.

SUBJECT.

To Subdue, v. To conquer. To Subdue, v. To overbear. To Subdue, v. To subject. Subject, v. Matter. Subject, v. Object.

Subject, Liable, Exposed, Obnoxious.

Subject, in Latin subjectus, participle of subjicio to cast under, signifies thrown under-

Liable, compounded of lie and able, signifies ready to lie near or lie under.

Exposed, in Latin expositus, participle of expone, compounded of ex and pone, signifies set out, set within the view or reach.

Obnoxious, in Latin obnoxius, pounded of ob and noxiam mischief, signifies in the way of mischief.

All these terms are applied to those circum-stances in human life by which we are affected independently of our own choice. Direct necessity is included in the term *subject*; whatever we are obliged to suffer, that we are subject to; we may apply remedies to remove the evil, but often in vain : liable conveys more the idea of casualties; we may suffer that which we are *liable* to, but we may also escape the evil if we are careful : exposed conveys the idea of a passive state into which we may be brought either through our own means or through the instrumentality of others: we are exposed to that which we are not in a condition to keep off from ourselves ; it is frequently not in our power to guard against the evil; obnoxious conveys the idea of a state into which we have altogether brought ourselves; we may avoid bringing ourselves into the state, but we cannot avoid the consequences which will ensue from being thus involved. We are *subject* to disease, or *subject* to death; this is the irrevocable law of our nature; tender people are liable to catch cold; all persons are liable to make mistakes : a person is exposed to insults who provokes the anger of a low-bred man ; a minister sometimes renders himself obnoxious to the people, that is, puts himself in the way of their animosity.

To subject and expose, as verbs, are taken in the same sense: a person subjects himself to impertinent freedoms by descending to in-decent familiarities with his inferiors: he exposes himself to the derision of his equals by an affectation of superiority.

The devout man aspires after some principles of more perfect felicity which shall not be *subject* to change or decay.—BLAIR.

The sinner is not only *liable* to that disappointment of success which so often frustrates all the designs of men, but *liable* to a disappointment still more cruel, of being successful and miserable at once.--BLAIR.

On the bare earth expos'd he lies, With not a friend to close his eyes.-DRYDEN. And much he blames the softness of his mind, Obnoxious to the charms of woman kind. DRYDEN.

Subject, Subordinate, Inferior. Subservient. Subject, v. Subject.

Subordinate, compounded of sub and order, signifies to be in an order that is under

Inferior, in Latin inferior, comparative of inferus low, which probably comes from infero to cast into, because we are cast into places that are low.

Subservient, compounded of *sub* and *servio*, signifies serving under something else.

These terms may either express the relation between persons to persons or things to things. *Subject* in the first case respects the exercise of power; subordinate is said of the station and office; inferior, either of a man's outward circumstances or of his merits and qualifications ; *subservient*, of one's relative services to another, but always in a bad sense. According to the law of nature, a child should be subject to his parents, according to the law of God and man he must be *subject* to his prince: the good order of society cannot be rightly maintained unless there be some to act in a subordinate capacity; men of inferior talent have a part to act which, in the aggregate, is of no less importance than that which is sustained by men of the highest endow-ments: men of no principle or character will be most subservient to the base purposes of those who pay them best. It is the part of the prince to protect the subject, and of the subject to love and honour the prince; it is the part of the exalted to treat the subordinate with indulgence; and of the latter to show respect to those under whom they are placed: it is the part of the superior to instruct, assist, and encourage the *inferior*; it is the part of the latter to be willing to learn, ready to obey, and prompt to execute. It is not necessary for any one to act the degrading part of being subservient to another.

In the second instance subject has the same sense as in the preceding article (v. Subject), where it is taken to express the relation of persons to things; subordinate designates the degree of relative importance between things: inferior designates every circumstance which can render things comparatively higher or lower; subservient designates the relative utility of things under certain circumstances, but not always in the bad sense. All things in this world are *subject* to change; matters of *subordinate* consideration ought to be entirely set out of the question when any grand object is to be obtained: things of *inferior* value must necessarily sell for an inferior price : there is nothing so insignificant but it may be made subservient to some purpose.

Contemplate the world as subject to the Divine dominion -BLAIR

The idea of pain in its highest degree is much stronger than the highest degree of pleasure, and preserves the same superiority through all the *subordinate* gradations.

I can myself remember the time when in respect of music our reigning taste was in many degrees *inferior* to the French.—SHAFTESBURY.

Though a writer may be wrong himself, he may chance to make his errors subservient to the cause of truth,-BURKE.

To Subject, Subjugate, Subdue. Subject signifies to make subject.

Subjugate, from jugum a yoke, signifies to bring under the yoke.

SUBSIDE.

Subdue, v. To conquer.

Subject is here the generic; the two others specific terms: we may subject either individuals or nations; but we subjegate only nations. We subject ourselves to reproof, to inconvenience, or to the influence of our passions: one nation subjugates another; subjugate and subdue are both employed with regard to nations that are compelled to submit to the conqueror; but subjugate expresses even more than subdue, for it implies to bring into a state of permanent submission; whereas to subdue may be only a nominal and temporary subjection: Casar subjugated the Gauls, for he made them subjects to the Roman empire; but Alexander subdued the Indian nations, who revolted after his departure.

Where there is no awe, there will be no subjection.

O fay'rite virgin, that hast warm'd the breast Whose sov'reign dictates *subjugate* the east.-PRIOR. Thy son (nor is th' appointed season fat) In fatly shall wage successful war. Till, after every for *subduc*, the sun Thrice through the signs his annual race shall run. Detters

To Subjoin, v. To affix.

To Subjugate, v. To subject.

Sublime, v. Great.

Submissive, v. To comply.

Submissive, v. Humble.

Submissive, v. Obedient.

Submissive, v. Passive.

To Submit, v. To comply.

Subordinate, v. Subject.

To Suborn, v. To forswear.

Subservient, v. Subject.

To Subside, Abate, Intermit.

Subside, from the Latin sub and sedeo, signifies to settle to the bottom.

Abate, v. Abate.

Intermit, from the Latin *inter* and *mitto*, signifies to leave a space or interval between.

A solution to the action of the between the set of the

It was not long before this joy subsided in the remembrance of that dignity from which I had fallen.-HAWKESWORTH.

But first to heav'n thy due devotions pay, And annual gifts on Ceres' altar lay, When winter's rage *abates*.—DRYDEN.

Whether the time of *intermission* be spent in company or in solitude, the understanding is abstracted from the object of inquiry.—JOHNSON.

SUCCESSION.

To Subsist, v. To be. Subsistence, v. Livelihood.

Substantial, Solid.

Substantial signifies having a substance: Solid signifies having a firm substance. The substantial is opposed to that which is thin and has no consistency; the solid is opposed to the liquid, or that which is of loose consistency. All objects which admit of being handled are in their nature substantial; those which are of so hard a texture as to require to be cut are solid. Substantial food is that which has a consistency in itself, and is capable of giving fulness to the empty stomach; solid food is meat in distinction from drink.

In the moral application an argument is said to be *substantial* which has weight in itself ; a reason is *solid* which has a high degree of *substantiality*.

Trusting in its own native and *substantial* worth Scorns all meretricious ornaments.—MILTON.

As the swoln columns of ascending smoke, So *solid* swells thy grandeur, pigmy man.—YOUNG.

To Substitute, v. To change.

Subterfuge, v. Evasion.

Subtle, v. Cunning.

To Subtract, v. To deduct.

To Subvert, v. To overturn.

To Succeed, v. To follow.

Successful, v. Fortunate.

Succession, Series, Order.

Succession signifies the act or state of succeeding (v. To follow).

Series, v. Series.

Order, v. To place.

Succession is a matter of necessity or casualty: things succeed each other, or they are taken in succession either abitrarily or by design: the series is a connected succession. the order, the ordered or arranged succession. We observe the succession of events as a matter of ourlosity; we trace the series of events as a matter of intelligence; we follow the order which the historian has pursued as a matter of judgment: the succession may be slow or quick; the series may be long or short; the order may be correct or incorrect. The present age has afforded a quick succession of events, and presented us with a series of atrocious attempts to disturb the peace of society under the name of liberty. The historian of these times needs only pursue the order which the events themselves point out.

We can conceive of time only by the succession of ideas one to another,-HAWKESWORTH.

A number of distinct fables may contain all the topics of moral instruction; yet each must be remembered by a distinct effort of the mind, and will not recur in a teries, because they have no connection with each other, -HAWKESWORTH.

In all verse, however familiar and easy, the words are necessarily thrown out of the order in which they are commonly used.-HAWKESWORTH.

Successive, Alternate.

What is Successive follows directly; what is Alternate follows indirectly. A minfister preaches successively who preaches every Sunday uninterruptedly at the same hour; but he preaches alternately if he preaches on one Sunday in the morning, and the other Sunday in the afternoon at the same place. The successive may be accidental or intentional; the alternate is always intentional: it may rain for three successive days, or a fair may be held for three successive days; these are placed sometimes in alternate order, when every other tree is of the same size and kind.

Think of a hundred solitary streams peacefully gliding between amazing cliffs on one side and rich meadows on the other, gradually swelling into noble rivers, mecassleely losing themselves in each other, and all at length terminating in the harbour of Plymouth—GHBON.

Suffer me to point out one great essential towards acquiring facility in composition : viz., the writing alternately in different measures.—SEWARD.

Succinct, v. Short.

To Succour, v. To help.

To Suffer, v. To admit.

To Suffer, v. To let.

To Suffer, Bear, Endure, Support.

Suffer, in Latin *suffero*, compounded of *sub* and *fero*, signifies bearing up or firm underneath.

Bear, v. To bear.

Endure, in Latin induro, signifies to harden or be hardened.

Support, from the Latin sub and porto, signifies to carry up or to carry from underneath ourselves, or to receive the weight.

To suffer is a 'passive and involuntary act; it denotes simply the being a receiver of evil; it is therefore the condition of our being: to bear is positive and voluntary; it denotes the manner in which we receive the evil. "Man," says the Psalmist, "is born to suffering as the sparks fly upwards;" hence the necessity for us to learn to bear all the numerous and diversified evils to which we are obnoxious.

To bear is a single act of the resolution, and relates only to common ills; we bear disappointments and crosses: to endure is a continued and powerful act of the mind: we endure severe and lasting pains both of body and mind; we endure hunger and cold; we endure provocations and aggravations; it is a making ourselves by our own act insensible to external evils. The first object of education should be to accustom children to bear contradictions and crosses, that they may afterwards be enabled to endure every trial and misery.

To bear and endure signify to receive becomingly the weight of what befalls ourselves: to support signifies to bear either our own or another's evils; for we may either support ourselves, or be supported by others: but in this latter case we bear, from the capacity which is within ourselves: but we support ourselves by foreign aid, that is, by the consolations of religion, the participation and condolence of friends, and the like. As the

SUFFOCATE.

body may be early and gradually trained to bear cold, hunger, and pain, until it is enabled to endure even exeruciating agonies, so may the mind be brought, from bearing the roughnesses of others' tempers with equanimity, or the unpleasantnesses which daily occur, with patience, to endure the utmost scorn and provocation which human malice can invent : but whatever a person may bear or endure of personal inconvenience, there are sufferings arising from the wounded affections of the heart which by no efforts of our own we shall be enabled to support: in such moments we feel the unspeakable value of religion, which puts us in possession of the means of supporting every sublunary pain.

The words suffer and endure are said only of persons and personal matters; to bear and support are said also of things, signifying to receive a weight; in this case they differ principally in the degree of weight received. To bear is said of any weight, large or small, and either of the whole or any part of the weight; support is said of a great weight and the whole weight. The beams or the foundation bear the weight of a house; but the pillars upon which it is raised, or against which it leans, support the weight.

Let a man be brought into some such severe and trying situation as fixes the attention of the public on his behaviour. The first question which we put concerning him is not, what does he *suffer* / but, how does he *bear* it 2 I we judge him to be composed and firm, resigned to Providence, and *supported* by conscious integrity, his character rises, and his miseries lessen in our view.—BLAIR.

Sufficient, v. Enough.

To Suffocate, Stifle, Smother, Choak.

Suffocate, in Latin suffocatus, participle of suffoco, compounded of sub and faux, signifies to constrain or tighten the throat.

Stifle is a frequentative of *stuf*, that is, to stuff excessively.

Smother is a frequentative of smoke.

Choak is probably a variation of *cheek*, in Saxon *ceac*, because strangulation is effected by a compression of the throat under the cheek-bone.

These terms express the act of stopping the breath, but under various circumstances and by various means ; suffocation is produced by every kind of means, external or internal, and is therefore the most general of these terms ; stifling proceeds by internal means, that is, by the admission of foreign bodies into the passages which lead to the respiratory organs: we may be suffocated by excluding the air externally, as by gagging, confining closely, or pressing violently: we may be *suffocated* or stifled by means of vapours, close air, or smoke. To smother is to suffocate by the exclusion of air externally, as by covering a person entirely with bed-clothes: to choak is a mode of stifling by means of large bodies, as a piece of food lodging in the throat or the larynx.

A sufficient wind the pilgrim smites With instant death.—THOMSON.

SUPERFICIAL.

When my heart was ready with a sigh to cleave, I have, with mighty anguish of my soul, Just at the birth *stifled* this still-born sigh.

The love of jealous men breaks out furiously (when the object of their loves is taken from them) and throws off all mixtures of suspicion which chocked and smothered it before -ADDISON.

Suffrage, v. Vote.

To Suggest, v. To allude. To Suggest, v. To hint. Suggestion, v. Dictate. To Suit, v. To agree. To Suit, v. To fit. Suit, v. Prayer. Suitable, v. Becoming. Suitable, v. Conformable. Suitable, v. Convenient. Suitable, v. Correspondent. Suitor, v. Lover. Sullen, v. Gloomy. To Sully, v. To stain. Summary, v. Abridgement. Summary, v. Short. To Summons, v. To call. To Summon, v. To cite. Sundry, v. Different.

Superficial, Shallow, Flimsy.

The Superficial is that which lies only at the surface; it is therefore by implication the same as the Shallow, which has nothing underneath; shallow being a variation of hollow or empty. Hence a person may be called either superficial or shallow, to indicate that he has not a profundity of knowledge, but otherwise, superficiality is applied to the exercise of the thinking faculty, and shallow ness to its extent. Men of free sentiments are superficial thinkers, although they may not have understandings more shallow than others. Superficial and shallow are applicable to things as well as persons: Flimsy is applicable to things only. Flimsy most probably comes from flame, that is, flamy, showy, easily seen through. In the proper some we may speak of giving a superficial covering of paint or colour to a body; of a river or piece of water being shallow; of cotton or cloth being flimsy. In the improper sense, a survey or a glance may be superficial which does not extend, beyond the superficial so of sentiment; and a work or performance may be fliansy which has notking solid in it to engage the attention.

By much labour we acquire a *superficial* acquaintance with a few sensible objects.—BLAIR.

I know thee to thy bottom ; from within Thy shallow centre to the utmost skin.-DRYDEN.

Superficies, v. Surface.

Superfluity, v. Excess.

SURROUND.

Superintendency, v. Inspection. Superiority, v. Excellence. To Supersede, v. To overrule. Supine, v. Indolent. Supple, v. Flexible. To Supplicate, v. To beg. To Supply, v. To provide. To Support, v. To countenance. To Support, v. To hold. Support, v. Livelihood. Support, v. Staff. To Support, v. To suffer. To Support, v. To second. To Support, v. To sustain. To Suppose, v. To conceive. To Suppose, v. To think. Supposition, v. Conjecture. Suppositious, v. Spurious. To Suppress, v. To repress. To Suppress. v. To stifle. Sure, v. Certain.

Surface, Superficies.

Surface, compounded of sur for super and face, is a variation of the Latin term Superficies; and yet they have acquired this distinction, that the former is the vulgar and the latter the scientific term; of course the former has a more indefinite and general application than the latter. A surface is either even or uneven, smooth or rough; but the mathematician always conceives of a plane superficies on which he founds his operations.

Nor to the *surface* of enlivened earth, Graceful with hills and dales and leafy woods, Her liberal tresses, is thy force confined.

THOMSON.

Those who have undertaken the task of reconciling mankind to their present state frequently remind us that we view only the *superficies* of life_{-} -J OHNSON.

Surge, v. Wave.

Surmise, v. Conjecture.

To Surmount, v. To conquer.

To Surpass, v. To exceed.

To Surprise, v. To wonder.

To Surrender, v. To give up.

To Surround, Encompass, Environ, Encircle.

Surround, in old French surronder, signifies, by means of the intensive syllable sur over, to go all round.

Encompass, compounded of en or in and compass, signifies to bring within a certain compass formed by a circle : so likewise Environ, from the Latin gyrus, and the Greek yopos a circle, and also Encircle, signify to bring within a circle. Surround is the most literal and general of all these terms, which signify to inclose any object either directly or indirectly. We may surround an object by standing at certain distances all round it: in this manner a town, a house, or a person may be surrounded by other persons, or an object may be surrounded by inclosing it in every direction, and at every point; in this manner a garden is surrounded by a wall. To encompass is to surround in the latter sense, and applies to objects of a great or indefinite extent; the earth is encompassed by the air, which we term the atmosphere : towns are encompassed by walls. To surround is to go round an object of any form, whether square or circular, long or short; but to environ and to encircle carry with them the idea of forming a circle round an object; thus a bason of water may be encircled by trees, or the head may be encircled by a wreath of flowers.

In an extended or moral sense we are said to be surrounded by objects which are in great numbers, and in different directions about us; thus a person living in a particular spot where he has many friends may say he is surrounded by his friends; so likewise a particular person may say that he is surrounded by dangers and difficulties : but in speaking of man in a general sonse, we should rather say he is encompassed by dangers, which expresses in a much stronger manner our peculiarly exposed condition.

But not to me returns Day, or the sweet approach of ev'n or morn, But cloud instead, and ever-during dark *Surrounds* me.—MILTON.

Where Orpheus on his lyre laments his love, With beasts encompass'd, and a dancing grove. DRYDEN.

Of fighting elements, on all sides round *Environ'd.*—MILTON.

As in the hollow breast of Appenine, Beneath the shelter of *encircling* hills, A myrtle rises, far from human eye; So flourish'd, blooming, and unseen by all, The sweet Lavinia,—THOMSON,

Survey, v. Retrospect.

Survey, v. View.

To Survive, v. To outlive.

Susceptibility, v. Feeling.

Suspense, v. Doubt.

To Sustain, Support, Maintain.

Sustain, compounded of sus or sub and teneo to hold, signifies to hold or keep up.

Support, v. To countenance.

Maintain, v. To assert.

The idea of exerting one's-self to keep an object from sinking is common to all these terms, which vary either in the mode or the object of the action. To sustain and support are passive, and imply that we bear the weight of something pressing upon us; maintain is active, and implies that we exert ourselves so as to keep it from pressing upon us. We sustain a load; we support a burden; we maintain a contest. The principal difficulty in an engagement is often to sustain the first shock of the attack; a soldier has not merely to support the weight of his arms, but to maintain his post. What is sustained is often temporary; what is supported is mostly permanent: a loss or an injury is sustained ; pain, distress, and misfortunes are supported; maintain, on the other hand, is mostly something of importance or advantage; credit must always be maintained.

We must *sustain* a loss with tranquillity; we must *support* an affliction with equanimity; we must *maintain* our own honour, and that of the community to which we belong, by the rectitude of our conduct.

With labour spent, no longer can be wield The heavy falchion, or *sustain* the shield, O'erwhelm'd with darts.—DRYDEN.

Let this *support* and comfort you, that you are the father of ten children, among whom there seems to be but one soul of love and obedience.—LYTTLETON.

As compass'd with a wood of spears around, The lordly lion still *maintains* his ground, So Turnus fares.—DRYDEN.

Sustenance, v. Livelihood.

To Swallow Up, v. To absorb.

Sway, v. Influence.

To Swell, v. To heave.

Swiftness, v. Quickness.

Sycophant, v. Flatterer.

Symmetry, Proportion.

Symmetry, in Latin symmetria, Greek $\sigma \nu \mu \mu \epsilon \tau \rho \iota a$ from $\sigma \nu \nu$ and $\mu \epsilon \tau \rho \nu r$, signifies a measure that accords.

Proportion, in Latin *proportio*, compounded of *pro* and *portio*, signifies every portion or part according with the other, or with the whole.

The signification of these terms is obviously the same, namely, a due admeasurement of the parts to each other and to the whole; but symmetry has now acquired but a partial application to the human body; and proportion is applied to everything which admits of dimensions and an adaptation of the parts; hence we speak of symmetry of feature; but proportion of limbs, the proportion of the head to the body.

Sensual delights in enlarged minds give way to the sublimer pleasures of reason, which discover the causes and designs; the frame, connection, and *symmetry* of things,-BERKELEY.

The inventors of stuffed hips had a better eye for due proportion than to add to a redundancy, because in some cases it was convenient to fill up a vacuum.-CUMBER-LAND.

Sympathy, Compassion, Commiseration, Condolence.

Sympathy, from the Greek $\sigma v\mu$ or $\sigma v\nu$ with, and $\pi a \partial os$ feeling, has the literal meaning of fellow-feeling; that is, a kindred or like feeling, or feeling in company with another. Compassion (\circ . Pi(y); Commisseration, from the Latin com and auseria misery; Condolence, from the Latin con and doleo to grieve, signify a like suffering, or a suffering in company. Hence it is obvious that according to the derivation of the words, the sympathy may either be said of pleasure or pain, the rest only of that which is painful. Sym-

SYMPATHY.

pathy preserves its original meaning in its application, for we laugh or cry by sympathy; this may, however, be only a merely physical operation ; but compassion is altogether a moral feeling, which makes us enter into the dis-tresses of others: we may, therefore, sympa-thize with others without essentially serving them; but if we feel compassion, we naturally

Compassion is awakened by those sufferings which are attributable to our misfortunes ; commiseration is awakened by sufferings arising from our faults ; condolence is awakened by the troubles of life. Poverty and want excite our compassion; we endeavour to relieve them : a poor criminal suffering the penalty of the law excites our commiscration; we endeavour, if possible, to mitigate his punishment: the loss which a friend sustains produces condolence ; we take the best means of testifying it to him. Compassion is the sentiment of one mortal towards another; commiseration is re-presented as the feeling which our wretchedness excites in the Supreme Being. Compassion may be awakened by persons in very un-equal conditions of life : condolence supposes an entire equality; it excludes everything but what flows out of the courtesy and goodwill of one friend to another.

Is plain, such is unsummary and then must we show who groan beneath the weight Of age, disease, or want, commissedte i Mongst those whom honest lives can recommend, Our justice more compassion should extend. DENHAM,

TALKATIVE.

Rather than all must suffer, some must die, Yet nature must condole their misery,-DENHAM,

Symptom, v. Mark.

Synod, v. Assembly.

System, Method.

System, in Latin systema, Greek ovornua from ovornue or our and cornue to stand together, signifies that which is put together so as to form a whole.

Method, in Latin methodus from the Greek μετα and obos a way by which anything is

System expresses more than method, which is but a part of system : system is an arrangement of many single or individual objects according to some given rule, so as to make them coalesce. Method is the manner of this arrangement, or the principle upon which this arrange-ment takes place. The term system, however, applies to a complexity of objects ; but arrangement, and consequently method, may be applied to everything that is to be put into execution. All sciences must be reduced to system ; and without system there is no science : all business requires method ; and without method little can be done to any good purpose.

If a better system's thine, Impart it frankly, or make use of mine,-FRANCIS,

The great defect of the Seasons is the want of method, but for this I know not that there was any remedy.-JOHNSON.

Taciturnity, v. Silence.

To Take, Receive.

To Take, which in all probability comes from the Latin *tactum*, participle of *tango* to touch, is a general term; Receive (v. To receive) is specific.

To take signifies to make one's own by coming in exclusive contact with it; to recontact with the results of the resu sent of the person; we receive it with his consent, or according to his wishes: a robber takes money when he can find it; a friend receives the gift of a friend.

Each takes his seat, and each receives his share. POPE,

Till seiz'd with shame, they wheel about and face, Receive their foes, and raise a threat'ning cry. The Tuscans take their turn to fear and fiy. DRYDEN.

To Take Heed, v. To guard against. To Take Hold of, v. To lay hold of. To Take Leave, v. To leave,

T.

To Take Pains, v. To labour. Tale, v. Fable Tale, v. Story Talent, v. Faculty. Talent, v. Gift. Talent, v. Intellect. To Talk, v. To speak.

Talkative, Loquacious, Garrulous.

Talkative implies ready or prone to talk (v. To speak).

Loquacious, from loquor to speak or talk, has the same original meaning.

Garrulous, in Latin garrulus, from garrio to blab, signifies prone to tell or make known.

These reproachful epithets differ principally in the degree. To talk is allowable, and consequently it is not altogether so unbecoming to be occasionally *talkative*: but *loquacity*, which implies always an immoderate propen-sity to *talk*, is always bad, whether springing from affectation or an idle temper: and *gar*rulity, which arises from the excessive desire of communicating, is a failing that is pardon-

TEGUMENT.

Tegument, Covering.

Tegument. in Latin *tegumentum*, from *tego* to cover, is properly but another word to express the sense of **Covering**; yet it is now employed in cases where the term *covering* is inadmissible. *Covering* signifies mostly that which is artificial; but *tegument* is employed for that which is natural: clothing is the *covering* for the body; the skin of vegetable substances, as seeds, is called the *tegument*. The *covering* is said of that which covers the outer surface: the *tegument* is said of that which covers the inner surface; the pols of the some seeds are lined with a soft *tegument*.

To Tell, v. To speak.

Temerity, v. Rashness.

Temper, v. Disposition.

Temper, v. Frame.

Temper, v. Humour.

To Temper, v. To qualify.

Temperament, v. Frame.

Temperament, Temperature.

Temperament and Temperature are both used to express that state which arises from the tempering of opposite or varying qualities; the *temperament* is said of animal bodies, and the *temperature* of the atmosphere. Men of a sanguine *temperature* of the atmosphere cautious in their diet; all bodies are strongly affected by the *temperature* of the air.

Without a proper *temperament* for the particular art which he studies, his utmost pains will be to no purpose. -BUDGELL.

O happy England, where there is such a rare temperature of heat and cold,-HOWEL.

Temperance, v. Modesty.

Temperate, v. Abstinent.

Temperature, v. Temperament.

Tempest, v. Breeze.

Temple, Church.

* These words designate an edifice destined for the exercise of religion; but **Temple** is adapted to the lofty style, and **Church** to the familiar style, at least as far as regards the Christian revealed religion; for, in regard to Paganism, the term which originated with heathens is the ordinary term in the place of *church*. *Temple* conveys the idea of that which is august; it marks in the proper sense that edifice which is consecrated to the Deity: *church* scems to indicate something more common; it serves particularly for the assembly of the faithful. Nothing profane ought to enter the *temple* of the Lord: nothing ought to be permitted in our *churches* which does not contribute to the edification of Christians.

The mind and heart of man are the *temple* of the living God; it is there He wishes to be adored: the *church* is that place where, as a social being, he offers his yows to his Maker.

Temporal, v. Secular.

* Vide Girard ; "Temple, église."

TENDENCY.

Temporary, Transient, Transitory, Fleeting.

Temporary, from tempus time, characterizes that which is intended to last only for a time, in distinction from that which is permanent; offices depending upon a state of war are temporary, in distinction from those which are connected with internal policy. **Transient**, that is, passing, or in the act of passing, characterizes what in its nature exists only for the moment; a glance is transient. **Transitory**, that is, apt to pass away, characterizes everything in the world which is formed only to exist for a time, and then to pass away; thus our pleasures, and our pains, and our very being, are denominated transitory. **Fleeting**, which is derived from the verb to *fly and flight*, is but a stronger term to express the same idea as transitory.

By the force of superior principles the *temporary* prevalence of passions may be restrained.—JOHNSON.

Any sudden diversion of the spirits, or the justling in of a *transient* thought, is able to deface the little images of things (in the memory).—SOUTH.

Man is a transitory being.-JOHNSON. Thus when my *facting* days at last, Unheeded, silently are past, Calmly I shall resign my breath, In life unknown, forgot in death.-SPECTATOR.

To Tempt, v. To allure.

To Tempt, v. To try.

Tenacious, Pertinacious.

To be **Tenacious** is to hold a thing close, to let it go with reluctance: to be **Pertina**cious is to hold it out in spite of what can be advanced against it, the prepositive syllable per having an intensive force. A man of a *tenacious* temper insists on trifles that are supposed to affect his importance; a *pertinacious* temper insists on everything which is apt to affect his opinions. *Tenacity* and *pertinacity* are both foibles, but the former is sometimes more excusable than the latter.

We may be tenacious of that which is good, as when a man is tenacious of whatever may aflect his honour; but we cannot be pertinacious in anything but our opinions, and that too in cases when they are least defensible. It commonly happens that people are most tenacious of being thought to possess that in which they are most deficient, and most pertinacious in maintaining that which is most absurd. A liar is tenacious of his reputation for truth: sophists, freethinkers, and sceptics, are the most pertinacious objectors to whatever is established.

So tenacious are we of the old ecclesiastical modes, that very little alteration has been made in them since the fourteenth or fifteenth century; adhering to our old settled maxim, never entirely, nor at once, to depart from antiquity.-BURKE,

The most pertinacious and vehement demonstrator may be wearied in time by continual negation,-JOHNSON.

Tendency, Drift, Scope, Aim.

Tendency, from to tend, denotes the property of tending towards a certain point, which is the characteristic of all these words, but this is applied only to things; and Drift, f on the verb to drive; Scope, from the Greek

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σκεπτομαι to look ; and Aim. from the verb to aim (v. Aim); all characterize the thoughts of a person looking forward into futurity, and directing his actions to a certain point. Hence we speak of the tendency of certain principles or practices as being periodous; the drift of a person's discourse; the *scope* which he gives himself either in treating of a subject or in laying down a plan ; or a person's aim to excel, or aim to supplant another, and the like. The tendency of most writings for the last five-andtwenty years has been to unhinge the minds of men : where a person wants the services of another, whom he dares not openly solicit, he will discover his wishes by the drift of his discourse : a man of a comprehensive mind will allow himself full scope in digesting his plans for every alteration which circumstances may require when they come to be developed : our desires will naturally give a cast to all our aims; and so long as they are but innocent, they are necessary to give a proper stimulus

It is no wonder if a great deal of knowledge, which is not capable of making a man wise, has a natural tend-ency to make him vain and arrogant.—ADDISON.

This said, the whole audience soon found out his drift, The convention was summoned in favour of Swift.

SwIFT. Merit in every rank has the freest scope (in England).-BLAIR.

Each nobler aim, represt by long controul, Now sinks at last, or feebly mans the soul. he soul. GOLDSMITH.

To Tender, v. To offer.

Tenderness, v. Benevolence.

Tenet. v. Doctrine.

Tenet, Position.

The Tenet is the opinion which we hold in our own minds; the **Position** is that which we lay down for others. Our *tenets* may be hurtful, our *positions* false. He who gives up his tenets readily evinces an unstable mind; he who argues on a false *position* shows more tenacity and sublety than good sense. The *tenets* of the different denominations of Christians are scarcely to be known or distinguished; they often rest upon such trivial points: the positions which an author lays down must be very definite and clear when he wishes to build upon them any theory or system.

The occasion of Luther's being first disgusted with the tenets of the Romish church is known to every one, the least conversant with history.-ROBERTSON.

To the position of Tully, that if virtue could be seen, she must be loved, may be added, that if truth could be heard, she must be obeyed.-JOHNSON.

Term, v. Article.

Term, Limit, Boundary.

* Term, in Latin terminus, from the Greek $\tau \epsilon \rho \mu \alpha$ an end, is the point that ends, and that to which we direct our steps: Limit, from the Latin limes a landmark, is the line which we must not pass: Boundary, from to bound, is the obstacle which interrupts our progress, and prevents us from passing. We are either carried towards or away from

* Vide Girard : "Termes, limites, bornes."

the term; we either keep within limits or we overstep them; we contract or extend a

The term and the *limit* belong to the thing : by them it is ended : the boundary is extra neous of it ; they include it in the space which it occupies, or contain it within its sphere. The Straits of Gibraltar was the *term* of Hercules' voyages: it was said, with more eloempire were those of the world : the sea, the Alps, and the Pyrenees, are the natural boundaries of France. We mostly reach the term of our prosperity when we attempt to pass the limits which Providence has assigned to human efforts : human ambition often finds a boundary set to its gratification by circumstances which were the most unlooked for, and apparently the least adapted to bring about such

We see the term of our evils only in the term of our life; our desires have no *limits*; their gratification only serves to extend our prospects indefinitely; those only are happy whose

Providence has fix'd the limits of human enjoyment by immoveable boundaries .-- JOHNSON.

The wall of Antoninus was fixed as the limit of the Roman empire,-Gibbon.

Term, v. Word.

To Terminate, v. To complete.

To Terminate, v. To end.

Terrible, v. Fearful.

Terrible, v. Formidable.

Terrific, v. Fearful.

Both these terms respect a portion of country under a particular government; but the word **Territory** brings to our minds the land which is included; **Dominion** conveys to our minds the power which is exercised; the *territory* speaks of that which is in its nature bounded; *dominion* may be said of that which is boundless. A petty prince has his territory , the monarch of a great empire has dominiona, It is the object of every ruler to guard his

territory against the irruptions of an enemy ; ambitious monarchs are always aiming to extend their dominions.

The conquered *territory* was divided among the Spanish invaders, according to rules which 'custom had intro-duced.-ROBERTSON.

I.-ROBERTSON. And while the heroic Pyrrhus shines in arms, Our wide dominions shall the world o'errun. TRAFP.

Terror, v. Alarm.

Testament, v. Will.

To Testify, v. To express.

Testimony, v. Evidence.

Thankfulness, Gratitude.

Thankfulness, or a *fulness* of *thanks*, is the outward expression of a *grateful* feeling.

Gratitude, from the Latin gratitudo, is the feeling itself. Our thankfulness is measured

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by the number of our words; our gratitude is measured by the nature of our actions. A person appears very thankful at the time who afterwards proves very ungrateful. Thankfulness is the beginning of gratitude: gratitude is the completion of thankfulness.

Theologian, v. Ecclesiastic.

Theory, Speculation.

Theory, from the Greek θ eaoµat to behold, and Speculation, from the Latin specto to behold, are both employed to express what is seen with the mind's eye. Theory is the fruit of reflection, it serves the purposes of science; practice will be incomplete when the theory is false; speculation belongs more to the imagination; it has therefore less to do with realities; it is that which cannot be reduced to practice, and can therefore never be brought to the test of experience. Hence it arises that theory is contrasted sometimes with the practice to designate its insufficiency to render a man complete; and speculation is put for that which is fanciful and unreal; a general who is so only in theory will acquit himself miscrably in the field; a religionist who is so only in speculation will make a wretched Christian.

True piety without cessation tost By theories, the practice past is lost.—DENHAM. You were the prime object of my speculation. HOWEL.

Therefore, Consequently, Accordingly.

Therefore, that is, for this reason, marks a deduction: Consequently, that is, in consequence, marks a consequence: Accordingly, that is, according to some thing, implies an agreement or adaptation. Therefore is employed particularly in abstract reasoning; consequently is employed either in reasoning or in the marrative style; accordingly is used principally in the narrative style. Young persons are perpetually liable to fall into error through inexperience; they ought therefore the more willingly to submit themselves to the guidance of those who can direct them : the French nation is reduced to a state of moral anarchy; consequently nothing but time and good government can bring the people back to the use of their sober senses: every preparation was made, and every precaution was taken; accordingly at the fixed hour they proceeded to the place of destination.

If you cut off the top branches of a tree, it will not therefore cease to grow.-HUGHES.

Reputation is power; consequently to despise is to weaken .- SOUTH.

The pathetic, as Longinus observes, may animate the sublime; but is not essential to it, *Accordingly*, as he further remarks, we very often find that those who exsel most in sdirring up the passions very often want the takent of writing in the sublime meanner.—ADDISON.

Thick, Dense.

Between **Thick** and **Dense** there is little other difference than that the latter is employed to express that species of *thickness* which is philosophically considered as the property of the atmosphere in a certain conzition; hence we speak of *thick* in regard to

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hard or soft bodies, as a *thick* board or *thick* cotton; solid or liquid, as a *thick* cheese or *thick* milk: but the term *dense* only in regard to the air in its various forms, as a *dense* air, a *dense* value, a *dense* cloud.

I have discovered, by a long series of observations, that invention and elocution suffer great impediments from *dense* and impure vapours.—JOHNSON.

Thin, Slender, Slight, Slim.

Thin, in Saxon thinne, German dünn, Latin tener, from tendo, in Greek reuw to extend or draw out, and the Hebrew taken to grind or reduce to powder.

Slender, Slight, and Slim, are all variations from the German schlank, which are connected with the words slime and sling, as also with the German schlingen to wind or wreathe, and schlange a serpent, designating the property of length and smallness' which is adapted for bending or twisting. Thin is the generic term, the rest are specific: thin may be said of that which is small and short, as well as small and long; *slender* is always said of that which is small and long at the same time: a board is *thin* which wants solidity or substance; a poplar is *stender* be-cause its tallness is disproportioned to its magnitude or the dimensions of its circumference. Thinness is sometimes a natural property; slight and slim are applied to that which is artificial : the leaves of trees are of a *thin* texture; a board may be made *slight* by contimully planing; a paper box is very slim. Thinness is a good property sometimes; thin paper is frequently preferred to that which is thick; slightness and slimness, which is a greater degree of slightness, are always defects ; that which is made *slight* is unfit to bear the stress that will be put upon it, that which is *slim* is altogether unfit for the purpose proposed; a carriage that is made slight is quickly broken, and always out of repair; paper is altogether too slim to serve the purpose of wood.

I have found dulness to quicken into sentiment in a *thin* ether.—JOHNSON.

Very *slender* differences will sometimes part those whom beneficence has united.—JOHNSON.

Friendship is often destroyed by a thousand secret and *slight* competitions.—JOHNSON.

To Think, Reflect, Ponder, Muse.

Think, in Saxon thincan, German denken, &c., comes from the Hebrew dan to direct, rule, or judge.

Reflect, in Latin *reflecto*, signifies literally to bend back, that is, to bend the mind back on itself.

Ponder, from *pondus* a weight, signifies to weigh.

Muse, from *musa* a song, signifies to dwell upon with the imagination.

To think is a general and indefinite term; to reflect is a particular mode of thinking; to ponder and muse are different modes of reflecting, the former on grave matters, the latter on matters that interest either the affections or the imagination; we think whenever we receive or recall an idea to the mind; but we

reflect only by recalling, not one only, but many ideas: we think if we only suffer the ideas to revolve in succession in the mind but in reflecting we compare, combine, and judge of those ideas which thus pass in the mind : we think, therefore, of things past, as they are pleasurable or otherwise; we reflect upon them as they are applicable to our present condition : we may think on things past. sent condition : we may *itera* of a timing pass, present, or to come; we *reflect*, *ponder*, and *muse* mostly on that which is past or present. The man *thinks* on the days of his childhood, and wishes them back; the child *thinks* on the time when he shall be a man, and is impatient until it is come: the man reflects on his past follies, and tries to profit by experi-ence; he *ponders* on any serious concern that affects his destiny, and muses on the happy events of his childhood.

No man was ever weary of thinking, much less of thinking that he had done well or virtuously .- SOUTH.

Let men but *reflect* upon their own observation, and consider impartially with themselves how few in the world they have known made better by age.—SOUTH.

Stood on the brink of hell, and look'd awhile Pond'ring his voyage.-MILTON.

I was sitting on a sofa one evening, after I had been curessed by Amurath, and my imagination kindled as I mused.—HAWKESWORTH.

To Think, Suppose, Imagine, Believe, Deem.

To Think is here, as in the preceding article, the generic term. It expresses, in common with the other terms, the act of having a particular idea in the mind ; but it is indefinite as to the mode and the object of the action. To think may be the act of the under-standing, or merely of the imagination: to Suppose and Imagine are rather the acts of the *imagination* than of the understanding. To think, that is, to have any thought or opinion upon a subject, requires reflection ; it is the work of time : to suppose and imagine may be the acts of the moment. We think a thing right or wrong; we suppose it to be true or false; we imagine it to be real or unreal. To think is employed promiseuously in regard to all objects, whether actually existing or not: to suppose applies to those which are uncertain or precarious : imagine, to those which are unreal. Think and imagine are said of that which affects the senses immediately ; suppose is only said of that which occupies the mind. We think that we hear a noise as soon as the sound catches our attention ; in certain states of the body or mind we imagine we hear noises which were never made : we think that a person will come to day, because he has in-formed us that he intends to do so; we suppose that he will come to-day at a certain hour because he came at the same hour yesterday.

When applied to the events and circum-stances of life, to think may be applied to any time, past, present, or to come, or where no time is expressed: to suppose is more aply applied to a future time; and imagine to a past or present time. We think that a person has done a thing, is doing it, or will do it; we suppose that he will do it : we imagine that he has done it, or is doing it. A person thinks that he will die ; imagines that he is in a dangerous way ; we think that the weather

will be fine to-day; we suppose that the affair

In regard to moral points, in which ease the word **Deem** may be compared with the others, to *think* is a conclusion drawn from certain premises. I *think* that a man has acted wrong : to suppose is to take up an idea arbitrarily or at pleasure; we argue upon a supposed case, merely for the sake of argument: to imagine is to take up an idea by accident, or without any connection with the truth or reality; we imagine that a person is offended with us, without being able to assign a single reason for the idea ; imaginary evils real : to deem is to form a conclusion ; things are deemed hurtful or otherwise in consequence of observation.

To think and believe are both opposite to knowing or perceiving; but think is a more partial action than believe: we think as the thing strikes us at the time; we believe from a settled deduction : hence it expresses much less to say that I think a person speaks the truth than that I believe that he speaks the

I think from what I can recollect that such and such were the words, is a vague mode of speech, not admissible in a court of law as positive evidence : the natural question which follows upon this is, do you firmly believe it? to which whoever can answer in the affirmative, with the appearance of sincerity, must be admitted as a testimony. Hence it arises that the word can only be employed in matters that require but little thought in order to come to a conclusion ; and believe is applicable to things that must be admitted only on sub-stantial evidence. We are at liberty to say made out right; but we must say that I believe, not think, that the Bible is the word of God. that I think, or I believe that the account is

If to conceive how anything can be

It is absurd to suppose that while the relations, in which we stand to our fellow-creatures, naturally call forth certain sentiments and affections, there abould be note to correspond to the first and greatest of all beings.

How ridiculous must it be to *imagine* that the clergy of England favour popery, when they cannot be clergy-men without renouncing it.—BEVERIDGE.

For they can conquer who believe they can .- DEYDEN.

An empty house is by the players deemed the most dreadful sign of popular disapprobation .- HAWK E-

Thought, v. Idea.

Thoughtful, Considerate, Deliberate.

Thoughtful, or full of thinking (s. To think, reflect); Considerate, or ready to consider (v. To consider, reflect); and Delibe-rate, ready to deliberate (v. To consult); rise upon each other in their signification : he who is thoughtful does not forget his duty; he who is considerate pauses, and considers properly what is his duty; he who deliberates considers deliberately. It is a recommendation to a subordinate person to be thoughtful in doing what is wished of him : it is the recommend dation of a confidential person to be considerate.

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as he has often to judge according to his own discretion; it is the recommendation of a person who is acting for himself in critical matters to be *deliberate*. There is this farther distinction in the word *deliberate*, that it may be used in the bad sense to mark a settled intention to do evil ; young people may sometimes plead in extenuation of their guilt that their misdeeds do not arise from deliberate

Men's minds are in general inclined to levity, much more than to thoughtful melancholy.-BLAIR.

Some things will not hear much zel: and the more earnest we are about them, the less we recommend our-selves to the approbation of sober and *considerate* men.— TILLOTSON.

There is a vast difference between sins of infirmity and those of presumption, as vast as between inadvertency and deliberation.—SOUTH.

Thoughtless, v. Negligent.

Threat, Menace.

Threat is of Saxon origin; Menace is of Latin extraction. They do not differ in signi-fication; but, as is frequently the case, the Saxon is the familiar term, and the Latin word is employed only in the higher style. We may be threatened with either small or great evils ; but we are menaced only with great evils. One individual threatens to strike another: a general menaces the enemy with an attack. We are threatened by things as well as persons: we are menaced by persons only: a person is threatened with a look; he is menaced with a prosecution by his adversary.

By turns put on the suppliant and the lord ; Threaten'd this moment, and the next implor'd. PRIOR.

Of the sharp axe Regardless, that o'er his devoted head Hangs menacing,—SOMERVILLE.

Threatening, v. Imminent.

Thrifty, v. Economical.

To Thrive, v. To flourish.

Throng, v. Multitude.

To Throw, v. To cast.

To Thwart, v. To resist.

Tide, v. Stream.

Tidings, v. News.

To Tie, v. To bind.

Tillage, v. Cultivation.

Time, v. Duration.

Time, Season.

Time is here the generic term; it is taken either for the whole or the part: Season is any given portion of time. We speak of time when the simple idea of time only is to be expressed, as the time of the day, or the time of the year; the season is spoken in reference to some circumstances; the year is divided the four parts called the surges according to into four parts, called the seasons, according to the nature of the weather : hence, in general, that time is called the season which is suitable for any particular purpose; youth is the season for improvement. It is a matter of necessity to choose the *time*; it is an affair of wisdom to choose the season.

Piso's behaviour towards us in this season of affliction as endeared him to us,-MELMOTH'S LETTERS OF

Time, Period, Age, Date, Æra, Epocha.

Time (v. Time) is, as before, taken either from time in general or time in particular; all the other terms are taken for particular por-tions of time. Time included within any given points is termed a Period. from the Greek περιοδος, signifying a course, round, or any revolution: thus, the *period* of day, or of night, is the space of *time* comprehended between the rising and setting, or setting and rising of the sun; the *period* of a year comprehends the space which the earth requires for its annual revolution. So, in an extended and, moral application, we have stated *periods* in our life for particular things : during the period our me for particular things : during the period of infancy a child is in a state of total depen-dence on its parents; à *period* of apprentice-ship has been appointed for youth to learn different trades. The Age is a species of *period* comprehending the life of a man, and consequently referring to what is done by men living within that period. hence we speak of the different ages that have existed since the commencement of the world, and characterise this or that age by the particular degrees of vice or virtue, genius, and the like, for which it is distinguished. The **Date** is that *period* of *time* which is reckoned from the *date* or commencement of a thing to the *time* that it is spoken of : hence we speak of a thing as being of a long or a short date. Æra, in Latin ara, probably from as brass, signifying coin with which one computes : and Epocha, from the Greek $emo\chi\eta$, from $em\chi\omega$ to stop, signifying a resting place; both refer to points of time rendered remarkable by events; but the former is more commonly employed in the literal sense for points of computation in chronology, as the Christian æra ; the latter is indefinitely employed for any *period* distinguished by remarkable events: the grand rebellion is an epocha in the history of England.

. There is a *time* when we should not only number our days, but our hours.—YOUNG.

But the last *period*, and the fatal hour, Of Troy is come.—DENHAM.

The story of Haman only shows us what human nature has too generally appeared to be in every age.-BLAIR.

Plantations have one advantage in them which is not to be found in most other works, as they give a pleasure of / a more lasting date.—ADDISON.

That period of the Athenian history which is included within the gara of Pisistratus, and the death of Menander the comic poet, may justly be styled the literary age of Greece.-CUMBERLAND.

The institution of this library (by Pisistratus) forms a signal *epocha* in the annals of literature.—CUMBERLAND.

Timely, Seasonable.

The same distinction exists between the epithets **Timely** and **Seasonable**. The former signifies within the time, that is, before the time is past; the latter according to the season or what the season requires. A *timely* notice prevents that which would otherwise happen; a seasonable hint seldom fails of its

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effect because it is seasonable. We must not expect to have a timely notice of death, but must be prepared for it at any time; an admonition to one who is on a sick-bed is very seasonable, when given by a minister or a friend. The opposites of these terms are untimely or ill-timed and unseasonable: untimely is directly opposed to timely, signifying before the time appointed; as an untimely death: but ill-timed is indirectly opposed, signifying in the wrong time; as an ill-timed remark.

It imports all men, especially bad men, to think on the judgement, that by a *timely* repentance they may prevent the woeful effects of it.—SOUTH.

What you call a bold is not only the kindest, but the most seasonable proposal you could have made.-LOCKE.

Times Past, v. Formerly.

Timeserving, Temporizing.

Timeserving and **Temporizing** are both applied to the conduct of one who adapts himself servilely to the time and season ; but a timeserver is rather active, and a temporizer passive. A timeserver avows those opinions which will serve his purpose : the temporizer forbears to avow those which are likely for the time being to hurt him. The former acts from a desire of gain, the latter from a fear of loss. Timeservers are of all parties, as they come in the way : temporizers are of no party, as occasion requires. Sycophant courtiers must always be timeservers : ministers of state are frequently temporizers.

Ward had complied during the late times, and held in by taking the covenant; so he was hated by the high men as a *timeserver*.—BURNETT.

Feeble and temporizing measures will always be the result when men assemble to deliberate in a situation where they ought to act,-ROBERTSON.

Timid, v. Afraid.

Timorous, v. Afraid.

Tinge, v. Colour.

Tint, v. Colour.

To Tire, v. To weary.

Tiresome, v. Wearisome.

Title, v. Name.

Toil, v. Work.

Token, v. Mark.

To Tolerate, v. To admit.

Toll, v. Tax.

Tomb, v. Grave.

Tone, v. Sound.

Tongue, v. Language.

Tool, v. Instrument.

To Torment, v. To tease.

Torment, Torture.

Torment (*v. To tease*) and **Torture** both come from *torquee* to twist, and express the agony which arises from a violent twisting or griping of any part; but the latter, which is more immediately derived from the verb, expresses much greater violence and consequent

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pain than the former. Torture is an excess of torment. We may be tormented by a variety of indirect means; but we are tortured only by the direct means of the rack, or similar instrument. Torment may be permanent: torture is only for a time, or on certain occasions. It is related in history that a person was once tormented to death by a violent and incessont beating of drums in his prison: the Indians practise every species of torture upon their prisoners. A guilty conscience may torment a conscience are a torture to one who is on his death-bed.

Yet in his empire o'er thy abject breast His flames and torments only are exprest.—PEIOR. To a wild sonnet or a wanton air. Offence and torture to a sober car.—PRIOR.

Torpid, v. Numb.

Torture, v. Torment.

To Toss, v. To shake.

Total, v. Gross.

Total, v. Whole.

To Totter, v. To stagger.

Touch, v. Contact.

Tour, v. Circuit.

Tour, v. Excursion.

To Trace, v. To derive.

Trace, v. Mark.

Track, v. Mark.

Tract, v. Essay.

Tractable, v. Docile.

Trade, v. Business.

Trade, Commerce, Traffic, Dealing.

Trade, in Italian tratto, Latin tracto to treat, signifies the transaction of business.

Commerce, v. Intercourse.

Traffic, in French *traffique*, Italian *traffico*, compounded of *tra* or *trans* and *facio*, signifies to make over from one to another.

Dealing, from the verb to *deal*, in German *theilen* to divide, signifies to get together in parts according to a certain ratio, or at a given price.

The leading idea in trade is that of carrying on business for purposes of gain; the rest are but modes of trade: commerce is a mode of trade by exchange: tradic is sort of personal trade, a sending from hand to hand; dealing is a bargaining or calculating kind of trade. Trade is either on a large or small scale; commerce is always on a large scale; we may trade retail or wholesale; we always curry on commerce by wholesale; ire always curry on commerce by wholesale; it always a curry on commerce between the countries; there may be a trade between two towns; but there is a commerce between England and America, between France and Germany; hence it arises that the general term trade is of inferior import whon compared with commerce. The commerce of a country, in the abstract and general sense, conveys more to our mind, and

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is a more noble expression, than the trade of the country, as the merchantranks higher than the tradesman, and a commercial house than a trading concern. Trade may be altogether domestic, and betwixt neighbours; the tradic is that which goes forward betwixt persons at a distance: in this manner there may be a great tradic betwixt two towns or cities, as betwixt. London and the capitals of the different counties. Trade may consist simply in buying and selling according to a stated valuation; dealings are carried on in matters that admit of a variation : hence we speak of dealers in wood, in corn, seeds, and the like, who buy up portions of these goods, more or less, according to the state of the market. These terms will also admit of an extended

These terms will also admit of an extended application : hence we speak of the risk of trade, the narrowness of a trading spirit; the commerce of the world, a legal, or illicit, commerce; to make a traffic of honours, of principles, of places, and the like; plain dealing or underhand-dealing.

Trade, without enlarging the British territories, has given us a kind of additional empire.—ADDISON.

Nature abhors And drives thee out from the society And commerce of mankind for breach of faith.

The line of Ninus this poor comfort brings, We sell their dust, and *traffick* for their kings. DRYDEN.

Traffic. v. Trade.

Train. v. Procession.

Traitorous, v. Treacherous.

Tranquillity, v. Peace.

To Transact, v. To negociate.

Transaction, v. Proceeding.

To Transcend, v. To exceed.

To Transcribe, v. To copy.

To Transfigure, Transform, Metamorphose.

Transfigure is to make to pass over into another figure; Transform and Metamorphose is to put into another form: the former being said only of spiritual beings, and particularly in reference to our Saviour; the other two terms being applied to that which has a corporeal form.

Transformation is commonly applied to that which changes its outward form; in this manner a harlequin transforms himself into all kinds of shapes and likenesses. Metamorphosis is applied to the form internal as well as external, that is, to the whole nature; in this manner Ovid describes, among others, the metamorphoses of Narcissus into a flower, and Daphne into a laurel; with the same idea we may speak of a rustic being metamorphosed, by the force of art, into a fine gentleman.

We have of this gentleman a piece of the transfiguration, which I think is held a work second to none in the world.—STEELE.

A lady's shift may be *metamorphosed* into billetsdoux, and come into her possession a second time.-ADDISON.

Can a good intention, or rather a very wicked one so miscalled, transform perjury and hypocrisy into merit and perfection?-SOUTH.

To Transform, v. To transfigure.

TREASURE.

To Transgress, v. To infringe, Transgression, v. Offence, Transient, v. Temporary, Transitory, v. Temporary, Transparent, v. Pellucid, To Transport, v. To bear, Transport, v. Ecstacy, Travel, v. Journey, Treacherous, v. Faithless, Treacherous, v. Insidious,

Treacherous, Traitorous, Treasonable.

These epithets are all applied to one who betrays his trust; but **Treacherous** (r. *Faitlless*) respects a mar's private relations; **Traitorous** his public relation to his prince and his country : he is a *treacherous* friend, and a *traitorous* subject. We may be *treacherous* to our enemies as well as our friends, for nothing can lessen the obligation to preserve the fidelity of promise; we may be *traitorous* to our country by abstaining to lend that aid which is in our power, for nothing but death can do away the obligation which we owe to it by the law of nature. *Traitorous* and **Treasonable** are both applicable to subjects: but the former is extended to all public acts; the latter only to those which affect the supreme power: a soldier is *traitorous* who goes over to the side of the enemy against his country; a man is guilty of *treasonable* practices who meditates the life of the king, or aims at subverting his government; a man may be a *traitor* under all forms of governent: I ut he can be guilty of *treason* only in a monarchical state.

This very charge of folly should make men cautious how they listen to the *treacherous* proposals which come from his own bosom.—SOUTH.

All the evils of war must unavoidably be endured, as the necessary means to give success to the *traitorous* designs of the rebel.—SOUTH.

Herod trumped up a sham plot against Hyrcanus, as if he held correspondence with Malchus King of Arabia, for accomplishing *treasonable* designs against him,---PRIDEAUX.

Treasonable, v. Treacherous.

To Treasure, Hoard.

The idea of laying up carefully is common to these verbs; but to **Treasure** is to lay up for the sake of preserving; to **Hoard**, to lay up the sake of accumulating; we treasure up the gifts of a friend; the miser hoards up his money: we attach a real value to that which is hoarded. To treasure is used either in the proper sense; we treasure a book on which we set particular value, or we treasure the words or actions of another in our recollection; the miser hoards in his coffers whatever he can scrape together.

Fancy can combine the ideas which memory has treasured.-HAWKESWORTH.

TREATMENT.

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Hoards ev'n beyond the miser's wish abound,-GOLD-SMITH.

Treat, v. Feast.

To Treat For or About, v. To negociate. Treatise, v. Essay.

Treatment, Usage.

Treatment implies the act of treating, and Usage that of using: treatment may be partial or temporary; but usage is properly employed for that which is permanent or continued: a passer-by may meet with ill-treatment; but children and domestics are liable to meet with ill-usage. All persons may meet with treatment from others with whom they casually come in connection; but usage is applied more properly to those who are more or less in the power of others : children may receive good or ill-usage from those who have the charge of them, servants from their masters, or wives from their husbands.

By promises of more indulgent *treatment*, if they would unite with him (Cortes) against their oppressors, he prevalled on the people to supply the Spanish camp with provisions.—ROBENTSON.

If we look further into the world, we shall find this usage (of our Saviour from his own) not so very strange; for kindred is not friendship,—SOUTH.

Trembling, Tremor, Trepidation.

All these terms are derived from the very same source (v. Agitation), and designate a general state of agitation: Trembling is not only the most familiar but also the most indefinite term of the three; **Trepidation** and **Tremor** are species of *trembling*. *Trembling* expresses any degree of involuntary of the body or the mind ; cold, nervous affections, fear, and the like, are the ordinary causes of *trembling*: tremor is a slight degree of trembling which arises only from a mental affection; when the spirits are agitated, the mind is thrown into a *tremor* by any trifling incident: *trepidation* is more violent than either of the two, and springs from the defec-tive state of the mind, it shows itself in the action, or the different movements of the body, rather than in the body; those who have not the requisite composure of mind to command themselves on all occasions are apt to do what is required of them with trepidation. Trembling is either an occasional or an habitual infirmity; there is no one who may not be sometimes seized with a *trembling*, and there are those who, from a lasting disease or from old age, are never rid of it : tremor is but occasional, and consequently depends rather on the nature of the occasion \cdot no one who has a proper degree of modesty can make his first appearance in public without feeling a tremor: trepidation may be either occasional or habitual, but oftener the latter, since it arises rather from the weakness of the mind than the strength of the cause.

And with unmanly tremblings shook the car.-POPE.

The ferocious insolence of Cromwell, the rugged brutality of Harrison, and the general *tropidation* of fear and wickedness (in the rebel parliament), would make a picture of unexampled variety,-JOHNSON.

TRIFLING.

Laughter is a vent of any sudden joy that strikes upon the mind, which, being too volatile and strong, breaks out in this *tremor* of the voice.—STEELE.

Trembling and tremulous are applied as epithets either to persons or things: a trembling voice evinces trepidation of mind, a tremulous voice evinces a tremor of mind; notes in music are sometimes trembling: the motion of the leaves of trees is tremulous.

And rend the trembling unresisting prey.-POPE.

As thus th' effulgence tremulous I drank, With cherish'd gaze, -THOMSON.

Tremendous, v. Fearful.

Tremor, v. Agitation.

Tremor, v. Trembling.

Trepidation, v. Agitation.

Trepidation, v. Trembling.

Trespass, v. Offence.

Trial, v. Attempt.

Trial, v. Experience.

Tribute, v. Tax.

Trick, v. Artifice.

To Trick, v. To cheat.

Triffing, Trivial, Petty, Frivolous, Futile.

Trifling, Trivial, both come from trivium, a common place of resort where three roads meet, and signify common.

Petty is in French *petit* little, in Latin *putus* **a** boy or minion, and the Hebrew *pethi* foolish.

Frivolous, in Latin *frivolus*, comes in all probability from *frio* to crumble into dust, signifying reduced to nothing.

Futile. in Latin *futilis*, from *futio* to pour out, signifies cast away as worthless. All these epithets characterize an object as

of little or no value ; trifting and trivial differ only in degree; the latter denoting a still lower degree of value than the former. What is trifling or trivial is that which does not require any consideration and may be easily passed over as forgotten : trifling objections can never weigh against solid reason; trivial remarks only expose the shallowness of the remarker: what is petty is beneath our consid-eration, it ought to be disregarded and held cheap ; it would be a petty consideration for a minister of state to look to the small savings of a private family: what is *frivolous* and *futile* is disgraceful for any one to consider; the former in relation to all the objects of our pursuit or attachment, the latter only in regard to matters of reasoning; dress is a *frivolous* occupation when it forms the chief business of a rational being; the objections of free-thinkers against revealed religion are as futile as they are mischievous.

We exceed the ancients in doggerel humour, burlesque, and all the *trivial* arts of ridicule.—ADDISON.

There is searcely any man without some favourite trifle which he values above greater attainments; some desire of *petty* praise which he cannot patiently suffer to be frustrated.—JOHNSON. It is an endless and *frivolous* pursuit to act by any other rule than the care of satisfying our own minds.— STELLE.

Out of a multiplicity of criticisms by various hands many are sure to be *futile*,-COWPER.

Trivial, v. Trifling.

Troop, Company.

In amilitary sense a **Troop** is among the horse what a **Company** is among the foot; but this is only a partial acceptation of the term. *Troop*, in French troupe, Spanish tropa, Latin turba, signifies an indiscriminate multitude; company (*). To accompany) is any number joined together, and bearing each other company : hence we speak of a troop of hunters, a company of travellers.

To Trouble, v. To afflict.

To Trouble, Disturb, Molest.

Whatever uneasiness or painful sentiment is produced in the mind by outward circumstances is effected either by **Trouble** (v. *Affliction*), by **Disturbance** (v. Commotion), or by **Molestation** (v. To inconvenience). Trouble is the most general in its application; we may be troubled by the want of a thing, or troubled by that which is unsuitable: we are disturbed and molested only by that which actively troubles. Fecuniary wants are the greatest troubles in life; the perverseness of servants, the indisposition or ill behaviour of children, are domestic troubles; but the noise of children is a disturbance, and the prospect of want disturbs the mind. Trouble may be permanent; disturbance and molestation are temporary, and both refer to the peace which is destroyed : a disturbance to one who wishes to think or to remain in quiet; talking, or any noise, is a *molestation* to no.

Ulysses was exceedingly *troubled* at the sight of his mother (in the Elysian fields).-ADDISON.

No buzzing sounds disturb their golden sleep. DRYDEN.

All use those arms which nature has bestow'd, Produce their tender progeny, and feed With care parental, whilst that care they need In these lov'd offices completely blest, No hopes beyond them, nor vain fears molect.

Troubles, v. Difficulties.

Troublesome, Irksome, Vexatious.

These epithets are applied to the objects which create trouble or vexation.

Irksome is compounded of *irk* and *some*, from the German *arger* vexation, which probably comes from the Greek *apyos*.

Troublesome (v. To afflict) is here, as before, the generic term; *irksome* and **Vexa**tious are species of the *troublesome*. what is *troublesome* creates either bodily or mental pain what is *irksome* creates a mixture of bodily and mental pain; and what is *excatious* creates

TUMULTUOUS.

purely mental pain. What requires great exertion, or a too long continued exertion or exertions, coupled with difficulties, is troublesome: in this sense the laying in stores for the winter is a troublesome work for the ants, and compiling a dictionary is a troublesome labour to some writers : what requires any exertion which we are unwilling to make, or interrupts the peace which we particularly long for, is irksome to others ; what comes across our particular wishes, or disappoints us in a particular manner, is vexatious, in this sense the loss of a prize which we had hoped to gain may be vexatious.

The incursions of troublesome thoughts are often violent and importunate.-JOHNSON.

For not to *irksome* toil, but to delight he made us. MILTON,

The pensive goddess has already taught How vain is hope, and how vexatious thought,-PRIOR.

To Truck, v. To exchange.

True, v. Sincere.

Trust, v. Belief.

To Trust, v. To confide.

Trust, v. Hope.

Trusty, v. Faithful.

Truth, Veracity.

Truth belongs to the thing; **Veracity** to the person: the *truth* of the story is admitted upon the *veracity* of the narrator.

I shall think myself obliged for the future to speak always in *truth* and sincerity of heart.—ADDISON.

Many relations of travellers have been slighted as fabulous till more frequent voyages have confirmed their veracity.-JOHNSON.

Try, Tempt.

Try, v. To attempt.

Tempt, v. To attempt.

To try is to call forth one's ordinary powers: to *tempt* is a particular species of trial: we try either ourselves or others; we *tempt* others: we try a person only in the path of his duty; but we may tempt him to depart from his duty; it is necessary to try the fidelity of a servantbefore you place confidence in him; it is wicked to tempt any one to do that which we should think wrong to do ourselves: our strength is *tried* by frequent experiments; we are *tampted* by the weakness of our principles, to give way to the violence of our passions,

League all your forces then, ye pow'rs above, Join all, and try the omnipotence of Jove.—POPE. Still the old sting remain'd, and men began To tempt the serpent, as he tempted man.—DENHAM.

To Tumble, v. To fall.

Tumid, v. Turgid.

Tumult, v. Bustle.

Tumultuary, v. Tumultuous.

Tumultuous, Tumultuary.

Tumultuous signifies having tumult; Tumultuary, disposed for tumult: the

former is applied to objects in general; the latter to persons only: in *tumultuous* meetings the voice of reason is the last thing that is heard; it is the natural tendency of large and

But, O! beyond description happiest he Who ne'er must roll on life's *tumultuous* sea.—PRIOR.

With tumultuary but irresistible violence the Scotch insurgents fell upon the churches in that city (Perth) .--

Tumultuous, Turbulent, Seditious, Mutinous.

Tumultuous (v. Bustle) describes the disposition to make a noise; those who attend the playhouses, particularly the lower orders, are frequently *tumaltaous*: **Turbulent** marks a hostile spirit of resistance to authority; when prisoners are dissatisfied they are frequently *turbulent*: Seditious marks a spirit of resistance to government; during the French revolution the people were often dis-posed to be *seditious*: Mutinous marks a spirit of resistance against officers either in the army or navy; a general will not fail to quell the first risings of a mutinous spirit. Electioneering mobs are always tumultuous; the young and the ignorant are so averse to control that they are easily led by the example of an individual to be *turbulent*; among the Romans the people were in the habit of holding seditious meetings, and sometimes the soldiery would be mutinous.

Turbulent, v. Tumultuous.

Turgid, Tumid, Bombastic.

Turgid and Tumid both signify swoln, but they differ in their application: turgid belongs to diction, as a turgid style; tunid is applicable to the water and other objects, as the tunid waves. **Bombastic** from bom-bastic a kind of cotton, signifies puffed up like cotton, and is, like turgid, applicable to words : but the *bombastic* includes the sentiments expressed : *lurgidity* is confined mostly to the mode of expression. A writer is *turgid* who expresses a simple thought in lofty language : a person is bombastic who deals in large words and introduces high sentiments in common discourse.

To Turn, Bend, Twist, Distort, Wring, Wrest, Wrench.

Turn, in French tourner, comes from the Greek Topvew to turn, and Topvos a turner's

Bend, v. Bend.

Twist, in Saxon getwisan, German zweyen to double, comes from zwey two.

Distort, in Latin distortus, participle of distorqueo, compounded of dis and torqueo, signifies to turn violently aside.

To turn signifies in general to put a thing out of its place in an uneven line; to bend, and the rest, are species of turning: we turn a thing by moving it from one point to another ; thus we turn the earth over : to bend is simply to change its direction ; thus a stick is bent :

to twist is to bend many times, to make many turns: to distort is to turn or bend out of the right course; thus the face is distorted in con-vulsions. To Wring is to twist with violence; thus linen which has been wetted is wrung; to Wrest or Wrench is to separate from a body by means of twisting ; thus a stick may be wrested out of the hand, or a hinge wrenched off the door.

The same distinction holds good in the moral application : we *turn* a person from his design ; we *bend* the will of a person ; we *twist* the meaning of words to suit our purposes : we distort them so as to give them an entirely false meaning; we wring a confession from one; or wrest the meaning of a person's words.

Yet still they find a future task remain, To *turn* the soil, and break the clods again. DRYDEN.

Strong passion dwells on that object which has seized and taken possession of the soul; it is too nuch occupied and filled by it to *turn* its view aside.—BLAIE.

Some to the house, The fold and dairy, hungry bend their flight.

But let not on thy hook the tortur'd worm, Convulsive, twist in agonizing folds.-THOMSON.

We saw their stern, distorted looks from far.-DRYDEN.

Our bodies are unhappily made the weapons of sin : therefore we must, by an austere course of duty, first wring these weapons out of its hands.-SOUTH.

Wresting the text to the old giant's sense, That heav'n once more must suffer violence.-DENHAM.

She wrench'd the jav'lin with her dying hands.

Turn, Bent.

These words are only compared here in the figurative application, as respects the state of a person's inclination : the **Turn** is therefore, as before, indefinite as to the degree; it is the first rising inclination : Bent is a positively strong turn, a confirmed inclina-tion; a child may early discover a turn for music or drawing; but the real bent of his genius is not known until he has made a proficiency in his education, and has had an opportunity of trying different things : it may be very well to indulge the *turn* of mind; it is of great importance to follow the *bent* of the mind as far as respects arts and sciences.

I need not tell you how a man of Mr. Rowe's turn entertained me.-POPE.

I know the *bent* of your present attention is directed towards the eloquence of the bar.—MELMOTH'S LEITERS OF PLINY.

To Turn, Wind, Whirl, Twirl, Writhe.

To Turn (v. To turn) is, as before, the generic term; the rest are but modes of turn-ing; that is, Wind, to turn a thing round in a regular manner; Whirl, to turn it round in a violent manner; to Twirl, to turn it round in an irregular and unmeaning way; Writhe, to turns round in convolution within itself. A worm seldom moves in a staight itself. A worm seldom moves in a straight line; it is, therefore, always turning: sometimes it lies, and sometimes it writhes in agony: a wheel is whirled round by the force of gunpowder : a top is twirled by a child in play.

How has this poison lost its wonted ways? It should have burnt its passage, not have ling In the blind labyrinths and crooked *turnings* Of human composition.—DRYDEN.

The tracks of Providence like rivers wind, Here run before us, there retreat behind,-HIGGINS, He was no civil ruffian ; none of those Who lie with *twisted* locks, betray with shrugs.

Man is but man, inconstant still, and various; There's no to morrow in him like to-day; Perhaps the atoms, *whiching* in his brain, Make him think honestly this present hour: The next, a swarm of base, ungrateful thoughts May mount aloft,—DRYDEN.

UNDERSTANDING.

I had used my eye to such a quick succession of objects that, in the most precipitate *twirl*, I could catch asentence out of each author.——STEELE.

Dying, he bellow'd out his dread remorse, And writh'd with seeming anguish of the soul

To Twirl, v. To turn.

To Twist, v. To turn.

Type, v. Figure.

U.

Tyrannical, v. Absolute.

Umpire, v. Judge. Unbelief, v. Disbelief.

Unbelief, Infidelity, Incredulity.

Unbelief (v. Belief) respects matters in general; Infidelity (v. Faithful) is unbelief as respects Divine revelation; Incredulity is unbelief in ordinary matters. taken in an indefinite and negative sense; it is the want of belief in any particular thing that may or may not be believed : infidelity is a more active state of mind; it supposes a violent and total rejection of that which ought to be believed : incredulity is also an active state of mind, in which we oppose a belief to matters that may be rejected. Unbelief does not of itself convey any reproachful meaning; it de-pends upon the thing disbelieved : *inidelity* is taken in the worst sense for a blind and senseless perversity in refusing belief : *incredulity* is often a mark of wisdom. The Jews are unbelievers in the mission of our Saviour ; the Turks are infidels, inasmuch as they do not believe in the Bible; Deists and Atheists are likewise infidels, inasmuch as they set themselves up against Divine revelation; wellinformed people are always incredulous of stories respecting ghosts and apparitions.

One gets by heart a catalogue of title-pages and editions; and inamediately, to become conspicuous, declares that he is an *unbeliever*,—ADDISON.

Belief and profession will speak a Christian but very aintly when thy conversation proclaims thee an *infidel*. -SOUTH.

The youth hears all the predictions of the aged with obstinate incredulity.-JOHNSON.

Unblemished, v. Blameless.

Unbodied, v. Incorporeal.

Unbounded, v. Boundless.

Unceasingly, v. Incessantly.

Uncertain, v. Doubtful.

Unconcerned, v. Indifferent.

Unconquerable, v. Invincible.

To Uncover, Discover.

To Uncover, like Discover, implies to take off the covering; but the former refers mostly to an artificial, material, and occasional covering ; the latter to a natural, moral, and habitual covering: plants are uncovered that they may receive the benefit of the air; they are discovered to gratify the researches of the botanist.

Uncovered, v. Bare.

Undaunted, v. Bold.

Undeniable, v. Indubitable.

Under, Below, Beneath.

Under, like hind in behind, and the German unter, kinter, &c., are all connected with the preposition in in implying the relation of enclosure.

Below denotes the state of being low ; and Beneath from the German nieder, and the Greek $\nu\epsilon\rho\theta\epsilon$ or $\epsilon\nu\epsilon\rho\theta\epsilon$ downwards, has the same original signification. It is evident, therefore, from the above, that the preposition *under* denotes any situation of retirement or concealment; below, any situation of inferiority or lowness; and beneuth, the same, only in a still greater degree. We are covered or sheltered by that which we stand under; we excel or rise above that which is below us; we look down upon that which is beneath us: we live under the protection of government; the sun disappears when it is below the horizon ; we are apt to tread upon that which is altogether beneath us.

The Jewish writers in their chronological computations often shoot under or over the truth at their pleasure.-PRIDEAUX

All sublunary comforts imitate the changeableness, as well as feel the influence, of the planet they are under.-

Our minds are here and there, below, above ; Nothing that's mortal can so quickly move. DENHAM.

How can anything better be expected than rust and canker when men will rather dig their treasure from *beneuth* than fetch it from above.—SOUTH.

To Understand, v. To conceive.

Understanding, Intellect, Intelligence.

Understanding (v. To conceive), being the Saxon word, is employed to describe a

UNDETERMINED.

familiar and easy operation of the mind in forming distinct ideas of things. Intellect (r. Intellect) is employed to mark the same operation in regard to higher and more abstruse objects. The understanding applies to the first exercise of the rational powers : it is therefore aptly said of children and savages that they employ their understandings on the simple objects of perception; a child uses his understanding to distinguish the dimensions of objects, or to apply the right names to the things that come before his notice.

Intellect, being a matured state of the understanding, is most properly applied to the efforts of those who have their powers in full vigour: we speak of understanding as the characteristic distinction between man and brute; but human beings are distinguished from each other by the measure of their intellect. We may expect the youngest children to employ an understanding according to the opportunities which they have of using their senses; we are gratified when we see great intellect in the youth whom we are instructing.

Intellect and Intelligence are derived from the same word; but intellect describes the power itself, and intelligence the exercise of that power: the intellect may be hidden, but the intelligence brings it to light; hence we speak of intelligence as displayed in the countenance of a child whose looks evince that he has exerted his intellect, and thereby proved that it exists. Hence it arises that the word intelligence has been employed in the sense of knowledge or information, because these are the express fruits of intelligence: we must know by means of intelligence: but we may be ignorant with a great share of intellect.

The light within us is (since the fall) become darkness; and the *understanding*, that should be eyes to the blind faculty of the will, is blind itself.—SOUTH.

All those arts and inventions which vulgar minds gaze at, the ingenious pursue, and all admire, are but the reliques of an *intellect* defaced with sin and time.— SOUTH.

Silent as the ecstatic bliss Of souls, that by *intelligence* converse,—OTWAY.

Undertaking, v. Attempt.

Undetermined, Unsettled, Unsteady, Wavering.

Undetermined (v. To determine) is a temporary state of the mind; Unsettled is commonly more lasting: we are undetermined in the ordinary concerns of life; we are unsettled in matters of opinion: we may be undetermined whether we shall go or stay; we are unsettled in our faith or religious profession.

Undetermined and unsettled are applied to particular objects; Unsteady and Wavering are habits of the mind: to be unsteady is in fact to be habitually unsettled in regard to all objects. An unsettled character is one that has no settled principles: an unsteady character has an unfitness in himself to settle. Undetermined describes one uniform state of mind, namely, the want of determination: wavering describes a changeable state, namely, the state of determining variously at different times. Undetermined is always taken in an indifferent;

UNHAPPY.

wavering mostly in a bad sense: we may frequently be undetermined from the nature of the case, which does not present motives for determining; but a person is mostly vavering from a defect in his character, in cases where he might determine. A parent may with reason be undetermined as to the line of life which he shall choose for his son; men of soft and timid characters are always wavering in the most trivial as well as the most important concerns of life.

We suffer the last part of life to steal from us in weak hopes of some fortuitous occurrence or drowsy equilibrations of undetermined counsel.—JOHNSON.

Uncertain and *unsettled* as Cicero was, he seems fired with the contemplation of immortality.—PEARCE.

You will find soberness and truth in the proper teachers of religion, and much unsteadiness and vanity in others. -EARL WENTWORTH.

Yet such, we find, they are as can control The servile actions of our wav'ring soul,-PRIOR.

Uneven, v. Odd. Unfaithful, v. Faithless. Unfeeling, v. Hard.

To Unfold, Unravel, Develope.

To **Unfold** is to open that which has been folded; to **Unravel** is to open that which has been ravelled or tangled; to **Develope** is to open that which has been wrapt in an *envelope*. The application of these terms therefore to moral objects is obvious: what has been *folded* and kept secret is *unfolded*; in this manner a hidden transaction is *unfolded* by being related circumstantially; what has been entangled in any mystery or confusion is *unvavelled*; in this manner a mysterious transaction is *unvavelled* if any circumstance is fully accounted for: what has been wrapped up so as to be entirely shut out from view is *developed*; in this manner the plot of a play or novel or the talent of a person is *developed*.

> And to the sage-instructing eye unfold The various twine of light.-THOMSON.

You must be sure to unravel all your designs to a jealous man.—ADDISON.

The character of Tiberius is extremely difficult to develope.-CUMBERLAND.

Ungovernable, v. Unruly.

Unhappy, Miserable, Wretched.

Unhappy is literally not to be happy; this is the negative condition of many who might be happy if they pleased. Miserable, from misereer to pity, is to deserve pity; that is to be positively and extremely unkappy: this is the lot only of a comparatively few: Wretched, from our word wreek, the Saxon wrecca an exile, and the like, signifies cast away or abandoned; that is, particularly miserable, which is the lot of still fewer. As happiness lies properly in the mind, unkappy is taken in the proper sense, with regard to the state of the feelings; but is figuratively extended to the outward circumstances which occasion the painful feelings; we lead an unhappy life, or are in an unhappy condition: as that which excites the compassion of others must be external, and the state of abandorment must of itself be an outward state. UNIMPORTANT.

miserable and wretched are properly applied to the outward circumstances which cause the pain, and improperly to the pain which is back, and imported. We can measure the force of these words, that is to say, the degree of *unhappiness* which they express, only by the circumstance which causes the unhappiness. An unhappy man is indefinite; as we may be unhappy from slight circumstances, or from those which are important; a child may be a man is unhappy at the loss of a plaything; a man is unhappy who leads a vicious life; miserable and wretched are more limited in their application; a child cannot be either miserable or wretched; and he who is so has some serious cause either in his own mind or in his circumstances to make him so : a man is *miserable* who is tormented by his conscience ; a mother will be wretched who sees her child violently torn from her.

The same distinction holds good when taken to designate the outward circumstances themselves; he is an unhappy man whom nobody likes, and who likes nobody; every criminal suffering the punishment of his offence is an unhappy man. The condition of the poor is particularly *miserable* in countries which are not blessed with the abundance that England enjoys. Philoctetes, abandoned by the Greeks in the island of Lemnos, a prey to the most poignant grief and the horrors of indigence and solitude, was a *wretched* man.

Unhappy is only applicable to that which respects the happiness of man; but *miserable* and *wretched* may be said of that which is mean and worthless in its nature a writer may be either miserable or wretched according to the lowness of the measure at which he is rated; so likewise any performance may be *miserable* or *wretched*; a house may be *miserable* or wretched, and the like.

Such is the fate unhappy women find, And such the curse intail'd upon our kind.-ROWE. These miseries are more than may be borne. SHAKSPEARE.

'Tis murmur, discontent, distrust, That makes you wretched.-GAY.

Uniform, v. Equal.

Unimportant, Insignificant, Imma-terial, Inconsiderable.

The want of importance, of consideration, of signification, and of matter or substance, is expressed by these terms. They differ therefore principally according to the meaning of the primitives; but they are so closely allied that they may be employed sometimes indifferently. Unimportant regards the consequences of our actions : it is unimportant whether we use this or that word in certain cases: Incon-siderable and Insignificant respect those things which may attract notice; the former is more adapted to the grave style, to designate the comparative low value of things ; the latter is a familiar term which seems to convey a contemptuous meaning : in a description we may say that the number, the size, the quantity, &c., is *inconsiderable*; in speaking of persons we may say they are *insignificant* in stature, look, talent, station, and the like ; or, speaking of things, an insignificant

production, or an insignificant word : Immaterial is a species of the unimportant, which is applied only to familiar subjects; it is immaterial whether we go to-day or tomorrow; it is immaterial whether we have a

Nigno and Guerra made no discoveries of any impor-tance.-ROBERTSON.

That the soul cannot be proved mortal by any principle I natural reason is, I think, no *inconsiderable* point

As I am *insignificant* to the company in public places, I gratify the vanity of all who pretend to make an appearance.—ADDISON.

If in the judgment of impartial persons, the arguments be strong enough to convince an unbiassed mind, it is not material whether every wrangling atheist will sit down contented with them.-STILLINOFLEET.

Uninterruptedly, v. Incessantly.

To Unite, v. To add.

To Unite, v. To connect.

Universal, v. General.

Unjust, v. Wicked.

Unlearned, v. Ignorant.

Unless, Except.

Unless, which is equivalent to if less, if not, or if one fail, is employed only for the particular case: but Except has always a exception is hereby signified : I shall not do it unless he ask me; no one can enter except those who are provided with tickets.

Unless money can be borrowed, trade cannot be carried on.-BLACKSTONE,

If a wife continues in the use of her jewels till her husband's death, she shall afterwards retain them against his executors and administrators, and all other persons except creditors.—BLACKSTONE.

Unlettered, v. Ignorant.

Unlike, v. Different.

Unlimited, v. Boundless.

Unmerciful, v. Hard-hearted.

Unoffending, Inoffensive, Harmless.

Unoffending denotes the act of not offending: Inoffensive the property of not being disposed or apt to offend : Harmless, the property of being void of harm. Unoffending expresses therefore only a partial state; inoffensive and harmless mark the disposition and character. A child is unoffending as long as he does nothing to offend others; but he may be offensive if he discover an unamiable temper, or has unpleasant manners : a creature is inoffensive that has nothing in itself that can offend ; but that is harmless which has neither the will nor the power to harm. Domestic animals are frequently very inoffensive ; it is a great recommendation of a quack medicine to say that it is harmless.

The *unoffending* royal little ones (of France) were not only condemned to languish in solitude and darkness, but their bodies left to perish with disease.—SEWARD.

She crushes inoffensive must.-MILTON.

When the disciple is questioned about the studies of his master, he makes report of some minute and frivolous

researches which are introduced only for the purpose of raising a harmless laugh.-CUMBERLAND.

Unquestionable, v. Indubitable. Unrelenting, v. Implacable.

Unruly, Ungovernable, Refractory.

Unruly marks the want of disposition to ruled: Ungovernable, an absolute be ruled : incapacity to be governed: the former is a temporary or partial error, the latter is an habitual defect in the temper: a volatile child will be occasionally unruly; any child of strong passions will become ungovernable by excessive indulgence : we say that our wills are unruly, and our tempers are ungovernable. The unruly respects that which is to be ruled or turned at the instant, and is applicable therefore to the management of children : ungovernable respects that which is to be put into a regular course, and is applicable therefore either to the management of children or the direction of those who are above the state of direction of those who are above the state of childhood; a child is *unruly* in his actions, and *ungovernalle* in his conduct. Hence **Re-fractory**, from the Latin *refringo* to break open, marks the disposition to break every-thing down before it: it is the excess of the *unruly* with regard to children; the *unruly* is, however, negative but the *refractory* is posi-tive: an *unruly* wild objects to be ruled: a tive : an unruly child objects to be ruled ; a refractory child sets up a positive resistance to all rule : an unruly child may be altogether silent and passive; a *refractory* child always commits himself by some act of intemperance in word or deed : he is unruly if in any degree he gives trouble in the ruling ; he is refractory if he refuses altogether to be ruled.

How hardly is the restive unruly will of man first tamed and broke to duty.-SOUTH.

I conceive (replied Nicholas) I stand here before you, my most equitable judges, for no worse a crime than cudgel-ling my refractory mule.—CUMBERLAND.

Heav'ns, how unlike their Belgic sires of old ! Rough, poor, content, ungovernably bold. GOLDSMITH,

Unsearchable, Inscrutable.

These terms are both applied to the Almighty, but not altogether indifferently; for that which is Unsearchable is not set at so great a distance from us as that which is Inscrutable : for that which is searched is in common concerns easier to be found than that which requires a *scrutiny*. The ways of God are all to us finite creatures more or less unsearchable; but the mysterious plans of Providence as frequently evinced in the affairs

Things else by me unsearchable, now heard With wonder.-MILTON.

by a careless glance, is to expect a particular privilege; but to suppose that the maze is *insertutable* to dili-gence, is to enchain the mind in voluntary shackles,— JOHNSON.

Unsettled, v. Undetermined.

Unspeakable, Ineffable, Unutterable, Inexpressible.

Unspeakable and Ineffable, from the Latin for to speak, have precisely the same

meaning; but the *unspeakable* is said of objects in general, particularly of that which is above human conception, and surpasses the power numan conception, and surpasses the power of language to describe; as the *unspeckable* goodness of God: **Ineffable** is said of such objects as cannot be painted in words with adequate force; as the *ineffable* sweetness of a person's look: **Unutterable** and **Inex**pressible are extended in their signification to that which is incommunicable by signs from one being to another; thus grief is un-utterable which it is not in the power of the sufferer by any sounds to bring home to the feelings of another ; grief is inexpressible which is not to be expressed by looks, or words, or any signs. Unuterable is, therefore, applied only to the individual who wishes to give utterance: inexpressible may be said of that which is to be expressed concerning others : our own pains are unutterable; the sweetness of a person's countenance is inexpressible.

The vast difference of God's nature from ours makes the difference between them so unspeakably great.-

The influences of the Divine nature enliven the mind with *ineffuble* joys.—SOUTH.

Perverse, all monstrous, all prodigious things, Abominable, unutterable,-MILTON.

The evil which lies lurking under a temptation is intolerable and *inexpressible.*-SOUTH.

Unspotted, v. Blameless. Unsteady, v. Undetermined.

Untoward, v. Awkward.

Untruth, Falsehood, Falsity, Lie.

Untruth is an untrue saying; Falsehood and Lie are *false* sayings: *untruth* of itself reflects no disgrace on the agent; it may be unintentional or not: a *falschood* and a *lie* are intentional *false* sayings, differing only in degree as the guilt of the offender: a *falsehood* is not always spoken for the express intention of deceiving, but a lie is uttered only for the worst of purposes. Some persons have a habit of telling *falsehoods* from the mere love of talking: those who are guilty of bad actions endeavour to conceal them by *lies*. Children are apt to speak *untruths* for want of understanding the value of words : travellers from a love of exaggeration are apt to introduce falsehoods into their narrations : it is the nature of a lie to increase itself to a tenfold degree ; one lie must be backed by many more

Falshood is also used in the abstract sense for what is *false*. Falsity is never used but in the abstract sense, for the property of the *false*. The former is general, the latter partiof an assertion is not always to be distinctly proved ; the *falsity* of any particular person's assertion may be proved by the evidence of others.

Above all things tell no untruth, no, not even in triffes .- SIR HENRY SYDNEY.

Many temptations to *falsehood* will occur in the disguise of passions, too specious to fear much resistance.-JOHN-SON.

The nature of a *lie* consists in this, that it is a *false* signification knowingly and voluntarily used.—SOUTH.

Unutterable, v. Unspeakable.

VACANCY.

Unwilling, v. Averse. Unwilling, v. Willingly.

Unworthy, Worthless.

Unworthy is a term of less reproach than Worthless; for the former signifies not to be worthy of praise or honour ; the latter signifies to be without all worth, and consequently in the fullest sense bad. It may be a mark of modesty or humility to say that I am an *un*worthy partaker of your kindness; but it would be folly and extravagance to say that I am a worthless partaker of your kindness. There worthless partaker of your kindness. There are many unworthly members in every religious community; but every society that is con-ducted upon proper principles will take care to exclude *worthless* members. In regard to one another we are often unworthy of the distinctions or privileges we enjoy; in regard to our Maker we are all unworthy of his goodness: for we are all worthless in his eyes.

Since in dark sorrow I my days did spend, Till now disdaining his unworthy end.-DENHAM.

The school of Socrates was at one time descred by everybody, except Æschines the parasite of the tyrant Dionysius, and the most worthless man living,—CUMBER-

To Upbraid, v. To blame.

Upon, v. Above.

Uprightness, v. Honesty.

Uprightness, v. Rectitude.

Uproar, v. Bustle.

Urbanity, v. Suavity.

To Urge, v. To encourage.

Urgent, v. Pressing.

Usage, Custom, Prescription.

The Usage is what one has been long used to do; Custom (v. Custom) is what one generally does; **Prescription** is what one is prescribed to do. The usage acquires force and sanction by dint of time; the custom acquires sanction by the frequency of its being done or the numbers doing it; the prescription acquires force by the authority which prescribes it, namely, the universal consent of mankind. Hence it arises that customs vary in every age, but that usage and prescription supply the place of written law.

With the national assembly of France, possession is nothing, law and usage are nothing.-BURKE.

For since the time of Saturn's holy reign, His hospitable customs we retain. - DRY DEN.

If in any case the shackles of *prescription* could be wholly shaken off, on what occasion should it be ex-pected but in the selection of lawfal pleasure "-JOIN-SON.

Usage, v. Treatment.

Use, v. Avail.

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To Use, v. To employ.

To Use, v. To labour, endcavour.

Usually, v. Commonly.

To Usurp. v. To appropriate.

Utility, v. Advantage.

To Utter, v. To express.

To Utter, Speak, Articulate, Pronounce.

Utter, from out, signifies to put out; that is, to send forth a sound : this therefore is a is, to send forth a sound; this therefore is a more general term than **Speak**, which is to *utter* an intelligible sound. We may *utter* a groan; we speak words only, or that which is intended to serve as words. To *speak* therefore is only a species of *utterance*; a dumb man has utterance but not speech.

Articulate and Pronounce are modes of speaking; to articulate, from articulum a joint, is to pronounce distinctly the letters or syllables of words; which is the first effort of a child beginning to speak. It is of great importance to make a child articulate every letter when he first begins to speak or read. To pro-nounce, from the Latin pronuncio to speak out loud, is a formal mode of speaking.

A child must first articulate the letters and the syllables, then he pronounces or sets forth the whole word; this is necessary before he can speak to be understood.

At each word that my destruction utter'd My heart recoiled.—OTWAY.

Waller had a graceful way of speaking .- CLARENDON.

The torments of disease can sometimes only be signified by groans or sobs, or *inarticulate* ejaculations.—JOHN-SON.

Speak the speech I pray you, as I pronounced it to you.

Vacancy, Vacuity, Inanity.

Vacancy and Vacuity both denote the space unoccupied, or the abstract qualit" of being unoccupied. Inanity, from the Latin inanis, denotes the abstract quality of empti-ness, or of not containing anything : hence the former terms vacancy and vacuity are used in an indifferent sense; inanity always in a bad sense: there may be a vacancy in the mind, or a vacancy in life, which we may or may not fill up as we please; but *inanity* of character denotes the want of the essentials that constitute a character.

There are *vacuities* in the happiest life, which it is not in the power of the world to fill.—BLAIR.

When I look up and behold the heavens, it makes me seen the world and the pleasures thereof, considering the vanity of these and the *inanity* of the other.—HOWEL.

Vacant, v. Empty. Vacant, v. Idle.

V.

Vacuity, v. Vacancy.

Vague, v. Loose. Vain, v. Idle.

Vain, Ineffectual, Fruitless.

Vain, v. Idle.

Ineffectual, that is, not effectual (v. Effective).

Fruitless, that is, without *fruit*, signifies not producing the desired fruit of one's labour.

These epithets are all applied to our endeavours; but the term vaim is the most general and indefinite; the other terms are particular and definite. What we aim at, as well as what we strive for, may be vain; but ineffectual and fruitless refer only to the end of our labours. When the object aimed at is general in its import, it is common to term the endeavour vain when it cannot attain this object; it is vain to attempt to reform a person's character until he is convinced that he stands in need of reformation; when the means employed are inadequate for the attainment of the particular end, it is usual to call the endeavour ineffectual; coolarguments will be interfectual in convincing any one inflamed with a particular passion; when labour is specifically employed for the attainment of a particular object it is usual to term it 'ruitless if it fuil; peace-makers will often find themselves in this condition, that their labours will be rendered fruitless by the violent passions of angry opponents.

> Nature aloud calls out for balmy rest, But all in vain.-GENTLEMAN.

After many fruitless overtures, the Inca, despairing of wy cordial union with a Spaniard, attacked him by surrize with a numerous body.-ROBERTSON.

Thou thyself with scorn And anger wouldst resent the offer'd wrong, Though ineffectual found.—MILTON.

Valour, v. Bravery.

Valuable, Precious, Costly.

Valuable signifies fit to be valued; Precious, having a higo price; Costly, costing much money. Valuable expresses directly the idea of value; precious and costly express the same idea indirectly; on the other hand, that which is valuable is only said to be fit or deserving of value; but precious and costly denote that which is highly valuable, according to the ordinary measure of valuing objects, that is, by the price they bear; hence, the two latter express the idea much more strongly than the former. A book is valuable according to its contents, or according to the estimate which men et upon it, either individually or collectively. The Bible is the only precious book in the world that has intrinsic value, that is, set above all price. There are many costly things, which are only valuable to the individuals who are disposed to expond money upon them.

t an absurd thing it is to pass over all the *valuable* parts of a man, and its our attention on his infirmities. -ADDISON.

it is no improper comparison that a thankful heart is like a box of *precious* ontinent.—HOWEL.

Christ is sometimes pleased to make the profession of himself costly,-SOUTH.

VALUE.

Value, Worth, Rate, Price.

Value, from the Latin valeo to be strong, respects those essential qualities which constitute its strength.

Worth, in German *werth*, from *währen* to perceive, signifies that good which is experienced or felt to exist in a thing.

Rate, v. Proportion.

Price, In Latin, *pretium*, from the Greek $\pi \rho a \sigma \sigma \omega$ to sell, signifies what a thing is sold for.

Value is a general and indefinite term applied to whatever is really good or conceived as such in a thing : the worth is that good only which is conceived or known as such. The value therefore of a thing is as variable as the humours and circumstances of men; it may be no.hing or something very great in the same object at the same time in the eyes of different men. The *worth* is, however, that value which is acknowledged : it is therefore something more fixed and permanent; we speak of the value of external objects which are determined by taste; but the worth of things as determined by rule. The value of a book that is out of print is fluctuating and uncertain; but its real worth may not be more than what it would fetch for waste paper. The rate and price are the measures of that value or worth; the former in a general, the tather in a particular application to mercantile transactions. Whatever we give in exchange for another thing, whether according to a definite or an indefinite estimation, that is said to be done at a certain rate ; thus we purchase pleasure at a dear rate, when it is at the expease of our health; price is the rate of exchange estimated by coin or any other medium; hence price is a fixed rate, and may be figuratively applied in that sense to moral objects; as when health is expressly sacrificed to pleasure, it may be termed the *price* of pleasure.

> Life has no value as an end, but means. An end deplorable ! A means divine.-YOUNG.

Pay No moment, but in purchase of its worth; And what its worth ask death-beds.-YOUNG. If you will take my humour as it runs, you shall have hearty thanks into the bargain, for taking it off at such a rate.-EARL OF SHAFTESUER.

The soul's high price Is writ in all the conduct of the skies,-YOUNG.

To Value, Prize, Esteem.

To Value is in the literal sense to fix the real value of a thing. Prize, signifying to fix a price, and Esteem (v. Esteem), are both modes of valuing. In the extended sense, to value may mean to ascertain the relative or suppositious value of a thing: in this sense men value gold above silver, or an appraiser values goods. To value may either be applied to material or spiritual subjects, to corporeal or mental actions; prize and esteem are taken only as mental actions; the former in reference to sensible or moral objects, the latter only to moral objects: we may value books according to their market price, or we may value them according to their contents; we prize books only for their contents, in which sense prize is a much stronger torm than value : we also prize men for their usefulness to society ; we esteen their moral characters.

The prize, the beauteous prize, I will resign So dearly valu'd, and so justly mine.-POPE.

Note that you are a set of the se

Vanity, v. Pride.

To Vanquish, v. To conquer.

Variable, v. Changeable.

Variation, v. Change.

Variation, Variety.

Variation denotes the act of varying (v. Variation denotes the act of varying (c. To change); Variety denotes the quality of varying, or the thing varied. The astronomer observes the variations in the heavens; the philosopher observes the variations in the climate from year to year. Variety is pleasing to all persons, but to none so much as the young and the fickle : there is an infinite *variety* in every species of objects animate or inani-

The idea of *variation* (as a constituent in beauty), with-out attending so accurately to the manner of *variation*, has led Mr. Hogarth to consider angular figures as beau-tiful.—BURKE.

As to the colours usually found in beautiful bodies, if may be difficult to ascertain them, because in the several parts of nature there is an infinite variety.— BURKE.

Variety, v. Difference.

Variety, v. Variation.

Various. v. Different.

To Varnish, v. To glos

To Vary, v. To change.

To Vary, v. To differ.

Vast, v. Enormous.

Vehement, v. Violent.

Veil, v. Cloak.

Velocity, v. Quickness.

Venal, Mercenary.

Venal, from the Latin venalis, signifies saleable or ready to be sold, which, applied as it commonly is to persons, is a much stronger term than Mercenary (o. Merce-nary). A venal man gives up all principle for interest; a mercenary man seeks his interest without regard to principle : *venal* writers are such as write in favour of the cause that can promote them to riches or honours ; a servant is commonly a mercenary who gives his services according as he is paid : those who are loudest in their professions of political purity are the best subjects for a minister to make venal; a mercenary spirit is engendered in the minds of those who devote themselves exclusively to trade.

The minister, well pleas'd at small expense, To silence so much rude impertinence, With squeeze and whisper yields to his demands. And on the venal list enroll'd he stands,-JENYNS,

For their assistance they repair to the northern steel, and bring in an unnatural, mercenary crew,-SOUTH.

To Venerate, v. To adore.

Venial. Pardonable.

Venial, from the Latin venia pardon or indulgence, is applied to what may be tolerated without express disparagement to the individual, or direct censure; but the **Pardonable** is that which may only escape severe censure, but cannot be allowed : garrulity is a *venial* offence in old age ; levity in youth is pardonable

Whilst the clergy are employed in extirpating mortal sins, I should be giad to rally the world out of indecencies and *venial* transgressions.—CUMBERLAND.

The weaknesses of Elizabeth were not confined to that period of life when they are more *pardonable*,-ROBERT-SON.

Venom, v. Poison.

Venture, v. Hazard.

Veracity, v. Truth.

Verbal, Vocal, Oral.

Verbal, from verbum aword, signifies after the manner of a spoken word; Oral. from os a mouth, signifies by word of mouth; and Vocal, from voc the voice, signifies by the voice: the two former of these words are used to distinguish the speaking from writing ; the latter to distinguish the sounds of the voice from any other sounds, particularly in singing : a verbal message is distinguished from one written on a paper, or in a note; oral tradi-tion is distinguished from that which is handed down to posterity by means of books; mental; vocal sounds are more harmonious than those which proceed from any other bodies.

Among all the northern nations, shaking of hands was held necessary to bind the bargain, a custom which we still retain in many *verbal* contracts.-BLACK-

F. Forth came the human pair. And join'd their *vocal* worship to the quire Of creatures wanting voice.—MILTON.

In the first ages of the world instruction was commonly oral.-JOHNSON.

Verge, v. Border.

Versatile, v. Changeable.

Vestige, v. Mark.

To Vex v. To displease.

To Vex. v. To tease.

Vexation, Mortification, Chagrin.

Vexation, v. To displease.

Mortification, v. To humble.

Chagrin, in French chagrin, from aigrir, and the Latin acer, sharp, signifies a sharp

Vexation springs from a variety of causes, acting unpleasantly on the inclinations or passions of men; mortification is a strong degree of vexation, which arises from particular circumstances acting on particular passions :

the loss of a day's pleasure is a vexation to one or the circumstance of coming into disgrace where we expected honour, is a mortification to an ambitious person. Vexation arises principally from our wishes and views being crossed mortafication, from our pride and self mportance being hurt ; chagrin, from a mixture of the two; disappointments are always attended with more or less of vexation, according to the circumstances which give pain and trouble; an exposure of our poverty may be more or less of a mortification, according to the value which we set on wealth and grandeur ; a refusal of a request will produce more or less of chagrin as it is accompanied with circumstances more or less mortifying to our pride.

Poverty is an evil complicated with so many circum-stances of uneasiness and *vexation* that every man is studious to avoid it.—JOHNSON.

I am *mortified* by those compliments which were designed to encourage me.-POPE.

It was your purpose to balance my *chagrin* at the in-considerable effect of that essay, by representing that it obtained some notice.—HILL.

Vexatious, v. Troublesome.

Vice, v. Crime.

Vice, v. Imperfection.

Vicinity, v. Neighbourhood.

Vicissitude, v. Change.

Victor, v. Conqueror.

To Vie, v. To contend.

To View. v. To look.

View, Survey, Prospect.

View (v. To look), and Survey, com-pounded of vey or view and sur over, mark the act of the person, namely, the looking at a thing with more or less attention : Prospect, from the Latin prospectus and prospice to see before, designates the thing seen. We take a view or survey, the prospect presents itself: the view is of an indefinite extent; the survey is always comprehensive in its nature. Ignorant people take but narrow views of things ; men take more or less enlarged views, according to their cultivation : the capacious mind of a genius takes a *survey* of all nature. The *view* depends altogether on the train of a person's thoughts; the *prospect* is set before him, it depends upon the nature of the thing: our views of advancement are sometimes very fallacious ; our prospects are very delusive ; both occasion disappointment: the former is the keener, as we have to charge the miscalcula-tion upon ourselves. Sometimes our prospects depend upon our views, at least in matters of religion; he who forms erroneous views of a future state has but a wretched prospect beyond

Fools view but part, and not the whole survey, So crowd existence all into a day.-JENYNS. No land so rude but looks beyond the tomb For future prospects in a world to come.-JENYNS.

View, Prospect, Landscape.

View and Prospect (v. View, prospect), though applied here to external objects of

VIOLENT.

sense, have a similar distinction as in the preceding article. The view is not only that which may be seen, but that which is actually seen ; the prospect is that which may be seen ; that ceases, therefore, to be a view, which has not an immediate agent to view ; although a prospect exists continually, whether seen or not: hence we speak of our view being intercepted, but not our prospect intercepted ; a confined or bounded view, but a lively or dreary prospect. View is an indefinite term; it may be said either of a number of objects or of a single object, of a whole or of a part : prospect is said only of an aggregate number of objects : we may have a view of a town, of a number of scattered houses, of a single house, or of the spire of a steeple ; but the *prospect* compre-hends that which comes within the range of the eye. View may be said of that which is seen directly or indirectly; *prospect* only of that which directly presents itself to the eye : hence a drawing of an object may be termed a hence a through not a prospect may be termed or witer, although not a prospect. Write is confined to no particular objects; prospect mostly respects rural objects; and Landscape respects no others. Landscape, landskip, or landskape, denote any portion of country which is in a particular form : hence the landscape is a species of prospect. A prospect may be wide, and comprehend an assemblage of objects both of nature and art; but a *landscape* is narrow, and lies within the compass of the be taken also for the drawing of a *landscape*, and consequently for a species of *view*: the taking of *views* or *landscapes* is the last exercise of the learner in drawing.

> Thus was this place A happy rural seat of various views.-MILTON. Now skies and seas their prospect only bound. DRYDEN.

Bo lovely seemed That *landscape*, and of pure now purer air Meets his approach.—MILTON,

Vigilant, v. Wakeful.

Vigour, v. Energy.

Vile, v. Base.

To Vilify, v. To revile.

To Vindicate, v. To assert.

To Vindicate, v. To avenge.

To Vindicate, v. To defend.

To Violate, v. To infringe.

Violence, v. Force.

Violent, Furious, Boisterous, Vehement, Impetuous.

Violent signifies having force (v. Force). Furious signifies having fury (v. Anger).

Boisterous in all probability comes from bestir, signifying ready to bestir or come into

Vehement, in Latin vehemens, compounded of veho and mens, signifies carried away by the mind or the force of passion.

Impetuous signifies having an impetus. Violent is here the most general, including the idea of force or violence, which is common to them all; it is as general in its application as in its meaning. When violent and furious are applied to the same objects, the latter expresses a higher degree of the former: thus a furious temper is violent to an excessive degree; a furious whirlwind is violent beyond measure. Violent and boisterous are likewise applied to the same objects; but the boisterous refers only to the violence of the motion or noise: hence we say that a wind is violent, inasmuch as it acts with great force upon all bodies; it is boisterous, inasmuch as it causes the great motion of bodies: a violent person deals in violence of every kind; a boisterous person is full of violent action.

person is full of violent action. Violent, vehement, and impetuous are all applied to persons, or that which is personal : a man is violent in his opinions, violent in his measures, violent in his resentments; he is vehement in his affections or passions, vehement in love, vehement in expression : violence transfers itself to some external object on which it acts with force ; but vehement in pursuing an object, vehement in expression : violence transfers itself to some external object on which it acts with force ; but vehement expects that species of violence which is confined to the person himself : we may dread violence, because it is always liable to do mischief; we ought to suppress our vehemence, because it is injurious to ourselves : a violent partisan renders himself obnoxious to others; a man who is vehement in any cause puts it out of his own power to be of use. Impetuosidy is rather the extreme of violence or vehemence: a nimpetuous attack is an excessively violent attack; an impetuous character.

This gentleman (Mr. Steele) among a thousand others, is a great instance of the fate of all who are carried away by party spirit of any side; I wish all *violence* may succeed as iII.-POPE.

as ill.—POPE. The *furious* pard, Cow'd and subdu'd, flies from the face of man. SOMERVILLE.

Ye too, ye winds ! that now begin to blow With boisterous sweep, I raise my voice to you. THOMSON.

If there be any use of gesticulation, it must be applied to the ignorant and rude, who will be more affected by *vehemence* than delighted by propriety.—JOHNSON.

The central waters round impetuous rush'd.

Visage, v. Face.

Visible, v. Apparent.

Vision, Apparition, Phantom, Spectre, Ghost.

Vision, from the Latin visus seeing or seen, Apparition, from appear, signifies the thing that appears. As the thing seen is only the improper signification, the term vision is never employed but in regard to some agent: the vision depends upon the state of the visual organ; the vision of a person whose sight is defective will frequently be fallacious; he will see some things double which are single, long which are short, and the like. In like manner, if the sight be miraculously impressed, bis supernatural : hence it is that vision is either true or false, according to the circumstances of the individual; and a vision signifying a thing seen is taken for a supernatural exertion of the vision: apparition, on the contrary, refers us to the object seen; this may be true or false according to the manner in which it presents itself.

Joseph was warned by a vision to fly into Egypt with his family; * Mary Magdalen was informed of the resurrection of our Saviour by an apparition: feverish people often think they see visions; timid and credulous people sometimes take trees and posts for apparitions.

Phantom, from the Greek ϕ_{auve} to appear, is used for a false apparition, or the appearance of a thing otherwise than what it is; to us the ignis fatuus, vulgarly called Jack-o'-Lantern, is a phantom.

Spectre, from specie to behold, and Ghost from qeist a spirit, are the apparitions of immaterial substances. The spectre is taken for any spiritual being that appears; but ghost is taken only for the spirits of departed men who appear to their fellow-creatures; a spectre is sometimes made to appear on the stage; ghosts exist mostly in the imagination of the young and the ignorant.

Fisions and inspirations some expect Their course here to direct.—COWLEY. Full fast he files, and dares not look behind him, Till out of breath he overtakes his fellows, Who gather round and wonder at the tale Of horrid appartition.—BIAIB.

The *phantoms* which haunt a desert are want, and misery, and danger.-JOHNSON.

Rous'd from their slumbers, In grim array the grisly *spectres* rise,—BLAIR. The lonely tower Is also shunn'd, whose mournful chambers hold, So night-struck fancy dreams, the yelling *shoat*. THOMSON.

Visionary, v. Enthusiast.

Visitant, v. Guest.

Visitor, v. Guest.

Vivacious, v. Lively.

Vivacity, v. Animation.

Vivid, v. Clear.

Vocabulary, v. Dictionary.

Vocal. v. Verbal.

Voice, v. Vote.

Void, v. Empty.

Volatility, v. Lightness.

Voluntarily, v. Willingly.

Voluptuary, v. Sensualist.

Voracious, v. Ravenous.

Vote, Suffrage, Voice.

Vote, in Latin *votum* from *voveo* to vow, is very probably from *vox* a voice, signifying the voice that is raised in supplication to heaven.

Suffrage, in Latin *suffragium*, is in all probability compounded of *sub* and *frango* to break out or declare for a thing.

Voice is here figuratively taken for the *voice* that is raised in favour of a thing.

* Vide Trusler : "Vision, apparition."

The vote is the wish itself, whether expressed or not ; a person has a vote, that is, the power of wishing : but the suffrage and the voice are the wish that is expressed; a person gives his

The vote is the settled and fixed wish, it is life are determined ; the suffrage is a vote given only in particular cases; the voice is a part al or occasi nal wish, expressed only in matters of minor importance.

The vote and voice are given either for or against a person or thing; the *suffrage* is com-monly given in favour of a person: in all public assemblies the majority of votes decide the question; members of Parliament are

chosen by the suffrages of the people; in the execution of a will every executor has a voice

The popular vote Inclines here to continue.-MILTON.

Reputation is commonly lost because it never was deserved; and was conferred at first, not by the *sufficience* of criticism, but by the fondness of friendship.—JOHN-0×

ticisin, but oy use sources when we from life departs. This all conceive, all feel it at the heart : The wise of learn'd antiquity prochain This truth; the public *voice* declares the same. JENYNS.

To Vouch, v. To affirm. Voyage, v. Journey.

Vulgar, v. Common.

W.

Wages, v. Allowance. To Wait For. v. To wait. To wait On. v. To attend.

Wakeful, Watchful, Vigilant.

We may be Wakeful without being Watchful; but we cannot be watchful without being wakeful.

Wakefulness is an affair of the body, and depends upon the temperament; watchfulness is an affair of the will, and depends upon the determination : some persons are more wake-ful than they wish to be ; few are as watchful as they ought to be.

Vigilance, from the Latin vigil, and the Greek ayallos, ayalluaw to be on the alert, expresses a high degree of watchfulness: a sentinel is watchful who on ordinary occasions keeps good watch; but it is necessary for him, on extraordinary occasions, to be vigilant in order to detect whatever may pass.

We are watchful only in the proper sense of watching; but we may be vigilant in detecting moral as well as natural evils.

Music shall wake her that hath power to charm Pale sickness, and avert the stings of pain ; Can raise or quell our passious, and becalm In sweet oblivion the too wakeful sense.—FENTON.

He who remembers what has fallen out will be watch-ful against what may happen .- SOUTH.

Let a man strictly observe the first hints and whis-pers of good and evil that pass in his heart; this will keep conscience quick and *vigilant*.—SOUTH.

Walk, v. Carriage.

Wan, v. Pale.

To Wander, v. To deviate.

To Wander, To Stroll, Ramble, Rove, Roam, Range.

Wander, in German wandern, is a frequentative of wenden to turn, signifying to turn

To Stroll is probably an intensive of to roll, that is, to go in a planless manner.

Ramble, from the Latin re and ambulo, is to walk backward and forward ; and Rove is probably a contraction of ramble.

Roam is connected with our word room, space, signifying to go in a wide space, and the Hebrew rom to be violently moved backward and forward.

Range, from the noun range, a rank, row, or extended space, signifies to go over a great space. The idea of going in an irregular and free manner is common to all these terms.

To wander is to go in no fixed path; to stroll is to wander out of a path that we had taken. To wander may be an involuntary action; a person may wander to a great distance, or for an indefinite length of time; in this manner a person wanders who has lost himself in a wood : to stroll is a voluntary action, limited at our discretion ; thus when a person takes a walk, he sometimes strolls from one path into another as he pleases; to ramble is to wander without any object, and consequently with more than ordinary irregularity ; in this mapner he who sets out to take a walk, without knowing or thinking where he shall go, rambles as chance directs : to rove is to wander in the same planless manner, but to a wider extent; a fugitive who does not know his road roves about the country in quest of some retreat: to roam is to wander from the impulse of a disordered mina; in this manner a lunatic who has broken loose may roam about the country; so likewise a person who travels about, because he cannot rest in quiet at home, may also be said to roam in quest of peace: to range is the contrary of to roam; as the former indicates a disordered state of mind, the latter indicates composure and fixedness; we range within certain limits, as the hunter ranges the forest, the shepherd ranges the mountains.

But far about they wander from the grave Of him whom his ungentle fortune urged Against his own sad breast to lift the hand

I found by the voice of my friend who walked by me, that we had insensibly *strolled* into the grove sacred to the widow,—ADDISON,

I thus rambled from pocket to pocket until the beginning of the civil wars,-ADDISON.

Where is that knowledge now, that regal thought, With just advice and timely counsel fraught? Where now, O judge of Israel, does it rove ?

She looks abroad, and prunes herself for flight, Like an unwilling inmate longs to roam From this dull earth, and seek her native home.

The stag too singled from the herd, where long He rang'd the branching monarch of the shades, Before the tempest drives.—THOMSON.

Want, v. Poverty.

To Want, Need, Lack.

To be without is the common idea expressed by these terms; but to Want is to be without that which contributes to our comfort, or is an object of our desire; to Need is to be without that which is essential for our existence or our purposes; to Lack, which is probably a variation from *leak*, and a term not in frequent use, expresses little more than the general idea α being without, unaccompanied by any collateral idea. From the close connection which subsists between desiring and want, it is usual to consider what we want as artificial, and what we need as natural and indispensable: what one man wants is a superfluity to another: but that which is needed by dne is in like circumstances needed by all: tender people want a fire when others would be glad not to have it; all persons need warm clothing and a warm house in the winter.

To each and need may extend indefinitely to many or all objects: to *lack*, or be deficient, is properly said of a single object; we may want or need everything: we lack one thing, we *lack* this or that; a rich man may *lack* understanding, virtue, or religion; he who wants nothing is a happy man: he who needs nothing may be happy if he wonts no more than he has; for then he *lacks* that which alone can make him happy, which is contentment.

To be rich is to have more than is desired, and more han is wanted.-JOHNSON.

The old from such affairs are only freed, Which vig'rous youth and strength of body need. DENHAM.

See the mind of beastly man! That hath so soon forgot the excellence Of his creation, when he life began. That now he choosech with vile difference To be a beast and *tacke* in telligence.—SPENSER.

Ware, v. Commodity.

Warlike, v. Martial.

Warmth, v. Fire.

Warning, v. Admonition.

To Warrant, v. To guarantee.

Wary, v. Cautious.

To Waste, v. To spend.

To Watch, v. To guard.

To Watch, v. To observe.

Watchful, v. Wakeful.

Waterman, v. Seaman.

Waterman, Boatman, Ferryman. These three terms are employed for persons who are engaged with boats; but the term Waterman is specifically applied to such whose business it is to let out their boats and themselves for a given time; the **Boatman** may use a boat only occasionally for the transfer of goods; a **Ferryman** uses a boat only for the conveyance of persons or goods across a particular river or piece of water.

Wave, Billow, Surge, Breaker.

Wave, from the Saxon waegan, and German wiegen to weigh or rock, is applied to water in an undulating state; it is, therefore, the generic term, and the rest are specific terms: those waves which swell more than ordinarily are termed **Billows**, which is derived from balge or bilge, and German balg, the paunch or belly: those waves which rise higher than usual are termed **Surges**, from the Latin swygo to rise: those waves which dash against the shore, or against vessels, with more than ordinary force, are termed **Breakers**.

The wave behind impels the wave before .- POPE.

I saw him beat the *billows* under him, And ride upon their backs.—SHAKSPEARE.

He flies aloft, and with impetuous roar Pursues the foaming surges to the shore. DRYDE

Now on the mountain wares on high they ride, Then downward plunge beneath th' involving tide, Till one who seems in agony to strive, The whirling *breakers* heave on shore alive. FALCONER,

To Waver, v. To fluctuate.

Wavering, v. Undetermined.

Way, Manner, Method, Mode, Course, Means.

All these words denote the steps which are pursued from the beginning to the completion of any work. The Way is both general and indefinite; it is either taken by accident or chosen by design: the Manner and Method are species of the way chosen by design; the former in regard to orders Whoever attempts to do that which is strange to him will at first do it in an awkward way; the manner of conferring a favour is often more than the favour itself; experience supplies men in the end with a suitable *method* of carrying on their business. The *method* is said of that which requires contrivance; the **Mode**, of that which requires practice and habitual attention ; the former being applied to matters of art, and the latter to mechanical actions : the master has a good method of teaching to write; the scholar has a good or bad mode of holding his pen. The Course and the Means are the way which we pursue in our moral conduct : the course is the course of measures which are adopted to produce a certain result; the means collectively for the course which lead to a certain end: in order to obtain legal redress. we must pursue a certain course in law; law is one means of gaining redress, but we do wisely, if we can, to adopt the safer and pleasante means of persuasion and cool remonstrance.

The ways of heaven are dark and intricate .- ADD SON.

Men are willing to try all methods of reconciling guilt and quiet, -JOHNSON, All your sophisters cannot produce anything better adapted to preserve a rational and manly freedom than the course that we have pursued.—BURKE.

The most wonderful things are brought about in many instances by means the most absurd and ridiculous.--BURKE.

Weak, Feeble, Infirm.

Weak, in Saxon wace, Dutch wack, German schwach, is in all probability an intensive of weich soft, which comes from weichen to yield, and this from bewegen to move.

Feeble, probably contracted from failable.

Infirm, v. Debility.

The Saxon term weak is here, as it usually is, the familiar and universal term ; feeble is suited to a more polished style; *infirm* is only a species of the *weak*; we may be *weak* in body or mind; but we are commonly feeble and infirm only in the body : we may be weak from disease, or weak by nature, it equally conveys the gross idea of a defect : but the term feeble and infirm are qualified expressions for weakness : a child is *feeble* from its infancy; an old man is *feeble* from age; the latter may likewise be infirm in consequence of sickness. We pity the weak, but their weakness often gives us pain; we assist the *feelle* when they attempt to walk; we support the *infirm* when they are unable to stand. The same distinction exists between weak and feeble in the moral use of the words: a weak attempt to excuse a person conveys a reproachful meaning; but the *feelle* efforts which we make to defend another may be praiseworthy, although feeble.

The miserable scene: you pitying saw; The miserable scene: you pitying saw; To infant *weakness* such the warifor's arm. THOMSON.

Command th'assistance of a friend, But feeble are the succours I can send.-DRYDEN.

At my age, and under my *infirmities*, I can have no relief but those with which religion furnishes me.-

To Weaken, Enfeeble, Debilitate, Enervate, Invalidate.

To Weaken is to make weak (v. Weak), and is, as before, the generic term : to Enfeeble is to make *feeble (v. Weak)*: to Debilitate is to cause *debility (v. Debility)*: to Enervate is to unnerve: and to Invalidate is to make not valid or strong : all of which are but modes of weakening applicable to different objects. To weaken may be either a temporary or permanent act when applied to persons; enjectle is permanent either as to the body or the mind: we may be *weakened* suddenly by mula: we may be weakened suddenly by severe pain; we are exjected in a gradual manner, either by the slow effects of disease or age. To weakene is either a particular or a complete act; to enfectle, to debilitude, and energate are properly partial acts: what enfectles deprives of vital or essential power; what debilitates may lessen power in one particular, though not in another ; the severe exercise of any power, such as the memory or the attention, will tend to debilitate that faculty : what enervates acts particularly on the nervous system; it relaxes the frame, and unfits the person for action either of body or mind. To weaken is said of things as well as persons; to invalidate is said of things only: we weaken the force of an argument by an injudicious application ; we invalidate the claim of another by proving its informality in law.

No article of faith can be true which weakens the practical part of religion .- ADDISON.

So much hath hell debas'd, and pain Enfeebled me, to what I was in heav'n.-MILTON.

Sometimes the body in full strength we find, Whilst various ails debilitate the mind.—JENYNS,

Elevated by success, and *enereated* by luxury, the mili-tary, in the time of the emperors, soon became incapable of fatigue.-GIBBON.

Do they (the Jacobins) mean to *invalidate* that great body of our statute law which passed under those whom they treat as usurpers?-BURKE.

Weakness, v. Imperfection.

Wealth, v. Riches.

Weapon, v. Arms.

Weariness, v. Fatigue.

Wearisome, Tiresome, Tedious.

Wearisome (v. To veary) is the general and indefinite term; Tiresome (v. To weary); and Tedious, causing tedium, a specific form of wearisomeness : common things may cause weariness ; that which acts painfully is either tiresome or tedious, but in different degrees; the repetition of the same sourds will grow *tiresome*; long waiting in anxious supprise is *tedions*; there is more of that which is physical in the tiresome, and

All weariness presupposes weakness, and consequently every long, importune, *vearisome* petition is truly and properly a force upon him that is pursued with it.--SOUTH.

H. Far happier were the meanest peasant's lot Than to be plac'd on high, in anxious pride, The purple drudge and slave of *tiresome* state. WEST.

Happy the mortal man who now, at last, Has through this doleful vale of misry past, Who to his destin'd stage has carried on The testions load, and laid his burden down. PHOR.

To Weary, Tire, Jade, Harass.

To Weary is a frequentative of wear, that is, to wear out the strength.

To Tire, from the French tirer and the

To Jade is the same as to goad.

Harass, v. Distress.

Long exertion wearies ; a little exertion will tire a child or a weak man; forced exertions jade painful exertions, or exertions coupled with painful circumstances, harass ; the horse is jaded who is forced on beyond his strength ; the soldier is harassed who marches in perpetual fear of an attack from the enemy. We are *wearied* with thinking when it gives us pain to think any longer; we are *tired* of our cuployment when it ceases to give us pleasure; we are *jaded* by incessant attention to business; we are *harassed* by perpetual complaints which we cannot redress.

Every morsel to a satisfied hunger is only a new labour to a tired digestion. -SOUTH.

I recall the time (and am glad it is over) when about this hour (six in the morning) I used to be going to bed surficient ith pleasure, or *juded* with business.—BOLING-

Bankrupt nobility, a factious, giddy, and Divided Senate. a *harass'd* commonalty, Is all the strength of Venice.—OTWAY.

Wellin , v. Marriage.

We lock, v. Marriage.

To Weep, v. To cry.

Weight, v. Importance.

Weight, Heaviness, Gravity.

Weight, from to weigh, is that which a thing weighs.

Heaviness, from heavy and heave, signifies the abstract quality of the heavy, or difficult to heave.

Gravity, from the Latin gravis, likewise denotes the same abstract quality.

Weight is indefinite; whatever may be weighed has a weight, whether large or small: heaviness and gravity are the property of bodies having a great wight. Weight is only opposed to that which has or is supposed to have no weight, that is, what is incorporeal or immaterial; for we may speak of the weight of the lightest conceivable bodies, as the weight of a feather: heaviness is opposed to lightness ; the heaviness of lead is opposed to the lightness of a feather.

Weight lies absolutely in the thing; heaviness is relatively considered with respect to the person: we estimate the *weight* of things according to a certain measure : we estimate

the *heavisess* of things by our feelings. *Gravity* is that species of *weight* which is scientifically considered as inherent in certain bodies; the term is therefore properly scien-

Weight, Burden, Load.

Weight, v. Weight.

Burden, from bear, signifies the thing

Load, in German laden, is supposed by Adelung to admit of a derivation from different sources; but he does not suppose that which appears to me the most natural, namely, from lay, which becomes in our preterite laid, particularly since in Low German and Dutch laden, to load, is contracted into laeyen, and the literal meaning of load is to lay on or in anything.

The term weight is here considered in common with the other terms, in the sense of a positive weight, as respects the persons or things by which it is allied to the word burden: the weight is said either of persons or things : the burden more commonly respects persons ; the load may be said of either : a person sy sink under the weight that rests upon him ; a platform may break down from the weight upon it; a person sinks under his burden or load ; a cart breaks down from the load. The weight is abstractedly taken for what is without reference to the cause of its being there ; burden and load have respect to the person or

thing by which they are produced; accident produces the weight; a person takes a burden upon himself, or has it imposed upon him ; the load is always laid on : it is not proper to carry any weight that exceeds our strength ; those who bear the burden expect to reap the fruit of their labour ; he who carries loads must be contented to take such as are given him.

In the moral application, these terms mark the pain which is preduced by a pressure ; but the weight and load rather describe the pos tive severity of the pressure; the *burden* respects the temper and inclinations of the sufferer; the *load* is in this case a very great *weight*: a minister of state has a *weight* on his mind at all times, from the heavy responsibility which attaches to his station; one who labours under strong apprehensions or dread of an evil has a load on his mind; any sort of employment is a burden to one who wishes to be idle; and time unemployed is a burden to him who wishes to be always in action.

With what oppressive weight will sickness, disappoint-ment, or old age fall upon the spirits of that man who is a stranger to God ?-BLAIR.

By a understood not that a grateful mind By owing owes not, but still pays at once : Indebted and discharg'd : what burden then? MILTON.

His barns are stor'd, And groaning staddles bend beneath their load

Weighty, v. Heavy.

Well-Being, Welfare, Prosperity, Happiness.

Well-Being may be said of one or many. but more of a body; the *well being* of society de-pends upon a due subordination of the different ranks of which it is composed. Welfare, or faring well, from the Germen fahren to go, respects the good condition of an individual a parent is naturally anxious for the welfare of

Well-being and welfare consist of such things as more immediately affect our existence; Brosperity, which comprehends both well-being and welfare, includes likewise all that can add to the enjoyments of man. The prosperity of a state, or of an individual, therefore, consists in the increase of wealth, power, honours, and the like; as outward circomstances more or less affect the Happiness scances more or less ander the happiness of man : happiness is, therefore, often substi-tuted for prosperity : but it mu-t never be forgotten that happiness properly lies only in the mind, and that consequently prosperity may exist without happiness ; but happiness, at least as far as respects a body of men, are desired without scene parties of men cannot exist without some portion of pros-

Have free-thinkers been authors of any inventions that conduce to the *well-being* of mankind ?-BERKELEY.

For his own sake no duty he can ask. The common welfare is our only task.-JENYNS.

Religion affords to good men peculiar security in the enjoyment of their prosperity.-BLAIR.

Welcome, v. Acceptable. Welfare, v. Well-being. To Wheedle, v. To coax. Whimsical, v. Fanciful.

WHOLE.

To Whirl, v. To turn. Whole, v. All.

Whole, Entire, Complete, Total, Integral.

* Whole excludes subtraction; Entire excludes division; Complete excludes deficiency : a whole orange has had nothing taken from it; an *entire* orange is not yet cut; and a *complete* orange is grown to its full size : it is possible, therefore, for a thing to be whole and not entire ; and to be both, and yet not complete ; an orange cut into parts is whole while all the parts remain together, but it is not entire; hence we speak of a whole house, an entire set, and a complete book. The wholeness or integrity of a thing is destroyed at one's pleasure ; its completeness depends upon circumstances.

Total denotes the aggregate of the parts ; whole the junction of all the parts : the former is, therefore, employed more in the moral sense to convey the idea of extent, and the latter mostly in the proper sense: hence we speak of the total destruction of the whole city, or of some particular houses : the total amount of expenses; the whole expense of the war. Whole and total may in this manner be employed to denote things as well as qualities: in regard to material substances a whole is always opposed to the parts of which it is composed; the *total* is the collective sum of the parts; and the **Integral** is the same as the integral number.

The first four may likewise be employed as adverbs; but wholly is a more familiar term than totally in expressing the idea of extent; entirely is the same as undividedly; completely is the same as perfectly, without anything wanting: we are wholly or totally ignorant of the affair ; we are entirely at the disposal or service of another ; we are completely at variance in our accounts.

And all so forming an harmonious whole,-THOMSON.

The entire conquest of the passions is so difficult a work, that they who despair of it should think of a less difficult task, and only attempt to regulate them.-

LE. And oft, when unobserv'd, Steal from the barn a straw, till soft and warm, Clean and *complete*, their habitation grows. THOMSON.

Nothing under a total thorough change in the convert will suffice.-SOUTH.

Wholesome, v. Healthy. Wicked, v. Bad.

Wicked, Unjust, Iniquitous.

Wicked (v. Bad) is here the generic term ; Iniquitous, from *iniquus* unjust, signifies that species of *wickedness* which consists in violating the law of right betwixt man and man; Nefarious, from the Latin nefas wicked or abominable, is that species of wickedness which consists in violating the most sacred obligations. The term *wicked*, being indefinite, is commonly applied in a milder sense than iniquitous ; and iniquitous than nefarious : it

* Vida Girard : "Entier, complet."

WILLINGLY.

is wicked to deprive another of his property unlawfully, under any circumstances; but it is iniquitous if it be done by fraud and circum-vention; and nefarious if it involves any breach of trust: any undue influence over another, in the making of his will, to the detriment of the rightful heir, is *iniquitous*; any underhand dealing of a servant to defraud his master is nefarious.

In the corrupted currents of this world, Offence's gilded hand may shove by justice; And oft 'is seen, the wicked prize itself Buys out the law.—SHAKSPEARE.

Lucullus found that the province of Pontus had fallen under great disorders and oppressions from the *iniquity* of usurers and publicans.—PRIDEAUX.

Wide, v. Large.

To Will, Wish.

The Will is that faculty of the soul which is the most prompt and decisive; it immediately impels to action: the Wish is but a gentle motion of the soul towards a thing. We can will nothing but what we can effect; we may wish for many things which lie above our reach. The will must be under the entire control of reason, or it will lead a person into every mischief : wishes ought to be under the direction of reason, or otherwise they may greatly disturb our happiness.

A good inclination is but the first rude draught of virtue; but the finishing strokes are from the will,-SOUTH.

The wishing of a thing is not properly the willing of it; it imports no more than an idle, unoperative, com-placency in, and desire of, the object.—SOUTH.

Willingly, Voluntarily, Spontaneously.

To do a thing Willingly is to do it with a good will; to do a thing Voluntarily is to do it of one's own accord : the former respects one's willingness to comply with the wishes of another ; we do what is asked of us, it is a mark of good-nature : the latter respects our freedom from foreign influence ; we do that which we like to do; it is a mark of our sin-cerity. It is pleasant to see a child do his task willingly; it is pleasant to see a man voluntarily engage in any service of public good. Spontaneously is but a mode of the voluntary, applied, however, more commonly to inanimate objects than to the will of persons : the ground produces *spontaneously* when it produces without culture; and words flow *spontaneously* which require no effort on the part of the speaker to produce them. If. however, applied to the will, it bespeaks in a stronger degree the totally unbiassed state of the egent's mind : the spontaneous effusions of the heart are more than the voluntary services of benevolence. The willing is opposed to the unwilling, the voluntary to the mechanical or involuntary, the spontaneous to the reluctant or the artificial.

Food not of angels, yet accepted so, As that more *willingly* thou couldst not seem At heav'n's high feasts t' have fed.—MILTON.

At heav'n's high feasts t' nave rea.-Annotat Thoughts are only criminal when they are first chosen, and then columtarily continued.-JOHNSON. Of these none uncontroll'd and lawless rove, But to some destin'd end spontaneous nove. JENYNS,

WISDOM.

Wily, v. Cunning.

To Win, v. To acquire. To Wind, v. To turn.

Wisdom, Prudence.

Wisdom (v. Wit) consists in speculative knowledge; Prudence (v. Prudent) in that which is practical : the former knows what is past : the latter by foresight knows what is to come : many wise men are remarkable for their want of *prudence*; and those who are remarkable for *prudence* have frequently no other knowledge of which they can boast.

Two things speak much the *wisdom* of a nation : good hws, and a *prudent* management of them.-STILLING-FLEET.

To Wish, v. To desire.

To Wish, v. To will.

Wit. v. Ingenuity.

Wit, Humour, Satire, Irony, Burlesque.

Wit, like wisdom, according to its original, from weissen to know, signifies knowledge, but it has so extended its meaning as to signify that faculty of the mind by which knowledge or truth is perceived. The first property of *wit*, that it be spontaneous, and as it were instinc-tive: laboured or forced wit is no wit. Reflection and experience supply us with wisdom; study and labour supply us with learning; but wit seizes with an eagle eye that which escapes the notice of the deep thinker, and elicits truths which are in vain sought for with any severe effort. Humour is a species of wit which flows out of the humour of a person. Wit, as distinguished from humour, may consist of a single brilliant thought; but humour runs in a vein; it is hot a striking, but an equable and pleasing, flow of wit." Of this description of wit Mr. Addison has given us the most admirable specimens in his writings, who knew best how to explain what wit and humour was, and to illustrate it by his practice. Satire, from satyr, probably from sat and ira abounding in anger, and Irony, from the Greek exposed simulation and dissimulation, are personal and censorious sorts of wit; the first of which openly points at the object, and the second in a covert manner takes its aim. Burlesque is rather a species of humour than direct wit, which consists in an assemblage of ideas extravagantly discordant. The satire and irony are the most ill-natured kinds of wit; burlesque stands in the lowest rank.

Wit lies most in the assemblage of ideas, and putting those together with quickness and variety.-ADDISON.

In a true piece of *wit* all things must be, Yet all things there agree.—COWLEY.

For sure by wit is chiefly meant Applying well what we invent : What humowr is, not all the tribe Of logic-mongers can describe ; Here nature only acts her part, Unhelp'd by practice, books, or art.-SWIFT.

There is a kind of nature, a certain regularity of thought, which must discover the writer (of humour) to be a man of sense at the same time that he appears altogether given up to caprice,—ADDISON,

WONDER.

The ordinary subjects of *satire* are such as excite the greatest indignation in the best tempers.-ADDISON.

In writings of *humour*, figures are sometimes used of so delicate a nature that it shall often happen that some people will see things in a direct contrary sense to what the author and the majority of the readers understand them; to such the most innecent irong may appear irre-

One kind of *burlesque* represents mean persons in the accoutrements of heroes.-ADDISON.

Witness, v. Deponent.

To Withdraw, v. To recede.

To Withstand, v. To oppose.

Without, v. Unless.

Without Intermission, v. Incessantly. Woeful, v. Pitcous.

Wonder, Admire, Surprize, Astonish,

Amaze.

Wonder, in German wundern, &c., is in all probability a variation of wander; because wonder throws the mind off its bias.

Admire, from the Latin miror, and the Hebrew marah to look at, signifies looking at

Surprize, compounded of sur and prize, or the Latin prehendo, signifies to take on a

Astonish, from the Latin attonitus, and tonitru thunder, signifies to strike as it were with the overpowering noise of thunder.

Amaze signifies to be in a maze, so as not to be able to collect one's-self.

That particular feeling which anything unusual produces on our minds is expressed by all these terms, but under various modifications. Wonder is the most indefinite in its signification or application, but it is still the least vivid sentiment of all: it amounts to little more than a pausing of the mind, a suspension of the thinking faculty, an incapacity to fix on a discernable point in an object that rouses our curiosity: it is that state which all must experience at times, but none so much as those who are ignorant; they wonder at every-thing because they know nothing. Admiration is wonder mixed with esteem or veneration : the admirer suspends his thoughts, not from the vacancy but the fulness of his mind : he is rivetted to an object which for a time absorbs his faculties : nothing but what is great and good excites admiration, and none but cultivated minds are susceptible of it : an ignorant person cannot admire, because he cannot appreciate the value of anything. Sur-prize and astonishment both arise from that which happens unexpectedly; they are species of wonder differing in degree, and produced only by the events of life : the surprize, as its derivation implies, takes us unawares; we are surprized if that does not happen which we calculate upon, as the absence of a friend whom we looked for; or we are *surprized* if that happens which we did not calculate upon; thus we are surprized to see a friend returned whom we supposed was on his journey: astonishment may be awakened by similar events which are more unexpected and more unaccountable: thus we are aston-

ished to find a friend at our house whom we had every reason to suppose was many hundred miles off: or we are *astonished* to hear that a person has got safely through a road which we conceived to be absolutely

ment may stupefy and cause an entire suspension of the faculties; but amazement has also a mixture of perturbation. We may be surprized and astonished at things in which we have no particular interest: we are mostly us. We may be surprized agreeably or otherwise ; we may be astonished at that which is agreeable, although astonishment is not itself a pleasure ; but we are amazed at that which happens contrary to our inclination. We are agreeably *surprized* to see our friends: we are *astonished* how we ever got through the difficulty : we are amazed at the sudden and unexpected events which have come upon us to our ruin. A man of experience will not have much to wonder at, for his observation will supply him with corresponding examples of whatever passes : a wise man will have but momentary surprizes ; as he has estimated the uncertainty of human life, few things of importance will happen contrary to his expecta-tions: a generous mind will be *astonished* at gross instances of perfidy in others: there is no mind that may not sometimes be thrown into amazement at the awful dispensations of Providence.

The reader of the "Seasons" wonders that he never saw before what Thomson shows him. JOHNSON, efore what Thomson shows inter With eyes insatiate and tumultuous joy, Beholds the presents, and *admires* the boy. DRYDEN.

So little do we accustom ourselves to consider the effects of time, that things necessary and certain often *surprise* us like unexpected contingencies.—JOHNSON.

I have often been astonished, considering that the mutual intercourse between the two countries (France and England) has lately been very great, to find how little you seem to know of us.-BURKE.

Amazement seizes all; the gen'ral cry Proclaims Laocoon justly doom'd to die,-DRYDEN.

Wonder, Miracle, Marvel, Prodigy. Monster.

Wonder is that which causes wonder (v.

Miracle, in Latin miraculum, and miror to wonder, comes from the Hebrew merah seen, signifying that which strikes the sense. Marvel is a variation of miracle.

Prodigy, in Latin prodigium, from pro-digo, or procul and ago to launch forth, signi-

Monster, in Latin monstrum, comes from moneo to advise or give notice ; because among the Romans any unaccountable appearance was considered as an indication of some

Wonders are natural : miracles are supernatural. The whole Creation is full of wonders; the Bible contains an account of the miracles which happened in those days. Wonders are real; marvels are often fictitious; prodigies are extravagant and imaginary. Natural history is full of wonders ; travels abound in marvels or in marvellous stories,

which are the inventions either of the artful or the ignorant and credulous : ancient history contains numberless accounts of prodi-Wonders are agreeable to the laws of nature; they are wonderful only as respects ourselves : monsters are violations of the laws of nature. The production of a tree from a grain of seed is a wonder ; but the production of a calf with two heads is a monster.

His wisdom such as once it did appear, Three kingdoms' *wonder*, and three kingdoms' fear, DENHAM, Murder, though it have no tongue, will speak With most miracious organ.—SHAKSPEARE. Ill omens may the guilty tremble at, Make every accident a prodigy, And monsters frame where nature never crr'd,—LEE.

Wooer, v. Lover.

Word, v. Promise.

Word, Term, Expression.

* Word is here the generic term; the her two are specific. Every Term and other two are specific. **Expression** is a word; but every word is not denominated a *term* or *expression*. Language consists of words; they are the connected sounds which serve for the communication of sounds which serve for the communication of thought. Term, from terminus a boundary, signifies any word that has a specific or limited meaning; expression (v. To express) signifies any word which conveys a for-cible meaning. Usage determines words; science fixes terms; sentiment provides expressions. The purity of a style depends on the choice of words; the precision of a writer depends upon the choice of his terms; the force of a writer depends upon the aptitude of his expressions.

The grammarian treats on the nature of the philosopher weighs the value of scientific terms; the rhetorician estimates the force of expressions. The French have coined many new words since the revolution : terms of art admit of no change after the signification is fully defined : expressions vary according to the connection in which they are introduced.

As all words in few letters live, Thou to few words all sense dost give.-COWLEY.

The use of the *word* minister is brought down to the literal signification of it, a servant; for now to serve and to minister, servile and ministerial, are *terms* equivalent.

A maxim, or moral saying, naturally receives this form of the antifhesis, because it is designed to be engraven on the memory, which recalls it more easily by the help of such contrasted *expressions.*—BLAIR.

Work, Labour, Toil, Drudgery.

Work, in Saxon wearc, Greek epyov, Hebrew areg.

Labour, v. To Labour.

Toil, probably connected with till.

Drudgery, v. Servant.

Work is the general term, as including that which calls for the exertion of our strength : labour differs from it in the degree of exertion required; it is hard work: toil expresses a still higher degree of painful exertion: drudgery implies a mean and degrading work.

* Girard ; "Term, expression."

WORK.

Every member of society must work for his support, if he is not in independent circum-stances the poor are obliged to *labour* for their daily subsistence; some are compelled to tot incessantly for the pittance which they earn : drudgery falls to the lot of those who are the lowest in society. A man wishes to complete his work : he is desirous of resting from his labour he seeks for a respite from

The hireling thus With labour drudges out the painful day.-ROWE.

Work, v. Production.

Work, Operation.

Work (v. Work) is simple exertion: Operation is a combined exertion.

Work may be purely mechanical : the operation has mostly a method: the day-labourer performs his work by the use of his hands only; a medical man performs an operation by the exercise of his skill.

Some deadly draught, some enemy to life, Boils in my bowels, and *works* out my soul. DRYDEN.

Sometimes a passion seems to operate, Almost in contradiction to itself.—SHIRLEY.

Workman, v. Artificer.

Worldly, v. Secular. To Worship, v. To adore.

Worth, v. To deserve.

Worth, v. Value.

Worthless, v. Unworthy. To Wrangle, v. To jangle. Wrath, v. Anger. To Wrench, v. To turn. To Wrest, v. To turn. Wretched, v. Unhappy. To Wring, v. To turn.

Writer, Penman, Scribe.

Writer is an indefinite term ; every one who writes is called a writer; but none are Penmen but such as are expert at their pen. Many who profess to teach writing are them-selves but sorry writers : the best penmen are not always the best teachers of writing. The Scribe is one who writes for the purpose of copying; he is therefore an official writer.

Writer, Author.

Writer refers us to the act of writing Author to the act of inventing. There are therefore many writers who are not authors; but there is no author of books who may not be termed a writer: compilers and contri-butors to periodical works are writers, but not authors. Poets and historians are properly termed authors, but not writers.

To Writhe, v. To turn.

Wrong, v. Injury.

Y.

Yet, v. However. To Yield, v. To afford. To Yield, v. To bear. To Yield, v. To comply. Yielding, v. Complaint. To Yield, v. To give up.

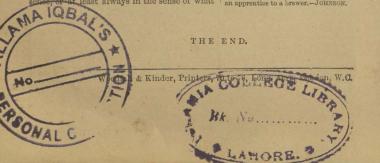
Youthful, Juvenile, Puerile.

Youthful signifies full of youth, or in the complete state of youth: Juvenile, from the Latin juvenis, signifies the same; but Puerile from puer a boy, signifies literally boyish. Hence the first two terms are taken in an indifferent sense; but the latter in a bad sense, or at least always in the sense of what is suitable to a boy only : thus we speak of youthful vigour, youthful employments, jurenile performances, juvenile years. and the like : but puerile objections, puerile conduct, and the like. Sometimes juvenile is taken in the bad sense when speaking of youth in contrast with men, as *juvenile* tricks; but *puerile* is a much stronger term of reproach, and marks the absence of manhood in those who ought to be men. We expect nothing from a youth but what is juvenile; we are surprised and dissatisfied to see what is puerile in a man.

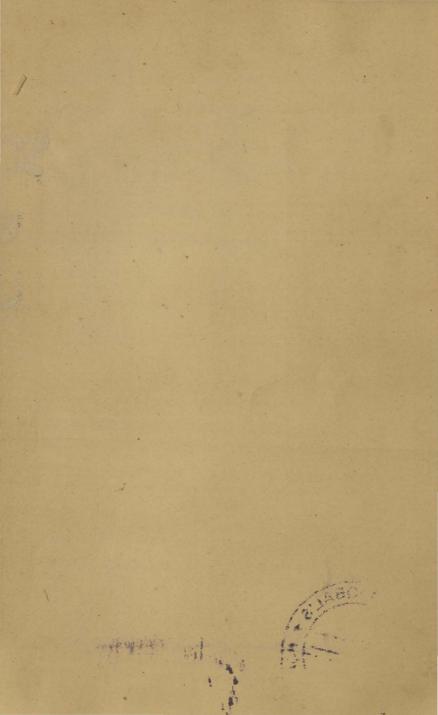
Chorcebus, then with youthful hopes beguil'd, Swoln with success, and of a daring mind, This new invention fatally design'd.—DRYDEN.

Raw *juvenile* writers imagine that, by pouring forth figures often, they render their compositions warm and animated.-BLAIR.

After the common course of *puerile* studies, he was put an apprentice to a brewer.-JOHNSON.



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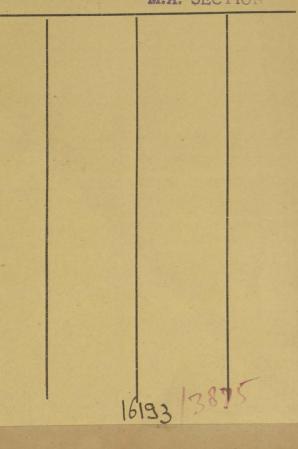


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